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Jesus deliberately turned his back on all the ideas of power held in the world and proposed something new: “servanthood.” The ideal our Lord set forth was for all Christians. Whatever they did for their brothers and sisters in the family of God was to be a service. Jesus used a word that has become familiar to us in its translation as “ministry.” The image behind it is that of a person waiting on others at a dining table. Each Christian is to serve others in the spirit of Jesus. “I am among you as one who serves.”

The church has found this to be an uncomfortable idea and has rarely discovered individuals able to live up to it, or even to try. To many who take responsibility in the church it seems to violate the basic nature of leadership. How can one pull people together and move them into action without the trappings of power? The answer is that Jesus did. The towel is not ordinarily thought of as a tool of leadership, but in the hands of Jesus it was. The cross was the last place on earth anyone would look for a leader, but Jesus changed that. It is not to suggest that a Christian (minister) should have a low opinion of self or service offered to God. It is, rather, to indicate that the value of an activity is to be weighed in terms of its faithfulness to the divine intention. This means that Christian leadership is to be developed and evaluated in the clear light of the gospel. It also means that servanthood takes on dignity and power because it is God who is served.

What Is Ministerial Success?

by Neil B. Wiseman

A ll within three weeks—around a coffee cup at a pastor’s conference, in a seminary classroom and in a serious conversation with a veteran pastor—leadership of ministerial success arose. And an apparent one-dimensional question in a recent church board retreat:

Is it a theoretical question asked by ecclesiastical dreamers? Or, could it be that our useful intensive church growth studies force us to ask it? Or, does a serious assault waged on ministerial mediocrity thrust the question upon us?

Can a local church really measure ministry? Is there a way to gauge ministerial success? Where can an accurate assessment be found to evaluate efforts expended for Christ?

Perhaps an attempt to resolve the apparent tensions between quality and quantity provides a framework for a partial understanding of ministerial success. One church newsletter expressed the idea, “We count people because people count.”

That seems to resolve the debate which says some churches are more interested in numbers than in quality. Or, it splits the opposing argument that a church must be spiritually alive and cannot concern itself with increased attendance. Any church, to be a real New Testament church, must be interested in both quality and quantity.

Every legitimate means of increasing church attendance should be considered and used. Every nongrowing church should study growing churches. Every congregation with little or no numerical growth should force itself to consider the fact that the gospel, like the scum of the great oak tree, has grown steadily.

Growth is part of the nature of the church; a reproductive quality was built into the church by God. He means for the church to be larger next year than it is now. God expects new families to be saved. He means for the church to grow faster than its own human growth. It is His will for the church to have a gain every year.

But the quality factor must have attention too. What do you mean by quality? And how does a church measure quality?

1. Start with yourself. Are you a better Christian because of your involvement in this particular church?

2. Is the Bible a living guide—or a dusty ancient book to your congregation?

3. Note the enthusiasm of those who have attended your church for years. Are the most realistic persons in the congregation convinced that this is one of the church’s best days for ministry?

4. Evaluate apathy. Is it a result of laziness or does the church lack the ability to excite its members to sacrifice and involvement?

5. Check the return rate of those who attend your church once or twice. The people who come and stay will call your church a friendly church. But what about those who come only once? Usually we think they are just not interested. But they were interested enough to come once.

6. Think realistically about your church’s contact with backsliders. Is it impossible, difficult, or easy for a backslider to come back to your church?

7. What is the percentage of inactive church members? Is there more to the problem than spiritual decline and disinterest?

8. What about the young adults? Of the young adults who grew up in your church, how many are still active in church life?

9. Are those who participate in leadership in your church motivated by Christian love or duty?

10. What does your church say to strangers? What does your building say? What does your congregation say in their interest for new people? What do your public services communicate?

Purity and numerical growth are often thought to be contradictory. The argument sounds like this: we are small but pure. Or, we are a group of small churches and we stay small because so few people are really interested in holy living. But the opposite may be true: often nongrowing churches stand condemned by God for spiritual pride. Spiritual introspection usually results in spiritual decline or outright pharisaism. There are always periods of planting and cultivating, but a harvest follows if the work is genuine.

Hours, months, and years have been spent in useless debate over quality or quantity. The church must have both. Gospel quality, the real kind, attracts people and that produces a crowd.
Evangelistic Huckstering

The church needs evangelism, and evangelists—desperately. The Wesleyan branch of the Christian church owes its vitality and growth, in a great measure, to evangelism. The church has not found an effective substitute for evangelism; there is no substitute for the prophetic proclamation of the gospel.

One of the sad features of the contemporary church is the decline of evangelism. Dr. G. B. Williamson wrote many years ago that the two arms of the church are evangelism and Christian education. The place of Christian nurture in the church has increased dramatically, while the role of traditional evangelism has declined dramatically. The church needs evangelism. Without evangelism the church works only with one arm. Without evangelism the church may drift into barren institutionalism, sterile humanism, or decadent formalism.

Perhaps one reason for the decline of evangelism is evangelistic huckstering. In some instances evangelists have become salesman as well as preachers. Like the old-fashioned huckster, in peddler, the evangelist arrives at a church with a full pack of tapes, records, Bibles, books, and pamphlets. The distribution of inspirational and informative items has preceded in the church. These items are sold to the church members, and the Methodist circuit-riding on the frontier always carried a load of books in his saddlebag. Camp meetings became distribution centers for published materials. But in these cases there was no motive for personal profit. Certainly the evangelist has the right, and often the need to add to an uncertain income by legitimate activities. For example, when a graduate of a seminary extends his ministry (and income) through recordings? What one of us has not listened to some dark moment to a song of victory sung by a Christian musician and found ourselves washed out of the darkness on the wings of this extended ministry? But there are times when a few evangelists let sales promotion barge into the evangelistic campaign so strongly that the primary purpose is obscured. Sometimes even Sunday school sales are encouraged.

The glorification of evangelist came to town, startled prayer meetings, conducted Bible studies, called on local church members, met with friends of the church, and preached with passionate conviction about the redemptive work of Christ.

God bless the evangelists. They live a lonely, sacrificial life. (It seems everyone except the church board knows how inadequate the offering for the evangelist usually is.) Many benefits of pastors and laymen are denied them. They are at the mercy and often the whim of people who are sometimes thoughtless and often unfair. Their work is too essential and vital to be shortchanged at the ecclesiastical exchange booth.

Edgar L. Locken
LEADING NEW CONVERTS INTO ENTIRE SANCTIFICATION

A Vital Checkpoint on Our Discipling Agenda

by Melvin McCullough

Pastor, First Church of the Nazarene, Colorado Springs, Colo.

W
"all have agendas that help us move effective-
ly toward our goals. When we inventory our
agenda, it is apparent what we think is important.
Pastors and congregations must have agendas that
are not written by the culture or fate, but rather
grow out of the Word, prayer, and God's teaching
Spirit. There is nothing more crucial for congrega-
tions and their shepherds, than to ask, "What is the
Lord's agenda?" And I am sensing that now is
this more significant than in our disciple-making
mission.

Increasingly, the Spirit has impressed upon my
heart the absolute necessity of disciplers living and
leading new Christian converts to live the wholly
sanctified life. As pastor of a congregation that is
experiencing the excitement of people receiving
new life in Christ every week, I am deeply concerned
about our responsibility to nurture the new converts,
to guide them along the path of mature discipleship,
and to fold them into the meaningful life of the Body.
In my denomination, the Church of the Nazarene,
In the 32 years prior to 1975, 728,987 members were
received by profession of faith. During the same
period, 396,828 members were removed or trans-
ferred to other denominations, a loss of over 54 percen.
The answer is not to lessen our evangelistic
efforts, but to strengthen our churches as warm,
loving, discipling communities. By discovering an
effective discipling strategy, the church can cut the
looses, close their back doors, and conserve the
results of evangelism.

I am convinced that a vital and sometimes for-
gotten checkpoint on our discipling agenda is the
leading of new converts into the experience of entire
sanctification.

Disciples are committed to a life-style of following
Jesus Christ. Even those who have made a good
start need to be encouraged, fed, taught, and loved.
Disciple-making is many things—it is TLC—it is the
"Show and Tell" method of teaching the art of living
the abundant life in Christ. It is teaching converts
how to communicate with Him through the Word
and prayer, how to celebrate His goodness and
grace. It is teaching the privileges and responsibil-
ities in the fellowship, how to deal with temptation
and failure, and how to share Christ with friends and
family.

Early in the nurturing of new followers of Christ,
the wise shepherd will get those spiritual babies in
touch with the words of the Master Teacher who

estimate the cost . . . any of you who does not
give up everything he has cannot be my disciple
(Luke 14:28, 33, NIV)

and
Sanctify them (His disciples) . . . For them I
sanctify myself, that they also may be truly sancti-
ified (John 17:17, 19, NIV)

SHOW THEM MOUTH-WATERING MODELS

Disciples have to be feshed out in real people to
make them believable and contagious. You are
"grabbled" by thirst when you take a salt tablet. The
disciple must be salt and light in leading new con-
verts to the Spirit-filled life by an inspiring model.
The New Testament encourages us to be and to find
good examples. The Greek word for "example"
appears in the New Testament 11 times. We hear
Paul saying "follow my example."
We underestimate the value of modeling holiness
because it looks too much like hero worship or an
top ego trip. The secular mind-set can think of nothing
more unattractive than being a holy person. Some
hear about the holy life and say, "Not me." Many
earnest Christians share this view because they have
not had models who will take them to the source of
their power, love, and joy. They imagine that a holy
person is weird, a religious fanatic, living aloof
and in isolation from the real world, or someone who is
"so heavenly-minded that he is no earthly good."
But the scriptural concept describes a way of life
that is exciting and filled with adventure. The carnal
Christian is frequently first awakened to holiness by
the powerful combination of his own inner need and
someone who is modeling a quality life which is
magnetic and powerful, causing the hungry believer
to explain, "Now that's living! That's the way I want
to live."
A good starting point in inspiring new Christians
to hunger and thirst after the holy life is to challenge
Spirit-filled Christians to live up to their calling by
demonstrating the month-watering fruit of the Spirit
—gentleness, patience, and forbearing love (Eph.
4:1-3). And the more mature Christians must be
willing to pay the price in time and interaction to get
close enough to the new Christians so that growing-
up problems can be shared, the fruit exhibited, and
a behavioral example provided.
A survey by the Roman Catholic Church was
shared with the Fourth Synod of Bishops. The per-
cptive analysis of the youth of today said that the
young want to see "the light of Christ shining on the

Photo by Dave Andersen
countenance of the church. Some of the qualities regarded as Christ's reflectors were: joy, love, kindness, patience, a willingness to listen, etc. It adds strangely familiar to the fruit of a Spirit-energized life (Gal. 5:22,23). Young Christians need styling models who have caught the spirit and relational implications of 2 Tim. 2,22. Teach these great truths to trustworthy men who will, in turn, pass them on to others.

If we are living life in the Spirit, this will demand explanation so that new converts know that there is something more than a sick personality or human "coolness." that there is something, even Someone Beyond ourselves energizing us to live the joy-filled life. The angel commissioned the Spirit-filled apostles: Go stand in the temple and speak to the people all that this Life (Acts 5:29,31). Our marching orders are to communicate all about this kind of life.

HOW DO WE GET THERE FROM HERE?

A number of things can be instrumental in bringing believers into the beauty of holiness.

Living Testimonies

We need satisfied consumers who give spontaneous or carefully prepared living testimonies, testifying how they were sanctified and how the experience is helping them at the level of their daily lives. The testimonies can fit the midweek or Sunday service format. Laymen’s and Pentecost Sunday are excellent times for a lay witness. I have found the informal, personal interview with a carefully planned questions to be helpful to build faith and expectation, and an efficacious way to reinforce the biblical concept of full sanctification.

Clear Preaching

Clear preaching that rests on sustained exposition, more than notional talks to the people feel. Holiness sermons that really have something to say to the hearers on the first time the experience will give them resources to deal with problems that both the pastor and people know firsthand. For what we know about stress and pressure does holiness equip us to more effectively deal with tension in our lives? Dr. Charles Stanley on stress. He states that our greatest need for coping with pressure is the ability to handle stress in a way that can help us withstand the shock caused by pressure. How relevant and helpful for a pastor-teacher to stand before his people and say: "This is what I understand about the Holy Spirit, Precious from Paul’s perspective, the Ephesians: Be strengthened with might by His Spirit in the inner man (Eph. 3:16).

Holiness Literature

Open up the church or your own library and circulate booklets and articles on the topics that speak to needs and answer questions on entire sanctification.

Curriculum Resources

Build the teaching of this biblical doctrine into the curriculum that is expected for your converts in the new converts Sunday school class. The home Bible studies for new Christians, the pastor’s membership class, etc.

Equip Workers

Thoughtfully prepare yourself and equip your discipling team and altar workers to give simple, step-by-step guidance to hungry seekers in a counseling session or altar service. Too often well-meaning counsel has been vague, untruthful, and even contradictory. These leaves confused and frustrated.

Music Ministers

Help shape the music so that the congregational hymns, the special music, the musicals, and even closing choruses reflect clearly the availability and possibilities of the experience. Our music must be a tool to inspire and teach our theology of spiritual fullness.

Everybody Doesn’t Know

Avoid the assumption that “everybody knows and understands” the doctrine of entire sanctification. Few of our new converts come into our churches grounded and committed to holiness. They will need patient and thorough education.

BRING CONVERTS TO A DECISION

Our preaching and teaching, prayerfully and in dependence on the Holy Spirit, should endeavor to bring people to a crisis of decision. I am remembering Andrew Blackwood’s story in chapel at Nazarene Theological Seminary about the student who brought a written sermon to his professor and asked, “What shall I do, Professor, reprinted, “Do what?” Holiness preaching must lead people to the strategic moment of yielding all and trusting God to sanctify them.

Let the pastor and evangelist make the appeal positive. You cannot browbeat people into an experience that is healing and meaningful. Motivate believers to seek because of need and hunger.

W. T. Purucker makes the point that “more consistently people are drawn by promise than by threat.”

ReubenWelch observes that for some, the fullness of the Spirit is in a crisis like the blast of dynamite, while for others the Spirit’s fullness is a crisis like the breaking of a few believers and share of the word how upright people can experience the inner resources of the Holy Spirit. Precious from Paul’s perspective, the Ephesians: Be strengthened with might by His Spirit in the inner man (Eph. 3:16).

1. To be sanctified we must recognize our need and realize the provisions that God has made (Heb. 13:21).

2. The Spirit fills a yielded vessel. The New Testament language varies—deny, yield, or present your- self. But the principle is the same: exclusive, total surrender of the known and unknown, opens us to the ministry of and mastery by the Holy Spirit. (Rom. 6:13, 15, 16; 11:33; 12:1.)

3. The baptism with the Spirit is received through prayer; devoted very specifically to that end (Luke 11:13; 24:49, Acts 8:17; and 9:17.) Do not try to talk seekers prematurely into professing the experience. Encourage them to pray until they come into a fresh, new relationship with the Holy Spirit.

4. The believer must rest the full weight of his faith and hope on Christ’s atoning death and believe that God will keep his promise to fill, cleanse, and control. When these conditions are met, the seeker may expect the Spirit to do which we cannot do in our own strength and bring perfect love, inner peace, new infusion of power, fruit, and Christlike-ness.

CHRISTIANS IN THE MAKING

Another responsibility of the discipler is to equip the newly sanctified to deal with their humaneness, their failure, and their need to enroll in the school of Christian maturity and growth.

In the spiritual realm, there are people who are seeking a spectacular experience that will work itself. Human beings tend to be lazy. It is a mistake to be satisfied with the experience of entire sanctification, in producing instantly mature Christians who can set their lives on "automatically" and land in glory without further attention to the cultivation of life in the Spirit.

Sanctification must be seen as both crisis and process. We find the process is a crisis moment when we devote all, and the work of entire sanctification is given by the baptism with the Holy Spirit. The process is the living of the life which is disciplined and controlled by the Holy Spirit.

The Scriptures distinguish between purity of heart and maturity of Christian character. A careful study of 2 Cor. 7:1 will reveal an instantaneous "cleaning" which is followed by the continuing lifelong assignment of maturing and "perfecting holiness in the fear of God."

The crisis is the gateway to the process and grows out of the crisis. To be made to the spiritual advancement without this inner cleansing is futile. On the other hand, to think that the life which follows requires no discipline or effort is also disastrous.

E. Stanley Jones, in A Song of Ascents, says that after his conversion he was stymied by inner conflict when he read Hannah Whitall Smith’s The Chris- tian’s Secret of a Happy Life. In the book, he learned of “complete victory for the total person.” Before he could finish the book, the Lord was asking, “Will you give Me your all?” He said, “Yes.” Jones describes it.

When suddenly I was filled—all filled with the Holy Spirit. Weave after wave of the Spirit seemed to be going through me as a cleansing fire. I could only walk the floor with the need for a new down payment that I could do nothing but pray him—and did. I knew this was no passing emotion; the Holy Spirit had come to abide with me forever.

Later in his mid-80s, he describes himself as involved in growth toward maturity, a becoming. A Christian in the making. Discovering the necessity of growth is a high priority in discipling the newly sanctified Christian.

Every pastor and church hopefully has some disciple-making agenda that is enabling them to provide care for converts. If that agenda emerges from the Word of God, it will expose them to the adventure and the way to walk in the fullness of the Spirit.


3. From the Authorized Standard Version of the Holy Bible (ASV), copyrighted 1931 by the American Sunday School Union.


"Let all preaching-houses be built plain and decent; but not more extensive than is absolutely unavoidable: Otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine too."

—John Wesley
**ALDERSGATE STILL HAPPENS!**

By C. F. McKee

![Image](https://example.com/image.png)

When I was a senior ministerial student in a Kentucky college, the philosophy professor asked us to write a paper on one of the church leaders. I selected John Wesley, though I was not a Methodist. I spent years in library research and writing a paper I knew would be worthy of publication and an "A." But to my dismay the good grade did not come. I asked the professor why he marked it down and he asked me one question: "Why did you leave out Mr. Wesley's Aldersgate experience?"

I answered him honestly and with conviction: "Because I did not believe it."

"Why, do you believe it?" asked my inquisitor.

"Because I just don't believe people have those kinds of experiences," I rationalized.

"Well, maybe you can," replied the professor, "but Mr. Wesley did, and you can't understand him unless you understand his Aldersgate, and what it meant to him."

I left it at that, finished my summary, married, preached in Ohio, Kentucky, and Texas, identified with two separate denominations, finally accepted a career as a prison chaplain 24 years ago. I was having a very satisfying ministry. I was in charge of the department. I was insulated from most of the concerns of the ministers in the "free world." I had arrived as a clergyman. God had given me a good ministry.

Then, in the spring of 1979—34 years after I had said: "I don't believe people have Aldersgate experiences," I had a heart attack. God, through the good graces of the Holy Spirit, sent me to the Church of the Nazarene at Conroe, Texas, where I "sat through" a prayer service. I went back, driven by the Holy Spirit, to try to understand what was happening to me. For the first time in my life, I "listened" to a holiness sermon, by a Spirit-filled preacher, and I was anointed! That night the Reverend John Frazier's preaching saved this minister's career.

I listened to believers testify to victories. They shared what God had done for them, what God had taken from them, what God had committed them to. They spoke of the power of the Holy Spirit in their daily lives, their families, their work, their social lives.

When they went to the altar, I went, I prayed. They prayed with me, and for me. I felt I had been saved, finally saved, completely and thoroughly. "My heart was strangely warmed"—even mine!

My Aldersgate convinced me that my salvation had been completed in sanctification—the missing ingredient. Old sterile vocabulary became anointed with living experiences. Salvation, sanctification, justification, regeneration, adoption, were no longer just words, they were the work of God within my own life. Circumcision of the heart was a real experience.

Immediately, my parishioners—1,900 Texas prison inmates—knew something had happened. Holiness preaching, Spirit-filled messages, anointed blessings, powerful prayer services, and scripture studies of the Word of God, not words about God, became the order of the day. Agape love that destroyed old prejudices and institutional attitudes, had made me receptive to human beings who were hungering for Jesus Christ. A new day dawned in this prison ministry.

Aldersgate came to the Rockwell Chapel, the large... (Continued on page 60)
SACRIFICE
CEREMONY
VS.
ETHICS

by H. Ray Dunning
Professor of theology and philosophy at Trine University College

The term holiness and its cognates in the Old Testament have both ceremonial and ethical connotations. Probably the ceremonial was more original, with the ethical coming into the picture mainly as the result of the historical development. By the time of the ceremonial holiness, we mean that uncleanliness may be removed and holiness conveyed by certain prescribed liturgical acts. The implicit that impurity or defilement is almost subhuman, and is contrasted by touch something piously unclean. The ethical understanding insists that holiness is demonstrated by justice, mercy, and other ethical behaviors.

Throughout the Old Testament there is a tension between these two ideas, the ceremonial being represented by the priest while the ethical is usually presented by the prophet. This accounts for the conflicts that sometimes emerge between the prophet and the representatives of the cult, as in the case of Amos against Amos (Amos 7: 10-17). The problem is that it is so easy to depend upon the performance of the ritual as ex opere operato and not feel the necessity for an accompanying ethical life.

Ceremonial language is used widely in the Old Testament—but we need to know that in truly prooc-

gnostic passages, it is always informed by the ethical. Ezekiel is a notable case in point. He was a priest, and this molded his language. Even in his visions of destruction (Ezek. 33:25-26) is in perspective vouchsafed the ethical content. This is an especially important consideration when handling New Testament passages where the prophetic view totally dominates the normative passages. Jesus was using ceremonial concepts in Matt. 23:17, 19, but this is not a normative use of the term anotoly.

One of the real dangers is that when theological language is used—which is derived from a cultic milieu, e.g. "cleansing"—it might revert to its original significance. We must remember that the meaning has been refocused, especially in the New Testament, and involves a character transformation. This is why John Wesley was so on target when he defined sanctification in its broadest use as "a real change." This larger definition is then applied to all particular uses of the term such as initial sanctification, entire sanctification, and progressive sanctification.

If one looks at some of the key New Testament passages where the term sanctity and its various forms appear, he will be able to observe the distinctively ethical use, particularly if he takes note of the context. First Thess. 4:3 is a clear equation of sanctification with sexual purity, and the Identification is further made in v. 7: "For God has not called us for the purpose of impurity, but in sanctification," or as The Living Bible paraphrases it, "God has not called us to be dirty-minded and full of lust, but to be holy and clean." Here is also a good example of the use of ceremonial terminology to convey ethical content. In 1 Cor. 6, after listing a catalog of horrible vices, Paul says, "And such were some of you; but you were sanctified ..." (v. 11) in this case, being sanctified means putting off the old life-style. The same point is emphatically made in Romans 6, where the apostle is arguing that one does not understand the meaning of his conversion (ebb) unless he recognizes that it should result in holy living. Verse 19 climaxes this point: "For as you presented your members in the body in servitude to sin, so now present them in servitude to righteousness," resulting in further lawlessness, so now present yourself in servitude to righteousness, resulting in sanctification," or v. 22: "But now having been freed from sin and enslaved to God, you desire your benefit, resulting in sanctification ...

In Colossians 3, although the term is not used, the apostle is calling his readers to a high ethical phase which involves putting off the old life (man) and putting on the new. This passage is one of the central expressions of his understanding of sanctification as unequivocally ethical.

Another example is the biblical genius of John Wesley. He was an unswerving loyalty to this New Testament witness to ethical holiness. This is seen in his Interpretation of sin. Some interpreters, including E. H. Sugden, the editor of his Standard Sermons, always use the term sanctification in a substantive way, suggesting it is a "thing" like a rotten tooth which needs extracting. But a careful reading of Wesley's descriptions of sin in believers disproves that contention (see also Leo G. Cox, John Wesley's Conception of Sin, also G. Cox, John Wesley's Conception of Sin, pp. 300-301, Sugden edition of Standard Sermons). Wesley's fidelity to the ethical criterion is also evident in his understanding of renewal, the moment when God "cours short his work in righteousness," and his delivery to us as sin. Positively it is always defined as "leying God with all the heart, soul, mind, and strength—and one's neighbor as oneself." Immediately it may be falsely asserted that "love" is too emotional or sentimental to provide the sole content to Christian perfean. But once again, Wesley shows his solid biblical grounding when he gives to love the content of Christlikeness and the absence of selfishness, etc., it is not possible to provide a higher ethical content.

The other great care which Wesley took to define the "marks" of the "new birth" was to sign himself to safeguard against a ceremonial or merely emotional experience. To feel love and not sin is not enough; there must be character transformation accompanied by the witness of the Spirit. In other words, his point is that we experience the "freedom from sanctified feelings, dispositions, attitudes, and behaviors was unthinkable. Religion, to the perfect in the first place, is to witness to the fruit of the Spirit in an unform manner.

Repentance in believers has two aspects: the first is a deep awareness of need. While the believer knows no condemnation for the remaining sin, he knows he cannot bear the strict justice of God. The second aspect of repentance involves a conviction of one's inability to deliver himself from this remaining sin. But mortification—putting to death—all the desires of the body is also included in one's pursuit of a spiritual dimension of sanctification. As Wesley expresses it in the Plain and Pure Truth, speaking of repentance: "in the moment a man is justified. (Yet sin remains in him, the seed of all sin is sown in him)." This desire to drive out by His grace is witnessed in the Law when the prophet Isaiah was told by God: "If there be no incomplete deliverance after justification, if there be not but a gradual work of God (that there is a gradual work none denies), then we must be content, as well as we can, to remain full of sanctifying grace. (See also pp. 300-301, Sugden edition of Standard Sermons)."
Here is the criteria he laid down, by which a person must be deemed to have been perfected in love: "When, after having been convinced of inward sin, by a far deeper and clear conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, as so to rejoice evermore, to pray without ceasing, and in everything to give thanks, and so in the new birth, and no sin is a sufficient proof. Several have experienced this for a time before their souls were fully renewed. None, however, ought to believe that the work is done, till there is the added testimony of the Spirit, witnessing his own sanctification clearly as his justification" (Plain Account, p. 61, Beacon-Hill edition).

Wesley preserved the ethical dimension of his doctrine by clinging steadfastly to a christological interpretation of holiness. Because of this emphasis, Wesley was absolute in his denunciation against such perver- sions as the neo-charismatic inroads against which many had been led to recognize the genuine experience of heart holiness through the Holy Spirit. It is too easy to see how this methodology would provide an effective procedure for leading people into an emotional release without the attendant ethical results—a cuclical experience that did not carry the absolute mandate of real change. It is certainly true that thousands of people have been led into a genuine experience of heart holiness through this approach. However, it is my contention that the seeds of perversion are present and that these seeds have borne the fruit of "spiritual without reality." The reason for this is that this approach does not safeguard the ethical dimension, because it addresses the sin question cutically rather than ethically. In the holiness movement, the moment of entire sanctification is also more, than an emotional experience. From the Wesleyan perspective, it is the moment of full deliverance from sin, that is, any lasting short of perfect love. That moment is to be identified, not so much by a psychic upheaval as by the absence of self-centeredness and the presence of unselfed love. Let any who may be disturbed by these criticisms take note that we are calling for a much greater standard than a mere emotional high, and the doctrine of entire sanctification has been a two-part trip. But the standard for which we call is the New Testament standard.

We do present a disservice if we engage in a psychological manipulation which may lead to a premature profession. We are also unfair to our people if we rationalize away their confessions of decisively unchristian dispositions and responses. Why not encourage them to seek the delivering grace of God while mortifying these inward traits?

The Lord has led me to some scriptures that speak to these problems. These scriptures have revitalized my ministry, especially in the areas of preaching and counseling.

This hunger on the part of my flock for wholeness of being does not cause me to panic. I believe, as their shepherd, that Jesus encourages us when He said, "Blessed are they which do hunger and thirst after righteousness:" for they shall be filled." Thus I now view these expressions of hunger as being good for "blessed are they which do hunger and thirst." I have a new inspiration and courage to preach holiness for I believe what Jesus said, "They shall be filled." I am convinced that instantaneous and continuing sanctification will satisfy the contemporary need of people.

Entire sanctification affects the whole person! "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ!" (1 Thess. 5:23)

Sanctification as wholeness is supported by Adam Clarke, "The word wholly means precisely the same as our phrase to all intents and purposes." May He sanctify you to the end and to the uttermost. "This great text helps me communicate that in holiness there are answers for the prayers people pray.

1. Inconsistency in Commitment
   The experience of sanctification will help a Christian to become established and consistent in his priorities and commitments until he can truly "seek first the kingdom of God, and his righteousness." Help at this point of need is given in Rom. 12:1-2, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. This truth speaks about priorities that relate to our minds and bodies. Further help is given to all of us that we be transformed, which is an act of God's grace, so that we need not be conformed to this world. Jesus indicates that the sanctifying power, gives us victory over the worldly pull. It is the pull of the world that destroys spiritual commitment, but it is the sanctifying power that gives us victory over the pull of the world.
II. The Lack of Courage to Witness and Holiness

Christians of all ages may experience a crippling fear to witness. Thank God, there is divine power to help us. This latter passage can we present to our people from Acts 1:8: Be ye therefore powerfully. After that the Holy Spirit is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. There is record through the Book of Acts of a new courage to witness by Peter and many of the disciples after the filling with the Holy Spirit.

III. Frustration in Leadership Roles and Holiness

The church is bold to assign leadership roles who have never had experience or training in leadership. Pastors often become frustrated when laymen do not function well in leadership roles. We are finding that even experience and training of leaders are not always sufficient to lead. There seems to be some confusion among leaders as to what are leadership roles. Some leadership problems related to the inability or unwillingness to delegate responsibilities. I believe that the church must keep her responsibility to persons who are often so different than they are.

I have found help in developing myself and my lady from 1 Pet. 1:18: "Because it is written, Be ye holy, for I am holy." God is the Master Teacher In delegating, God the Holy Father delegates a great part of salvation's plan to His Son. The Holy Son delegated the plan of salvation to His Son, the Holy Spirit, the entire Godhead shares the challenges, responsibilities, and joys of building Christ's kingdom with man. In all this there is a delegation that includes trust and faith, success and (on man's part) failure. We are now a holy heart enables a person to be willing to delegate authority, but somehow in my experience it seems to do so.

There is also truth to the truth of the word and will in our service to others, the "the "last of our conscience." The pastor's heart of the apostle Paul when he wrote to the Church in Thessalonica to give them help in such circumstances. In his first letter to the Thessalonians he encouraged them with these words, For This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and holiness; not in the lust of concupiscence, even as the Gentiles which know not God (1 Cor. 7:1).

There is a strong message in this scripture passage to our young people that sanctification will strengthen them to resist the temptation to indulge in promiscuous (fornication). It speaks to the adults that sanctification can cleanse that sexual appetite until they are "honorable" and not in the lust of concupiscence.

First Cor. 6:9-11 is another passage that tells of the cleansing power of sanctification in the area of human sexuality. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor revilers, nor covetous, nor drinkers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Finally, I praise God that as a preacher of Christ, he commands me and my people to feed the flock and to seek the soul of any person that will hear those who are true leaders. There is more than one who should know how to possess his vessel in sanctification and holiness; not in the lust of concupiscence, even as the Gentiles which know not God (1 Cor. 7:1).

...by Merrill S. Williams

AN ANONYMOUS VOICE FROM THE PAST

Pastor, North Church of the Nazarenes, Texarkana, Texas

While shopping an estate sale in Baldwin, Kansas, several years ago, I found and discovered a gem of theological writing.

Baldwin is a small town southwest of Kansas City where the Methodist school, Baker University, is located. The executors of this estate were selling the handsome old house and all its contents. Among the items the auctioneer presented for bid were two boxes of old books. Since I never let books—especially old ones—pass without at least a glance, we browsed these cartoons with any mild interest.

Until . . . yes, there they were.

Two volumes of the long out-of-print work of famous Methodist theologian John Wesley. We were looking at the original edition of Wesley's Systematic Theology, published by Hunt and Eaton of New York in 1853. A student at Kansas University bought both boxes for $2.00, and I purchased the volumes by Wesley from him for $1.00 each.

John Wesley was an American Methodist theologian who lived from 1703 to 1835 and taught theology at the University of Oxford. Through his teachings he touched the minds of dozens of men who entered the Methodist ministry. But he helped knit the theological thinking of many more because his writings were on the study list for Methodist preachers from 1840 to 1894.

Robert Chiles describes his two-volume Systematic Theology as his most important work. He says of it, "It is a careful, comprehensive presentation of Wesleyan Arminianism drawing into systematic form the emergent tendencies of 19th century Methodism." 1

This, then, was the gem. But there was more. Between the pages I found 10 small, yellowed sheets nestled hidden in a pocket. The notes described the writer's relationship to Wesley and a summary of Wesley's classic work. The notes contained no date or signature, but their content clearly puts them in historical context. I will allow the anonymous writer of the notes to speak for himself:

"It was my personal fortune to know him [Wesley] well, and to act for a time under his tutelage. He lived to be nearly four-score and was granted the wish of his heart to die in the harness. He was western born and served in the Ohio ministry, holding lead- ing pulpits before the war in Cincinnati. Even then [he was] a theologian, for he was set to the defence of the idea of free grace against biased attacks.

But there was in his argumentation a fiery enthusiasm that crowded his pulpit with attentive worshippers. As with others, New York called him and he held high metropolitan pulpits. In this way he 'wrought at the substance of his theological system.' Presently he was called to expand it in the principal seminary of Methodism, Classroom exposition, 'resulted in final simplicity of all his thoughts and these issued in two large quarto volumes, the early nineties, and at once became standard in Methodism.' 

In 1879, 09-11-09

2. Ibid.
THE DOCTRINE OF THE SPIRIT OF SANCTIFYING IN AND JOHN WESLEY AND JOHN FLETCHER

by Timothy L. Smith

The common opinion that the renewal of Christian interest in the doctrine of the Holy Spirit began only in recent decades will not stand up against close scrutiny of either the evangelical revivals of the 19th century or the Wesleyan revival of the preceding one. John Wesley's religion was in both rhetoric and concept centered as fully upon faith in the character of God the Father and the sanctifying work of the Holy Spirit as upon the person and work of Christ the Son. From the earliest years of his public ministry, both before and after May, 1738, when he experienced "living faith" at the Moravian meetings at Aldersgate Street, London, Wesley's preaching and doctrinal tracts made the doctrine of the life-transforming Spirit the center of his salvation theology.

Nor did John Fletcher introduce the language of Pentecost or the idea of a dispensation of the Spirit into Wesleyan perfectionism, as 1 and others have recently supposed. These and other ruling ideas in Fletcher's last two Checks to Antinomianism, published nearly 35 years after Wesley's Aldersgate experience, all appear prominently in the sermons John Wesley preached and the hymns he and his brother Charles wrote between 1738 and 1746. During this period, the Wesleyes were proclaiming the life-changing, heart-cleansing work of the Holy Spirit—begun in the experience of regeneration, continued in the growth in inward and outward holiness that followed, and (as they taught clearly after January, 1741) made inwardly complete in the experience of perfect love, or "entire sanctification." John Wesley spent the next 20 years developing and refining his doctrine of sanctification, emphasizing especially the second work of grace, which as he explained to the world in 1767 in his Plain Account of Christian Perfection, purifies believers' hearts of their inward bent to sinning. Sometime in the year 1771, apparently, Fletcher began to apply the Old and New Testament promises that were fulfilled in the baptism or filling with the Spirit at Pentecost more precisely to the experience of perfect love.

John Wesley received what Fletcher called this "improvement" upon the Founder's biblical exposition of full salvation with some caution, fearing that seekers of the second blessing would minimize the presence and power of the Holy Spirit in the experience of the new birth. He did not reject it, however. Instead, on March 16, 1771, six months before Fletcher wrote Charles Wesley of his plans to write an essay declaring entire sanctification to be accomplished through the baptism or fulness of the Spirit, Wesley wrote the youthful Joseph Benson equating perfection in love with being "filled with the Holy Ghost." In January, 1773, while Fletcher was deeply engaged in working out his views, Wesley asked him to become his successor as the head of the Methodist movement. The Founder reiterated that "entire sanctification," with increasing urgency during the next few years, was a signal that "the power of God was at work in saving souls."

Studying Wesley Chronologically

I was impelled toward these revisions of earlier views in the winter and spring of 1978, when I read Fletcher's works and some important unpublished letters at the Methodist Archives and Research Center at the University of Manchester, England. I placed Wesley's 139 published sermons and his major doctrinal tracts in approximately the chronological order of their preparation and read carefully their teachings on the work of the Holy Spirit.

Wesley had collected most of his sermons in volumes organized in what he thought was a logical sequence rather than a chronological one. He thought this would help his followers see more clearly the order of salvation, that is, the steps to what he often called a full inward recovery of the divine image and full entrance upon a life of godliness. The logical ordering obscured Wesley's preoccupation in his earlier sermons with the Holy Spirit's sanctifying work begun so mightily in believers' lives in the experience of regeneration. This preoccupation is especially clear in four of the six sermons he prepared for preaching before Oxford University, "The Circumcision of the Heart." In 1739, "On the Holy Spirit," written for Pentecost Sunday, 1738: "Salvation by Faith," preached in June, 1738, a few weeks after his own full experience of the new birth at Aldersgate Street; and "Scriptural Christianity," preached at Oxford, August 24, 1744.

The last one resulted in Wesley's exclusion from the list of persons regularly invited to preach before the university. Its text was Acts 4:31, "And they were all filled with the Holy Ghost." The opening paragraphs suggest that he chose this text rather than the identical one in Acts 2:4 for two reasons; because it referred to a grace granted not only to the apostles but to their converts as well, "the brethren," and because it demonstrated that what was essential and available to all in the experience of the Spirit's fulness was an abiding inward and outward holiness. Wesley declared that he called the "extraordinary gifts of the Holy Ghost," such as heal-

(Continued on page 54)
WOMEN PREACHERS AND EVANGELICAL AND HOLINESS ROOTS

by Donald W. and Lucille Sider Dayton

Current discussions about the role of women in evangelical churches are often based on strange and historically untenable assumptions. It is usually taken for granted, for example, that the evangelical churches more than any others have resisted giving women a major role. Even Richard Mouw, who advocates the ordination of women in his recent book "The Young Evangelicals," asserts that "in almost all non-Pentecostal Evangelical or Fundamentalist denominations women are not ordained to the ministry." This mistaken assumption is true in some denomina-
tions; that to raise the question of ordaining women is to lift the world—"the secular" movement for women's liberation—set them in the path of their hour.

A better case could be made for the opposition to ordination on each point. It is evangelical Chris-
tianity, especially in its more revivification forms, that after, perhaps, Quakerism and Universalism has given the greatest role to women. Denomina-
tions in the National Association of Evangelicals have by and large ordained women earlier, in larger numbers, and more consistently than those in the National Council of Churches. And the extent to which this practice has declined in recent years may be better attributed to a general accommoda-
tion to the dominant culture, seen also in the emergence of other distinctive behavior patterns.

Robert Wearmouth, a close student of the social impact of the 18th-century "Evangelical Revival," has even argued that "emancipation of womanhood began with John Wesley." The same patterns that encouraged laymen to rise to the poor to rise in church leadership opened the door for women. In a move-
ment centered on the personal apprehension of divine grace, women could instruct as well as men, and as early as 1738 Wesley appointed women as "class leaders" in Bristol. The Evangelical Rev-
ival was willing to experiment with new forms of ministry and evangelism (such as "field preaching") and let their validity be judged in part by their results. And since, "God owns women in the conver-
sion of others," Wesley once said, "who am I that I should withstand God?"

The new role given to women in the Evangelical Revival was gradually extended to include preach-
ing. In 1787 Wesley wrote that "we give the right hand of fellowship to Sarah Maktel, and have no objections to her being a preacher in our connexion, so long as she preaches the Methodist doctrines and attends to our discipline." Adam Clarke, the great commentator of the Evangelical Revival, insisted early in the 19th century that "under the blessed spirit of Christianity they [wom-
en] have equal rights, equal privileges, and equal blessings, and, let me add, they are equally useful." These sentiments did not yet include the full ordina-
tion of women or the principles of modern femin-
ism, but they were on the way, especially when read in context.

The Great Awakening in 18th-century America expressed many of the values of the British Evangeli-
cal Revival. Even before 1800 the Free Will Baptists permitted women to serve as preachers and itinerant evangelists. Among these women were Mary Savage, who began to preach in 1791 in New Hampshire; Sally Parsons, who worked later in that decade; and Clarissa Danforth, who flour-
ished from 1790 to 1810. It was in the wake of the Second Great Awakening, and especially the revivalism of evangelist Charles G. Finney, that such practices became widespread and developed into the full ordination of women and a form of "female" ministry.

One of Finney's controversial "new measures" was allowing women to pray and speak in "promis-
sion gatherings." Soon after his con-
version in 1825, Theodore Weld, serving as Finney's assistant, encouraged women to speak, and "seven females, who are the most influential of our female Christians in the city, confessed their sin in being restrained by their sex, and prayed publicly in succession." Weld later married feminist Ange-
line Grimke and at that time insisted that he had never been afraid that "there is no reason why women should not make laws, administer justice, sit at the chair of state, dwell in the bar or in the pulpit, if she has the qualifications." Weld sug-
gested that as well as women should feel free to initiate public work so that "the devil of domination over women will be one of the last that will be cast out" of men.

After several years of full-time evangelism, Fin-
ney became professor of theology and later presi-
dent of Oberlin College, a school founded largely to perpetuate his particular brand of revivalism and reform. Oberlin was the first coeducational college in the world. Later feminists found it still a little stodgy, but a very high percentage of the leaders of the women's rights movement were graduates of Oberlin. Especially persistent was Lucy Stone, who preserved in marriage her family name and insisted on an "egalitarian marriage contract," repudiating the contemporary laws that made her essentially a property of her husband. Betsy

The interpretation of the biblical texts. Abolitionists faced conservatives who built a "Bible defense of slavery" on biblical instances of slavery and the Pauline admonitions to slaves. Those who de-
veloped in opposition a "Bible argument against slavery" did not do as much as one might look in the way of some sort of the "woman question." Even the favorite text of Gal. 3:28 contained the issues in affirming that there is no human hierarchy: "There is neither bond nor free, there is neither male nor female; for we are all one in Christ Jesus." These facts called for a more sophisticated herme-
neutic that appealed to an egalitarian "spirit" over against a repressive and submissionist "letter" of the Scriptures.

Along this line, the Reverend David Sherman argued in the preface to a biography of Mrs. Maggie Newton Van Cott, the first woman licensed to preach in the United States (in 1869), that while "yielding for a time to the form of the institution, the apostles laid down principles which cut away the foundations of the system of slavery—and that the "same method was adopted in the case of women."

Once this hermeneutical move was made, the way was opened for the full ordination of women and the emergence of feminism. Those traditions that most fully incarnated the revivalism and aboli-

The Wesleyans began to ordain women in the 1860s and in the early years of the Nazarene movement, as many as one fifth of Nazarene preachers were women.

Cowles, president of the second National Women's Rights Convention, and Antoinette Brown, a Con-
gregationalist, was ordained in the Congregational Church of South Butler, N.Y.

The preacher for this service was Luther Lee, a founder of the Wesleyan Methodist Church, which had broken with the Methodist Episcopal Church in an abolitionist protest against Methodism's ad-

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In the early 20th-century, the Wesleyan Methodists had boasted earlier the first Women's Rights Convention. That meeting was held in 1846 in the Wesleyan chapel in Buffalo Falls, N.Y. The Wesleyans began to ordain women in the early 1860s (the mainline Methodist church only followed suit a century later). The issue was debated for the women until 1908. The practice did not find complete acceptance immediately, however, and was debated for the rest of the Victorian period. It became relatively common in the early decades of this century.

Presbyterian/Congregationalist Jonathan Blanchard, the founding president of Wheaton College, shared at least some of these convictions. Blanchard was an ordained presbyter with both early Oberlin and the Wesleyan Methodists. In his Debate on Slavery with N.L. Black, he announced that the first alteration which Christianity made in the policy of Judaism was to abrogate this oppressive distinction of sex. He went on to say, "...if the menials were to their husbands and parents.

Blanchard, like Luther Lee before him, preserved the teaching that "the husband is the head of the wife," but B.T. Roberts, founder of the abolitionist Free Methodist church, urged instead the image of the business partnership. Roberts insisted that "the greatest domestic happiness always exists where the husband is the head of the family." He also argued for the ordination of women in a book called Ordaining Women (1891). But Roberts also believed that women's ordination was finely solicited and even though several other early Free Methodist bishops were distinctly feminist in conviction, their church allowed women to be ordained only as deacons until 1914, when this prohibition was discontinued.

Another early evangelical leader holding the same complex of convictions was A.J. Gordon, a Baptist who had been a noted preacher and one of the founders of the Salvation Army. Gordon and his son, published writer, said his father was "in the strictest sect of the abolitionists" and "advocated their [women's] complete emancipation and their entrance into every political and social privilege enjoyed by men." Gordon argued for the "Ministry for Men." In an 1894 article in the Missionary Review of the World, he wrote:

"Nothing but jealousy, prejudice, bigotry, and a stingy love for bossing in men have prevented women's public recognition in the church."

—Seth C. Rees

It was under the influence of Phoebe Palmer during an evangelistic crusade in England that Catherine Hare began to feel called to the "revival services." Sometimes advertised by the slogan "Come and Hear a Woman Preach," Catherine began to feel God's call to ministering to women and youth through the medium of the Sweetheart newspaper. Catherine was to try to grind it into my boys that their sisters were just as intelligent and capable as themselves. She insisted that "Jesus Christ's principles were to put women on the same platform as men, although I am sorry to say that His apostles did not always act upon it." Such egalitarian themes were built into the structure of the Salvation Army from the very beginning and are still largely operational today.

Another woman who felt the influence of Phoebe Palmer was Francis Willard, the founder and longtime president of the world's Christian Temperance Union. Miss Willard felt she had a divine calling and an "angelic spirit" and was sent "as a woman to stand in the vineyard of God's people and minister to them."

Phoebe Palmer's basic argument was also taken in a distinctly feminist direction by many of her followers. Mrs. Willing Fowler, a Methodist, wrote a series of articles just before the turn of the century for the Guide to Holiness (where Phoebe Palmer had edited for years) arguing that, "Pente-

cost had the axe at the root of the tree of social injustice.

"...a sermon that marvelous day was the keynote of women's emancipation," Or again, "When the Pentecostal light shines most brightly we see the hand of God..."

In 1879, "The Salvation Army, America's Answer to Alcoholism," was published by Phoebe Palmer, saying that "the first hos- pital for women's relief and a surpriseto discover..." The Moody crusade, in "The Salvation Army, America's Answer to Alcoholism," some forty years ago, we could go on and on..."

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Mrs. Palmer was the major force behind the Women's Christian Temperance Union, and was one of the first women to have equal rights and to be ordained to the ministry of women. The Salvation Army, in its early years of the National Association of Evangelicals, Rees co-pastored with his wives and argued that one of the major issues is that "It is without distinction as to sex." He said:

Nothing but jealousy, prejudice, bigotry, and a stingy love for bossing in men have prevented women's public recognition by the church. No church that will not ordain women will ever object to the public ministry of women. We know scores of women who can preach the Good News with a purity, a power, and a fervor that meets the spiritual need of the times. Their efficiency is seldom equalled by men. We could go on and on..."

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THE CRISIS OF SANCTIFICATION

by J. B. Chapman

General Superintendent, Church of the Nazarenes, 1926-1947

I. The Desirability of the Experience

It seems passing strange that a Christian should ever be found who does not believe it would be a good thing to be entirely rid of sin. When such a Christian is found, I cannot escape the conclusion that he has been biased by erroneous teaching, and that he does not comprehend the meaning of sanctification or he would desire it. Some have expressed grave concern lest a state of sanctification would result in getting one to the place where he "can't sin." This is by no means either the doctrine or the fact. But if there were a place where one could get by grace that would place him beyond the possibility of sin, surely the Christian would not draw back from it; for he never expects to use that power again anyway. Speaking personally, I would be glad to reach the place today when I could never sin again. That is, I would be glad to reach it, I could do so without that attainment having any detrimental effect upon my love for and devotion to God. But that is just it. I could not attain an irrevocable "sinless perfection" except by becoming a automaton—a machine—in which state there could be neither blame nor virtue. But sanctification does not imply anything like that. It does imply getting rid of sin, and reaching the place where you do not have to sin—where "sin shall not have dominion over you," and where you do not "serve sin." And every Christian surely wants that. And no rational person can think of such a state without being convinced that it is a desirable state to possess. In fact without much reference to their theological background, Christians have always always prayed: "Wash me and I shall be whiter than snow," and "create a clean heart within me," and "take away this sin of stone," and (from old Brother Jones' prayer), "Work in us a deeper work of grace to the end we may be pure and clean in Thy sight."

Indeed the experience of entire sanctification is the answer to more prayers than any other thing we can think to mention. It is the answer to the prayer for "dying grace" which our fathers used so often to voice. For while we need not wait until death to obtain it, it does deliver from the fear of death and prepare us to be happy when we come to stand before God. Being happy in the presence of God does not depend upon certain tasks accomplished, for even children have been known to die happy when there was practically nothing to show for their life's work. Sin is the only thing that can make us uneasy in the presence of a holy God, and sanctification takes out the "last remains of sin," and prepares us for fellowship with Him who "cannot look upon sin with the least degree of allowance."

Sanctification is that state of heart in which the Christian is enabled to serve God and do all that is demanded of him without friction or unwanted weakness. It is the state in which inner grace is adequate to the outer demands. The state in which the Christian can be both right and happy. Yes, it is a desirable experience.

II. The Holy Spirit Himself Makes Us Hungry for This Experience

Jesus promised that the Holy Spirit would reprove sin, of righteousness, and of judgment. Some have erroneously added "to come," thinking that the reference is to a future judgment. But a little more careful reading will show that He said, "Of judgment, because the prince of this world is judged." The whole thought is that the Holy Spirit will reprove and"convince us of what is right, and, finally, of our ability, through His presence and power, to be what we ought to be. It is the special office work of the Spirit to make God's people holy, and doubtless this is the reason for the adjuring words, "Work in us a deeper work of grace to the end we may be pure and clean in Thy sight."

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III. Means Used to Make Us Realize Our Need of the Blessing

Besides His direct dealings through the Holy Spirit, to make us realize the need of the blessing, God uses:

a. The commandments and promises of the Word. We classify these together, because every command of God is in reality also a promise. And one can read the plain words of command and promise without realizing that they are given in the fullest expectation that we will obey the commandments and claim the promises.

Take 1 Pet. 1:21f, which has been known to be the home of people who lived the life Involved because they claimed the promises, and have been known to die happy. But He takes His name as part of the experience. For while we need not wait until the presence of God will make us uneasy, there will be no place where

b. Contact with saintly souls. One man told me he had never known anyone who lived the life Involved in the testimony to sanctification. I answered him that he had been unfortunate in His associations. But after a little more contact with saintly souls, I was confident that his failure to see anyone who lived the life Involved on the basis that "there are few things that are pure." Or rather upon the opposite of this axiom to the effect that to the impure nothing is pure. One may set himself up as judge and develop a critical spirit that no one can satisfy. Or as Sam Jones used to put it, one may...
wear blue goggles until he becomes convinced that all the world is blue.

But the majority of us have been fortunate enough to meet and know one or more consistent people who not only gave the testimony, but who also lived the life at home and abroad. And the presence of such is evidence that all denominations cannot affect it.

Two young men had expressed their preference, one for the King James Version of the Scriptures, the other for the Revised Version. The third gave this word, "I like my mother's version best. She takes those difficult books like Leviticus and Hebrews and translates them into plain, everyday, holy living which makes the text clearer to me than ever any commentator could do."

But the fact that someone of our acquaintance has possessed the blessing and lived the life convinces us that we too may and should have the blessing. And it is a legalistic claim to claim to be sanctified. Nay, rather, it is a mark of vanity and pride for one to claim to be able to get along without the fullness of the blessing God has promised. I need all that grace to give me. My sense of native sinfulness and constitutional weakness makes me sure.

c. The presence of tasks for which we find ourselves spiritually unprepared challenges us and emphasizes our need for the blessing. The athlete needs physical strength. The scholar needs intellectual power. But the Christian needs spiritual union to qualify him for his task.

It is, perhaps, easier to speak in terms of the aggrandizement. So, I say that the Church needs the Holy Ghost, no one will deny it. In that day when the bodily presence of the Master had just been taken away, and there were many who had seen the Lord and had been associated with Him in the days of His flesh, it needed the "power from on high" to prepare it for the task set before it. How much more, then, does the Church of this modern day need the Holy Ghost? And who can calculate the problems that would be solved if the Church of today would only put one spiritual upper room and pray until the sanctifying baptism with the Spirit came upon it?

But if we find ourselves in the aggregate, we need also, as individuals in the Church. There is no escape from the fact that the Church in the aggregate is the members individually. The Church needs the Holy Ghost. All the members need the Holy Ghost.

But perhaps we find some relief by hiding behind others when it comes to the whole task of the whole Church. But individually we find ourselves confronted with tasks which make demands we are unprepared to meet. The tests of the bearing life demand that we be holy so we will not break down in the crises. The demands of the active service life require us to be Spirit-led and Spirit-anointed. In the presence of our demands, the Christian with indescribable sin still in his heart cannot resist crying: "Woe is me, for I am undone." God wants to sanctify wholly that these demands may be met by our spiritual endowments.

IV. Conditions to Be Met in Order to Obtain the Blessing

We have already emphasized that a good state of justification is essential to entire sanctification. And so considering that the justified Christian has been made holy for holiness by the manifestation of the Holy Spirit, and that God has used such means as the commandments and promises of the Word, contacts with holy people, and the presence of tasks requiring a spiritual preparation not yet possessed to make the sense of need ever more palpable. And that the Church has to realize where he is ready to apply himself to the proper conditions for obtaining the blessing; we set forth the following as being involved in what he must do to be sanctified:

4. He must desire the blessing. With all things considered: the reproach involved, the self-denials demanded, the self-renunciation implied, the loss of friends which will undoubtedly result, the radical change in the plan for life which will likely take place —no matter what the price, he must still desire the blessing. There must be no ifs ands. He must desire the blessing more than everything besides. His prayer must be:

Oh, wash me white, without, within; Or purge with fire, if this must be; No matter how, if only sin, Die out in me, die out in me.

5. He must definitely choose the blessing. Desire does not quite express the decisiveness which this successful seeker, must possess. He must come to the place where he is like the man in the parable who would not be lost. He must have the great value and then sold all he had to enable him to speak the one word valuable. He not only desired that goodly pearl, but he chose definitely to possess it and set about the sacrifices necessary to obtain it.

6. He must make a full consecration in order to obtain the blessing. Repentance is the act of giving up that which is wrong, and all that goes with it. The message is one of dedicating which it is good. Consecration is sanctification: a human act which is a divine act. The divine act is justification. And the human act is the condition of the divine act. And this is not unusual; for it is a principle in God's economy. We will not do for us what we can do for ourselves, and He will not do anything for us until we have done as much as we can. And if we do not do this, He does not pardon sin until we repent and turn away from it. And He does not sanctify our hearts until He dedicates them to Him as His own possession. The song of consecration makes us say, "I'll go where You want me to, do what You want me to do, say (Continued on page 29)

**PREACHING**

**SOME GUIDELINES FOR BUILDING HOLINESS SERMONS**

by Richard S. Taylor

Nazaréena educador, preacher, and author

Why is a study of homiletical principles important in preaching holiness? Because there is a direct relationship between principles and effectiveness. A preacher who chooses to be successful in his calling can ill afford to remain ignorant of the laws which govern a sermonlike structure. In music, the principles of the rules of technique are fashioned by the ends desired. It is true also in preaching. The human mind works in similar ways. Audience response can be either negative or positive; that is, unfavorable or favorable. The response can be either to the speaker himself or come from the preacher, or both. If listeners find themselves reacting unfavorably to the man in the pulpit, they will also be predisposed to react unfavorably to what he says.

Furthermore, audience response can be strong or weak. If it is weak, minds will wander and wills remain lethargic. If reaction is strong, eyes will come alive, emotions are aroused, and wills stirred to action. It is for this reason that the speaker wants his message to be preached. He must bridge the gap between sermon and audience. The sermon is the bridge; the audience is the river. If it is ill-constructed, if it is weak, it will not impress the audience. This is the condition of the sermon and the delivery.

The assumption, therefore, of this chapter is that attention to homiletics is an extension of our study of the principles of communication. We read that, in the Paul's and Barnabas "so spoke, that a great multitude ... believed" (Acts 14:1). Their results were related to their manner of speech. After Paul and Barnabas had never read a book on homiletics; therefore formal study is not necessary for effectiveness. This cannot be assumed, as the Greeks and Romans had developed the science of public discussion and oratory to a high level, and it is quite unlikely that either apostle was totally ignorant of the basic principles.

The brief summary of Paul's speech delivered in the Areopagus at Athens is a model of oratory in public discourse. At the outset he established a sympathetic and favorable point of contact with his audience: "Man of Athens, I notice on every hand how deitily-minded you are; for I went all over and looked carefully at your sacred objects, I found even an altars with the inscription, 'To an unknown God'" (Acts 17:22-23, Berkeley). From that point of common interest he announced his subject, one with a built-in appeal: "Now what you reverse without knowing it, that I announce to you. In proceeding to expand the personality and greatness of this God, whose majesty makes idolatry look silly, he quoted
from their own literature, thus continuing to foster a favorable report: this is the moved swiftly and naturally from this unknown God to the gospel: "However, while God paid no attention to those seasons of labor but rather said to all people everywhere to repent, as he has fixed a day, in which he will judge the world with fire" through a Man destined for the tasks, and whom he proved true to everyone by raising Him from the dead. Naturally we have only the briefest abstract of apostolic sermons in The Acts; therefore we do not know their full outline or development. They may not have reflected the views of a "first, second, and third". But experience has taught the Church that a carefully organized and coherently phrased outline is one of the most effective devices for doing the main things a preacher wants to do: (1) get attention, (2) hold interest, (3) make clear, (4) aid the memory, and (5) move to action.

An audience will listen better when they feel they know what is going, just as most travelers are navigators at heart. They like a sense of direction. Even though some would not be able to tell a syllogism from an anecdote, (and they never have) an innborn affinity for logic, and feel better when their preacher exhibits a little of it. Therefore a brief review of homiletical principles, especially as related to holiness preaching, is in order. No attempt will be made herein to discuss the art of the sermon or the steps in developing one. This book presupposes such an analysis, review or improvement one should consult any standard textbook on homiletics—the art of sermonizing.

A. STRUCTURAL TYPES

The basic homiletical forms suitable for preaching are the same for preaching in general. They are usually listed as topical, textual, and expository, plus several possible variations and combinations.

Topical. In this form, the topic or subject is suggested by the text, but the development of outline is determined by the topic instead of the text. The preacher may read the text briefly, show its presentation, then depart from the text in a methodical unfolding of the topic itself. Though the breakdown of basic ideas may not be referred back to the text, the text may be supported by other scriptures, and in this sense the sermon will be convincingly biblical. This form is especially suited to the broad, panoramic exposition of the particular doctrine, such as the baptism with the Holy Spirit, or purity and maturity. First Pet. 1:22 combined with 2 Pet. 3:18 could be the springboard for an attempt to show in a topical way:

A. The distinction between purity and maturity

1. The idea of purity is qualitative, and may be applied to babies as well as adults, beginners as well as professionals.
2. The idea of maturity extends to quality plus quantity; it suggests the added strength and knowledge and skill which belong to the more experienced.

B. The processes of purity and maturity

1. Immediate purity is doubly necessary:
   a. As an immediate fitness for heaven.
   b. As a basis for maturity.
2. But maturity too becomes necessary; we must be moving toward maturity, and continuing in it; if we would retain our purity. There is something defective in the purity of Christians who never grow up spiritually.

C. Areas wherein enlarged maturity is needed:

1. In understanding of God, the Bible, ourselves, others.
2. Emotional stability: skill in coping with life in everyday situations.
3. In effective service and fruitful stewardship.

Textual. This form of outline not only starts with a text but stays with it, so closely linked in fact that the development of the sermon is determined by the analysis of the text. A good example is based on 1 John 2:1-2: "My little children, these things write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Here is:

A. The antithesis—"that ye sin not.
B. The awful possibility—"if any man sin.
C. The ample provision—"We have an advocate." (John Lown)

C. A Positive Condition. "If we walk in the light, as he is in the light;" 1 John 1:7. "If we walk in the light, is to walk in God, to take God direction; that is toward the utter destruction of sin from the universe.

To walk in the light, then, is to move toward the experience of complete deliverance from all sin in your soul. (W. E. Mc Cumber)

The average preacher will find the textual form to be most versatile. It is easier to handle, aids in building a disciplined outline, imparts authority to the sermon, and imbids a verse in the minds of the hearers so that they will not soon forget it.

Expository. Insofar as the textual outlines above explained the meaning of the verse, they were expository in nature. As a technical name for a sermon form, however, this term applies to the sermon which systematically and coherently unfolds a larger passage. To achieve unity it may be organized around one verse, or even one phrase or word, but in its development the divisions are drawn from the context, and will skillfully show the relationship of that central idea to the context. To preach expository sermons is much more challenging, but equally more rewarding. Traditionally, such preaching has been especially effective in producing biblically loving and Bible-carrying Christians. The cause of holiness would be greatly enhanced by the rise among us of great expositors—even halfway greatness would be a boon, if it took place in such a large number of pulpits.

Acquiescent McClearon and G. Campbell Morgan are models. In the holiness movement one could probably study such men as Paul Rees, T. M. Anderson. The latter draws on Acts 3:31-37 to expound the one clause in v. 35b—"... and great grace was upon them all." A. It was the grace of fulness. "And they were all filled with the Holy Ghost." B. It was the grace of fearlessness. "They spake the word of God with boldness."

C. It was the grace of fellowship. "The multitude of them that believed were of one heart and of one soul."

B. METHODS OF APPROACH

Another kind of classification which is especially related to the subject of preaching is based on a chosen method of approach. Often this will have a bearing on the structural form just discussed. From this standpoint holiness sermons may be contrasted in at least two ways.

Diffusive or Intensive. We may more graphically speak of shotgun or rifle sermons. The first attempts to include the whole scope of holiness truth, and aims widely at the many levels of need in a motley audience. The scope of truth taken in repentance, faith, the new birth, and then follows through to more specific applications. The second approach is very wide, as it gives a synoptic panoramic of the redemptive program, and helps our listeners see the whole as a whole. This kind of sermon is especially suited to camp meetings, revivals, assemblies, and other special occasions. Occasionally it should be used by it is for preaching in general. He preaches holiness. If his holiness preaching consists of a huge burst of doctrine twice a year, then only this kind of sermon will suffice. But a pastor who preaches holiness only two or three times a year is not really preaching holiness at all. Holiness is too basic and central, too much a part of the warp and woof of Christian experience and Bible to be treated as a special, occasional subject. Therefore it is better for the pastor to learn to preach rifle-style sermons, in which he aims at one specific point, and concentrates on that one point and the holiness truth. He will often find that (to switch figures) pin-point bombing will have blockbuster effects.

Another contrast of approach may be given as—

Direct or oblique. In the direct approach the preacher informs his audience in advance what his subject is, and possibly even what his aim is. In the oblique approach both main subject and certainly the aims are kept hidden until the sermonic attack on the holiness truth. The trap to be avoided is that a sermon at Athens was far more oblique than direct. His real subject was Jesus, and the repetition and judgment which related to Christ; but this was not announced at the outset.
C. FUNCTIONAL TYPES

This analysis is only moderately useful, as the differences are a little like masculinity and femininity—you seldom find one entirely without the other. Similarly, in every good sermon there should be elements of doctrine, inspiration, and practical instruction. Nevertheless, when a specific aim structures the development, and especially the conclusion, we can say that the sermon is serving a particular function.

1. If the aim is primarily to explain and prove doctrine, the function of the sermon can be said to be devotional, and the special attention would be given to careful exposition, logical development, and unassailable support of the truth.

2. If the primary aim is to induce immediate seeking, the function is evangelistic. In such a case the expository sermon might be more psychological in development than logical. That is to say, the divisions would be oriented more to the feelings and needs of the listener. The aim is not to prove a point, but to absorb the hearer into the conviction of the necessity of Christ, the goal of seeking the Saviour or saving himself.

3. Another functional type is the descriptive. In this forin the aim is to delineate the experiential aspects of holiness truth, as for example the portrayal of the traits of carnality in Christians, or the joy of the other hand of the more abundant life. Negative descriptive preaching would make unrepentant Christians see themselves as those who would make them hungry, both necessary.

4. Inspirational sermons are another type. They serve to build faith and confidence in and interest in a God and a God's Word, as well as discover the joy of meditating together.

5. Instructional sermons seek to promote growth and correct aberrations, such as sermon on mis- takes, temptation, prayer, and feelings.

6. Ethical sermons aim to promote practical holiness in everyday human relationships.

Obviously, in surveying the foregoing types of holiness sermons and their basic classifications, we have given only the barest sketch. The following two outlines illustrate two possible functional types.

The first might be called descriptive, since it delineates the sin or sinfulness. The second might be called didactic, since its function is to make clear the understanding the relationship between repentance and consecration.

NOT YET READY

Text: 1 John 3:3

Introduction:
1. When a momentous journey is anticipated, every detail is made to be thoroughly prepared in plenty of time.
2. Christians are expecting to meet the Lord in the air. Only they can be ready as a “hope.”
3. It is wise for them to examine themselves, to make sure of their perfect readiness (1 Pet. 3:14).
4. When is a Christian not yet sufficiently purified?

A. When He Is Double-minded

James 4:8: “Cleanse your hands, ye sinners; and purify your hearts, ye Double-minded.”

And secret diabolism to Jesus must be searched out and cleansed.

B. When His Heart Is Full of Grudges and Hatred

James 4:6: “God resists the proud, but giveth grace unto the humble.” 1 Peter 5:6: “The Corinthians were an example of the evil of pride in Christians: 1 Cor. 4:6, 18-19; 5:2. The remedy perfect was to be completely taken from his heart.

C. When His Heart Is Polarized with Strife and Bitterness

James 4:9: “Ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” Deceit. Context. 1 Cor. 3:3. Would Christians ever be ready to meet their Lord?

D. When There Is Within Him An Evil Heart of Unbelief

Hebrews 3:12: “Take heed, brethren, lest there be in you any of you an evil heart of unbelief.” Not a rejection of God; not a barren waving of confidence in the integrity of God. A lack of perfect

trust expressed in perfect commitment and implicit obedience. This is sin.

Conclusion: A Christian who earnestly desires to meet the Lord without shame, confusion, and dis- appointment must at once see what he desires. There must be self-purification if any one of these mani- festations of the carnal mind is found. This self- purification is by prompt confession, earnest prayer, thorough adjustment, quickened faith for perfect pur- gation. “Blessed are the pure in heart; for they shall see God” (Mat. 5:8).

REPROBATION AND CONSECRATION

Text: Luke 5:32; Rom. 12:1

Introduction:

These two verses serve to draw our attention to the fact that we cannot place God’s words upon any man, if reconciliation is to be thorough and complete; repentance and consecration.

A. Repentance and Consecration

B. Reproban and Consecrated differ

1. Repentance deals with evil; consecration deals with good.

A very illustrative story is told of Matthew Babcock. A company of business- men requested him to attend a Saturday night gathering. It was a get-together meeting around a festive board. Because it was on Saturday night, this great preacher excused himself saying, “When a surgeon is about to perform an operation, he prepares himself by making himself entirely aseptic. Nothing else will do. He must carry with him any germ or anything that would endanger the patient.”

“Tomorrow I must preach. Tomorrow I must operate on souls, and I must keep myself aseptic. You understand me,” and those business men did understand.

—The Flame

THE CRISIS OF SANCTIFICATION

(Continued from page 24)

2. Repentance is the duty of sinners; consecra- tion is the duty of believers.

B. Wherein repentance and consecration are sim- ilar

1. Both are decisive, deliberate acts.
2. Acts of man, not God
3. Deliberately
4. Decisive transactions
5. Both are indispensable to perfect spiritual well-being.

Conclusions:

If there is willful, unforgiven sin in ourselves, let us repent. If we have renounced sin, let us at once pro- ceed to surrender to the complete will of God the inner clad of our beings. Let us give up to God our right to ourselves. As Christians, this is our reasonable service. To refuse to consecrate is to make ourselves unclean and lead to a spiritual stalemate, and ultimate death.

WHAT MAKES PASTORAL COUNSELING DIFFERENT?

by Bruce Howell

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To alleviate distress at its source the breach with God must be healed. This is not to say that healing the separation from God is the only means a pastor can use to help a person reach his goal. The minister only harbors himself when his claims are extravagant. He can and must employ many of the methods used by secular counselors. The pastor’s work is more unique in that the more basic, it gets at the root of the problem, because it re-

PASTORAL CARE

solves the essence of man’s diffi-
culty, his separation from God. The message that the pastor conveys says clearly that, although the individual is a sinner, God loves the sinner and has pro-

vided (through Christ) forgiveness and reconciliation to God. This good news is all who believe, and accept it as the pledge of God’s forgiveness. This is not to say that every counselor is a sinner. But sin in some form or another enters the picture in a surprising percentage of cases.

In God’s comforting promises lies alleviation of the distress that sin produces directly—fear of God, guilt over sin, feelings of alienation, and a sense of meaninglessness to life. It may also alleviate the distress that sin pro-
duces indirectly—general anxiety, mental symptoms, even physical distress. The gospel acts to free men to become all that their poten-
tial permits. Man can begin then to live creatively and joyfully. His life gains direction because he now has purpose.

If the pastor accepts the idea that his objective as a profession-
al person is to communicate this message, it will color his whole attitude and approach to counsel-
ing. The goal of a pastor-counsel-
der is not just one of alleviating distress; it is one of alleviating distress by helping the person ac-
knowledge his sin and alienation, accept God’s forgiveness, and live the new life in Christ. How the pastor works this message into his counseling is a very complex matter. In good counseling the pastor does not simply barge in with a message irrespective of the person’s problem. Counseling is primarily a matter of the person exploring and experiencing him-

self, with the counselor acting as a facilitating agent. A good place to begin counsel-

ing is with the client-centered approach of responding to the feelings and perceptions ex-
pressed by the person, but that is not in my opinion the place to end one’s approach. A stance some-
where between absolute nonin-

tervention (if such is really possible) and normal directiveness is required in pastoral counsel-
sing. The very enterprise of counseling, it is to get anywhere, requires the counselor to be less directive than people ordinarily are in their relations with each other.

Good counseling is character-
ized by willingness to let people work out for themselves the solutions to their problems. The counselor acts more as a catalyst, which facilitates the problem-
solving process, than as a reac-
tive agent who determines the nature of the end product. On the other hand, the pastor’s basic objective and his responsibility to the gospel and to the requirement on him also. His, by tradition, is not a permissive occupation. His objective and responsibility do not allow him to renounce com-
plely all rights to express his

own ideas about what is best for the person or what the implications of a person’s decisions or actions are.

Therefore, the pastor should begin by letting the person express his own thoughts concern-
ing his problem. The pastor’s initial task is to try to gain empa-
thetic understanding of the world in which the counselor lives. This conveys to the person that the pastor is an individual who can and will try to understand him. By using such reflection of feelings and perceptions, he helps the person see and hear more clearly what his thoughts and feelings really are.

When and in what manner does the pastor become directive? Generally speaking this should not occur until well along in the counseling process. It all at other words, the pastor should not become directive until (1) a deep sense of rapport and trust has been established; and (2) the counselor has had an opportunity to explore his problems in his own way and at his own pace.

There is a sense in which the pastoral counselor sometimes becomes more directive. This is best de-
scribed by the word confronta-
tion. This means that the pastoral counselor confronts the counselor with some aspect of himself in relation to God’s will for man. Confronta-
tion is not acquisition. It is done with a different spirit. Its purpose is to examine the person’s thought, the raising of a question, not the demanding of an answer. It re-
quires judgment on the pastor’s part—judgment as to how deep a sense of trust the counselor has developed toward the pastor.

In a different sense, the pastor is not directive when he confronts the counselor with the Word. While he is free to bring up the individual’s relation to God, he is not free to become manipulative with the Bible. A self-chosen deci-
sion is more likely to be a lasting one.

In the end, the pastor must make his own decisions about the counseling enterprise. He can best arrive at such decisions by widespread reading about couns-
eling, taking seminars and uni-

versity courses when he has the opportunity, and attending lecture-
s, conferences, and work-
shops. Nothing can substitute for broard study and experience, es-

pecially experience gained under supervision.

Briefly then, a pastor’s ap-
pproach to counseling should enter the relationship with a “lis-
tening” ear, an understanding heart, a willingness to yield, and a sense of responsibility to the counselors to inform him of God’s love as revealed in Jesus Christ.
SEED THOUGHTS FOR STEWARDSHIP SERMONS

BASED ON 2 CORINTHIANS 8 AND 9

by Morris Weigelt

Professor of New Testament, Nazarene Theological Seminary

TOPIC: Responding to the Grace of God

1. The basic drive in the life of the Christian is a response to God's grace (8:1, 5).
2. Generosity is voluntary giving, a form of thanksgiving to God (8:5).
3. Each segment of the Body must carry its fair share (8:13).
4. Note the example of heroic giving which precedes this injunction (8:11).
5. One of the great distinctions of Paul's missionary career was the offering from the Gentiles to the suffering Jews in Jerusalem. Through the process of giving and receiving, he helped to heal a great rift in the Church (8:14).
6. Mutual and equalized giving brings benefits to all, as illustrated: Giving to the Education Budget not only provides a Christian college for our own children, but it provides the future leadership for the whole church.
7. Paul spent little time talking about the need of the receiving party and much upon the purpose of sharing to the sharer.
8. Such investments bring eternal rewards (9:9).

TOPIC: The Symmetry of Christian Character

1. Paul points out the good qualities of the people to whom he writes in 8:7. Faithfulness tends to move giving—badgering leads to less giving.
2. Note the elements in their character:
   a. Faith: Commitment and trust in God.
   b. Wisdom: Ability to communicate their faith.
   c. Knowledge: Insight given by the Holy Spirit.
   d. Diligence: The seriousness with which they completed their work for the Kingdom.
   e. Love for Paul.
3. Now Paul invites them to add giving to the characteristics already praised (8:7).
4. Self-giving is a demonstration of genuine love (8:8).
5. Paul quotes Ps. 112:9 r 2 Cor. 9:9 to show that man who lives according to the Lord responds out to others with the gifts God has entrusted to him.
6. The genuine Christian shares the whole range of Christian graces—receiving well and giving freely.
7. There is a stewardship of Christian values for which we are responsible. It is the privilege and duty of the Church to direct and preserve these values. The symmetry of Christian character lies within the bounds of these values.

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For more information, see September issues of the Herald of Holiness and Home Missions Alert or write to:

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Editor
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Paul Skiles, Executive Director
Department of Communications
6401 The Paseo
Kansas City, MO 64131

THE HOUR THAT CAN MAKE A DIFFERENCE IN THEIR LIVES...
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RESERVE THESE DATES FOR THE "GATHERING" IN YOUR AREA:

<table>
<thead>
<tr>
<th>Area</th>
<th>Date</th>
</tr>
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<tbody>
<tr>
<td>North Central</td>
<td>October 22-23</td>
</tr>
<tr>
<td>Central Zone</td>
<td>November 6</td>
</tr>
<tr>
<td>Southeast Zone</td>
<td>November 19-20</td>
</tr>
<tr>
<td>East Central Zone</td>
<td>November 26</td>
</tr>
</tbody>
</table>

PROGRAM:

MONDAY
3:00 p.m. Registration
7:00 p.m. Sacred Concert
7:30 p.m. Gathering

TUESDAY
9:00 p.m. "Let's Do It!" Messages
2:00 p.m. Class Meetings
6:30 p.m. Gathering

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**Q.**
If God speaks to children through His Word, how can we get our children "into the Word"?

**A.**
Children's Quizzing Ministry

**INGREDIENTS NEEDED:**
- 1 or more children (grades 1-6)
- 1 adult leader
- Study time (the best time for you)
- Bible

**INSTRUCTIONS:**
Prepare one adult leader with the quiz books and Kaleidoscope. Select a time for study (after school, Wednesday night, Sunday, or Saturday). Add 1 leader and 1 or more children to the study time. Mix with Bible study (group activities, projects, and at-home personal Bible study). Flavor with a time of sharing, searching for the meaning of words and phrases, and seeking ways to put Bible truth into everyday life responses.

**RESULT:**
Children in your church who are growing spiritually as they develop skills and the discipline of Bible study.

*FOR INFORMATION ON CHILDREN'S QUIZZING, WRITE:*
Mary Kathryn Hughes, Children's Quizzing,
6401 The Paseo, Kansas City, MO 64131

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- Canada Atlantic
- Illinois
- Intermountain
- Kansas
- Maine
- Michigan
- North Central
- Northwest
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Department of Education and the Ministry
The task of Nazarene higher education is to help students fuse faith and learning. But that is a lot easier to say than do.

An objective like this requires full commitment, generous financial support, and patient work on the part of the entire church.

And that's just what we've had from the very beginning. Founders of the Church of the Nazarene determined the church should have both a well-trained ministry and laity—so they established institutions of higher education.

The vision of those pioneers has come to life. Our colleges and seminary have already provided hundreds of well-trained men and women for the mission field, thousands for ministry in the homeland, and many thousands of devoted laymen for service in places of responsibility throughout the world. In fact, a large majority of our church leaders have come out of Nazarene institutions of higher learning.

Today's issues demand that Christian students understand the reason for their faith, and that they blend faith with life's learning experiences. Nazarene institutions of higher education are committed to helping students do this. Courses of study in the college program include: pastoral ministry, Christian education, psychology, nursing, biology, communications, among a host of others.

Today, more than 10,000 are enrolled in the 12 colleges and seminary in the U.S., Canada, and Great Britain. They are studying under knowledgeable Christian educators who model faith, vision, and depth of character.

Every one of our campuses is sincerely concerned about spiritual issues. Each institution wants to warm the student's heart, as well as train his mind. Because of this, out of our colleges and seminary there is a steady flow of Spirit-filled graduates whose entrance into the church's bloodstream is contributing much to the vitality of the Church of the Nazarene.

Mark R. Moore
Higher Education

Through its various programs, Christian Service Training provides resources for lay persons in specific leadership assignments such as board members, teachers, supervisors, and directors.

It also offers many resources to help Christians become stronger in the faith and to be better churchmen.

It provides lifelong learning resources to strengthen the total witness of the church.

"Search the Scriptures" Bible Study Program and Diploma

There are 16 volumes covering New Testament and 20 volumes covering Old Testament, completed by correspondence or in class.

Reading Certificate Program

The completion of 10 books from the Reading Certificate listing earns 10 credits and a certificate.

Churchmanship Training Program and Diploma

Designed to give an understanding of the church, its doctrine, its mission, and to guide the person in a life of stewardship and witnessing.

Junior Churchmanship Training Program and Diploma

These materials can be used in children's church, junior fellowship, summer camps, and other children's groups.

Teacher, Training Program and Award

Designed for Sunday school teachers, there are three levels: Registered, Qualified, and Certified.

Sunday School Administration Training Program and Award

This is designed for the children's, youth, and adult directors, the pastor, supervisors, chairman, and members of the Board of Christian Life. The three levels in this area are: Registered, Qualified, and Certified.

CST has 175 course offerings and they are grouped as follows:

A - First Series
B - Second Series
C - Advanced Series

For further details on any of these, write the CST office, 6401 The Paseo, Kansas City, MO 64131.

The Office of Chaplaincy Services exists to strengthen the ties between all those serving in various types of chaplaincy assignments and their denominational organizations. While the Board of General Superintendents is the endorsing agency for the Church of the Nazarene, all applications for ecclesiastical endorsement or approval for military or institutional assignments should be addressed to the Office of Chaplaincy Services, Department of Education and the Ministry, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.

Under a mandate from the Board of General Superintendents, the Christian Service Training office, with the assistance of a special committee, is developing a series of Bible study resources for use in small groups. The study guides are being written by persons in the church who have been involved in group Bible study projects. They will be available in the spring of 1980.
Ministers Tape Club is an exciting resource designed to help ministers develop a cassette tape library of great preachers and provocative speakers—past and present. MTC takes preachers within reach of J. B. Chapman, Chic Sheaves, Paul Rees, Earl Lee, and many others. Special features of this monthly club include a section on sermon helps, and a state of the church address by a general superintendent. More than 1,000 Nazarene ministers receive MTC tapes each month.

The Preacher's Magazine is an important growth source for the developing minister. This quarterly magazine provides both practical and scholarly insights for more effective ministry. Effective multi-staff ministries are vital to the success of large and mid-sized churches. By the assignment of the General Assembly, the department operates as a liaison between associations looking for staff positions and local churches that need additional staff members. Several hundred pastors use this membership service.

Home Course of Study is only a part of the church-wide effort of training ministers for service. Preparation of ministers takes the combined efforts of our liberal arts colleges, Bible college, seminary, and Department of Education and the Ministry. Those called to the ministry, but unable to attend college, may complete their educational requirements for ordination through a home study program that involves theological educators, district boards, and the department. Home courses of study are also available for those called to be Christian educators, ministers of music, song evangelists, or deacons.

Neil B. Wiseman
Ministerial Development

The Nazarene believes strongly in lifelong ministerial development. PALCON is evidence of that. A threefold program of continuing education includes: a ministerial development center at International Center, programs by the church's colleges, and programs on various districts by request. The development center would serve all Nazarene ministers by providing one-week seminars on a wide range of subjects including theology, evangelism, church growth, finance, and personal growth. The church hopes to involve every minister in a week-long continuing education event each year. Preachers may complement their formal ministerial education through an advanced studies course—a home study program designed for ordained ministers.

Policy Statement

The Department of Pensions is a ministry of the Church of the Nazarene. The purpose of the Department is to provide financial assistance to retired ministers and their dependents. The Department is a part of the General Board of the Church and is known as the Department of Pensions. The purpose of the Department of Pensions is to provide financial assistance to retired ministers and their dependents.

FINANCES

The services of the department are made possible through the Pensions and Beneficiaries Budget received from each local church. The budget is based on the number of active and retired ministers in the church. The budget is allocated to the departments based on a percentage of the overall budget. The Department of Pensions budget is slated to 4 percent of the total of Column B, line 11 in the annual budget of the department.

EXCITING FUTURE BENEFITS

The program and services of the Department of Pensions are exciting. The plan is designed to provide financial assistance to retired ministers and their dependents. The Department of Pensions will continue to serve the needs of the Nazarene Church.

BOARD OF PENSIONS

The policies contained within this statement are approved by the Board of Pensions. Additional regulations and guidelines are provided by the General Board of the Church of the Nazarene. Their office shall be policy when approved by the Board of Pensions. The policies shall be recorded in the Department of Pensions and Beneficiaries Budget, the General Board of the Church of the Nazarene, and the General Board of Superintendents.

Retirement

The Department of Pensions and Beneficiaries provides after the Basic Pension a variety of plans for Nazarene ministers and their families. In addition, the Church of the Nazarene can create a supplemental plan for Nazarene ministers who do not qualify for service in the Nazarene Supplemental Retirement Program during the years they are actively engaged in the ministry.

YEAR OF FULL-TIME SERVICE

The year of full-time service is defined as 12 months of full-time effective ministry service while serving as a district board as ordained minister or as a district superintendent in the Department of Pensions and Beneficiaries. Beneficiaries who are ordained ministers or are serving in an administrative capacity when serving as a district board member or in a full-time capacity shall be credited with their full-time service. Any year of service granted by a church institutional board or an ordination of a group of churches merging with the Church of the Nazarene shall be treated in the same manner as any service granted by a church institutional board.

OTHER DETERMINATIONS

The Department of Pensions and Beneficiaries may consider other factors in determining eligibility for service, such as years of active service and years of service in other denominations or groups of churches merging with the Church of the Nazarene.


gg

THE NATION'S LEADING PENSION PROVIDER

Ministries, Ordained ministers in good standing in the Church of the Nazarene, and their spouses may be considered for eligibility. The following information is designed to help you determine your eligibility.

Basic Pension

To be eligible for a Basic Pension, you must have...
Minimum number of service years required for “Basic” Pension decreased to 10 years.

PENSIONS

Minimum number of service years required of disabled ministers for “Basic” Pension decreased to 3 years.

SPECIAL PROVISIONS

Eligible Ministers

Licensed ministers with equivalent service experience in other denominations may be granted “Basic” Pension upon request, and following approval by the Board of Pensions and Board of Directors, the pension will be reduced accordingly.

Disabled ministers who are disabled while performing “Basic” Pension duties will be entitled to receive a reduced amount of pension benefits equal to 75 percent of current salary. This reduced amount will be based on the minister’s salary at the time of their disability.

DISABLED MINISTERS

Disability is defined as the inability to perform the duties of a minister while performing “Basic” Pension duties.

PENSION FORMULA

The pension formula for “Basic” Pension is $45 per month for each full year of service, with a maximum of 20 years of service.

DURATION

The duration of “Basic” Pension is for life, with the option to continue receiving benefits until age 70.

MINISTERIAL SERVICE AFTER RETIREMENT

After reaching eligibility requirements for “Basic” Pension, a minister may continue to serve in a temporary capacity, EXCEPT:

(a) Serve on an advisory committee of a Church or the Nazarene.
(b) Serve on an executive committee of a Church or the Nazarene.
(c) Serve as a full-time assistant or associate pastor or any other full-time Church-related employment.

SCALE OF “BASIC” PENSION

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Pension Amount</th>
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<tbody>
<tr>
<td>10</td>
<td>450</td>
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<tr>
<td>15</td>
<td>675</td>
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<td>1,575</td>
</tr>
<tr>
<td>40</td>
<td>1,800</td>
</tr>
</tbody>
</table>

ELDERS ON DISABILITY

The pension for “Basic” Pension is based on years of service and salary at the time of disability.

Nazarene Supplemental Retirement Program

The Nazarene Supplemental Retirement Program provides additional retirement benefits to ministers and other church employees.

ELEGIBILITY

Ministers, ordained or licensed, are eligible to participate in the Nazarene Supplemental Retirement Program.

Monthly Benevolence Assistance

Monthly Benevolence Assistance (MBA) is available to ministers who are unable to work due to health reasons.

EVANGELISTS

Evangelists are eligible for the Nazarene Supplemental Retirement Program.
PENSIONS

Beginning October 1, 1979, ordained ministers' earnings requirement for licensed ministers has been dropped. Almost all now are eligible.

LIFE INSURANCE
Supplemental Group Term Primary Group Term

The denomination provides group term life insurance for its own members and their spouses. The amount of insurance for ministers and their spouses is equal to the amount of their minister's normal monthly salary, but minimums of $10,000 and maximums of $100,000 apply. This insurance is fully paid for by the denomination.

STANDARD MONTHLY
APPLICATION
DETERMINATION

Early Retirement Date and Amount

Each minister must maintain eligibility for Social Security during the time of application. Each minister must also maintain employment with the denomination on a full-time basis in order to apply for retirement. The minister must be at least 55 years old and have completed at least 10 years of service with the denomination during the current term. The minister must be able to maintain eligibility for Social Security during the time of application.

INCREASED MONTHLY
ASSISTANCE

SPECIAL CASES

The denomination provides increased monthly assistance to ministers and their spouses who have retired from full-time service with the denomination. The increased monthly assistance is equal to the amount of the minister's normal monthly salary, but minimums of $10,000 and maximums of $100,000 apply. This assistance is fully paid for by the denomination.

SCALE OF MONTHLY BENEFIT ASSISTANCE

Beginning October 1, 1979, ordained ministers

Beginning October 1, 1979, ordained ministers
BENEVOLENCE

Emergency Medical Assistance

REGULAR

Grants for medical emergencies may be provided to members or their dependents in need of medical attention. Applications for such relief should be submitted to the Board of Directors. The amount of any grant is not considered to be a medical emergency.

The amount granted shall be determined as follows:

1. For the individual and single person: a total annual income of $10,000 or less, the deductible shall be the first $1,200 of the net income. The department may grant up to 80 percent of the remaining balance.

2. For the family and single person: a total annual income of $10,000 or more but less than $16,000, the deductible shall be the first $1,200 of the net income. The department may grant up to 80 percent of the remaining balance.

3. For the family and family person: a total annual income of $16,000 or more, the deductible shall be the first $2,000 of the net income. The department may grant up to 80 percent of the remaining balance.

For dependent and dependent person: a total annual income of $25,000 or less, the deductible shall be the first $2,000 of the net income. The department may grant up to 80 percent of the remaining balance.

The maximum grant for any one request is $500. A maximum of $1,500 is paid per year on the Pensions insurance program.

EXTREME

In cases of extraordinary medical costs, when a family has had new or increased medical expenses at 12-month intervals, the department may grant up to 80 percent of the second and third medical expenses, except the maximum grant shall not exceed $1,500 in any 12-month period.

Temporary Monthly Disability Assistance

This benefit is for a member who has become disabled and who has been certified to receive a disability benefit from the Social Security Administration. Receipt must be required in order to receive Social Security Disability. The benefit is designed to provide temporary financial assistance to the member until the disability is determined, or 20 months, whichever comes first. If the member is determined to be disabled, the benefit will be paid in the amount of Social Security Disability benefit. The amount of the monthly benefit will be equal to the monthly payment which is covered by the Social Security Administration. This is in addition to any pension the member receives.

Widows, Widowers, and Dependants

The second month of the benefit is the second month when the Social Security Disability benefit is awarded. The benefit is paid in the amount of the Social Security Disability benefit. The amount of the monthly benefit will be equal to the monthly payment which is covered by the Social Security Administration. This is in addition to any pension the member receives.

Funeral Assistance

A funeral assistance benefit shall be made available for the funeral of a member who dies by reason of the said. This benefit is provided by the Cooperative Funeral Expense Program of the Department of Pensions and Benevolence.

HELPFUL INFORMATION

An officers for further information, write:

DEAN WESSELLS, EXECUTING DIRECTOR
DEPARTMENT OF PENSIONS AND BENEFICIARIES
KANSAS CITY, MO 64116

MINISTERS TAPE CLUB

"A CASSETTE REVOLUTION"

Imagine how many new ideas out of pocket medical expenses at 12-month intervals, the department may grant up to 80 percent of the second and third medical expenses, except the maximum grant shall not exceed $1,500 in any 12-month period.

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DEPARTMENT OF PENSIONS AND BENEFICIARIES
KANSAS CITY, MO 64116

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All official records at Headquarters and periodicals checked below will be changed from this one notification.

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32LL
The Interpretation of John 17:17-19

by Frank G. Carver

Professor of biblical theology, Point Loma College

Sanctify them in the truth: Thy word is truth. As Thou didst send Me into the world, I have also sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth (John 17:17-19, NAB).1

I

The Historical Question

What Did Jesus Mean by "Sanctify Them"? In what literary genre? Matthew, Mark, Luke, and John were "called Gospels" because they gave the substance of the Gospel.2 As "verbal statements filled out with biographical material?" they were to be "living actions, ministry, death, and resurrection of Jesus of Nazareth in Galilee. They are "preaching" designed to attract the reader's faith decisively to the living Christ, once earthly incarnate but now exalted, as the One in whom divine salvation is to be found. Although John is thus a Gospel along with the Synoptics, he utilizes uniquely the Gospel literary form, in his special way. As a prayer (love, truth, etc), novel literary style, artistic trails, as well as his selection and arrangement of material is the "theological handbook" character of God peculiarly expressed. John is in passion story, the Synoptics are passion story truth expression in these verses.

From what historical setting? From the standpoint of contemporary biblical scholarship, a certain answer to this question for the Fourth Gospel is problematic. Since this is not an appropriate forum to detail the issues, we will sketch in a simplistic manner a tentative approach which in the light of the issues appears possible.

The Gospel began with the authentic witness of John the apostle, the son of Zebedee (Mark 1:16). The material first took shape within a Judean Christian community in controversy with Palestinian Judaism, possibly both orthodox and heterodox. Some believe that then in the hands of a disciple of the apostle, possibly John the presbyter or elder (2 John 1; 3 John 1). It was set forth in the form of a polemical and evangelistic tract to confront a new situation in the Diaspora, a Hellenistic Judaism influenced by the religious thought and culture of the Gentile world. The Johannine tradition probably traveled from Palestine via Syria to Asia Minor, where it reached its final form and was published, possibly at Ephesus near the end of the first century.4

Impelled by the polemical and evangelistic motifs of its various settings, this multilayered Gospel was written to be "defensive" in nature. It is to the proper understanding of Jesus. 5 these have been written that believing you may have life (1:11).6 John isolates the theological themes of the Fourth Gospel as follows: First, Christ as logos is God's answer to man's religious quest. The revelation he embodies is love. Second, a real incarnation opposes incipient doppelganger and Greek ideas. Third, serious consequences result from unbelief.

Fourth, the Holy Spirit is the church's link with the past, and his work is to contemplate Christ.7

2. What is the Role of 17:17-19 in the Content of John?


The Book of Signs is the presentation of "the public ministry of Jesus where in sign and word he shows himself as the revealer of his Father, only to be rejected."8 The Book of Glory, focusing on "the hour" of Jesus' crucifixion, resurrection, and ascension contains the following:

13:1-17: 
The Last Supper
13:1-20:31: 
The Last Discourse
18:1-9: 
The Passion Narrative
18:9-11: 
The Trial and Interrogation of Jesus
18:19-18:38: 
The Disciples Are Gathered, Conclusion: A Statement of Author's Purpose.

In the Last Discourse (13:31-17:26), Jesus is interpreting to troubled disciples the significance of His impending departure. Our verses, 17:17-19, are found in the prayer of chapter 17 which concludes the discourse. As the second of the two petitions (vv. 16-17, 17-19) for His disciples, they constitute Jesus' prayer for His disciples' sanctification in the world. In summary language the whole of Jesus' message to the world, now about to reach its climax, is applied to the lives of His present disciples.

II

The Recreative Question: What Did Our Text Mean (17:17)?

1. How does the Writer Seek to Communicate His Message?

What is the structure and form of the text? Our飙文 is a discourse (13:31-17:26) which conforms to the literary pattern of a farewell speech, a speech delivered by a famous leader (John 13:31-17:26). One biblical example is Deuteronomic which is made up of Moses' farewell speeches to Israel.8 Jesus' words on 17:17-19 in the context of the entire farewell speech, we analyze its structure as follows:

13:31-13:38: 
The basic discourse: Jesus' departure and the disciples' future (13:21-23, 24-30, 31-38)

13:31-13:38: 
The Lord's Supper: Jehovah is lamp and light in the darkness. (13:1-20)

13:31-13:38: 
The enunciation: Jesus' night prayer (13:31-38)

13:31-13:38: 
The Closural discourse: Jesus' departure and the disciples' future (13:31-38)

13:31-13:38: 
The Me...
As they are "in the truth" they are kept free from the zealous (17:14), and that by continual reference to the Word.

The Holy Spirit, who is the significant factor in the future of the disciples (14:16-18, 26:27; 15:25-27; 16:1-11), is not mentioned in the prayer. Therefore, in the Cross the Gospel there is a similarity between the work of Jesus' revelatory ministry and the work of the Spirit (16:14-15) who is identified as "the Spirit of truth" (14:17; 15:26). If the disciples are to be made holy, then this is the work of the Holy Spirit who makes Jesus' word intelligible to disciples (14:26; 15:13-14; cf. 2 Thess. 2:13).

(2) The Interpretative ground (17:18-19). As these verses fill out the petition (17a) by indicating its meaning, the disciples' sanctification is placed in the context of Jesus' mission in the world (v. 18). Second, this mission is dependent on Jesus' sanctification of himself (v. 19). The concluding clause of each sentence (18:1, 19:1) makes the interpretative statements firmly with the initial petition, "Sanctify them.

(2.1) Declaratory form: Jesus' mission in the world (18): "As Thou didst send Me into the world, I also have sent them into the world. Consistent with the parallel use of the words sanctify and send in 10:36, where both refer to the sacred task laid on Jesus, is their occurrence here signifying that the disciples' sanctification is a necessary part of a purification from sin (15:3), will be most comprehensively a sanctification to a mission.

The disciples' mission will be analogous to that of Jesus, and grounded totally in His mission: "As Thou didst send Me into the world." What was also true of the person and word of Jesus will be true of the disciples' word and continuing existence in the world. In contrast, the disciples will call the world in question and demand a decision. They will become the effective, the victorious, the assault on the world (16:19-11), the paradoxical form of His lordship over the world (3:16), opening up the world continually to the possibility of faith.

(2.2) Explanatory form: Jesus' sanctification of himself (19): "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth." The precise way in which Jesus is sent into the world is not recorded in the very language of Jesus' prayer for the disciples—"I sanctify Myself, sanctify them." This unprecedented "I sanctify Myself," as if He were doing it for their sake (10:11ff. 11:51ff.; 15:13), has obvious reference to the self-sacrificing act of the disciples: "I lay down My life for the sheep" (10:15).

Sanctification for Jesus was supremely the experience of the Father. In the context of which the will of the Father for Him in the world was consummated. Jesus' sanctification, both by the Father (10:36) and by himself (17:19), manifested the complete unity in redemptive action inherent in Jesus' Sonship. The Cross in its Johannine understanding—Jesus' death, resurrection, and His sending of the Spirit (20:21ff.)—becomes at once the only sufficient ground and the definitive content of the disciples' sanctification. Jesus sends them out into the world just as He has been sent into the world (v. 18; 20:21), like Him they will be at the same time utterly against the world and for it. This happens only in the Cross, for there alone the sanctification of the disciples can find its meaning in the self-sacrificing act of the disciples. Only in the sanctification of the disciples, the realm of truth, will the disciples be able, like Jesus, to live out a holy existence in the world. This is the context into which the disciples enter in the prayer.

The high-priestly character of this prayer is evident when it is compared with the high-priestly epistle to the Hebrews in which Jesus is portrayed as high priest. Pertinent passages include Heb. 10:10-12; 10-11, 11:9-11; 10-10-14; 13:12. It is instructive that the Hebrew writer does not employ the sanctification terminology to view Jesus' action as his high priest. His point is clearly in his presentation of Jesus. The language appears to function in the same context as the interpreter's statement in 17:19 in John's Gospel. The background of the terminology in both writings is that of the cultic or worshipping life of the people of Israel.

2. What is the Writer Attempting to Accomplish in the Passage?

Our text is at the heart of the prayer (17:1-26) which concludes a long discourse (13:31-17:26). This discourse, constructed after the literary pattern of a farewell speech, was designed to follow the preliminary narrative (18:1; 19:42) into an interpretative call for the community. The passion, language, and content of 17:17-19 suggest that, in the form of the speech, its expresses in its comprehensive way the total Johannine witness to Jesus. That is, the full significance of Jesus' life, death, and resurrection are visible to the reader in the presence of the Holy Spirit, is given a logical completeness and a self-evident partial of the Christ, the Lord of the world of the Jewish Diaspora.

The language employed to gather up this meaning in a circularity, a repetitive iteration in terms of Jesus' ministry in the world. The precise point of reference is Jesus' self-offering as both the possibility and essential character of the disciples' existence in the world. The sanctification for which Jesus prays, the prayer offered to the readers of the Gospel, is the Cross-life, a life witness in the world following the revelation of God in Jesus Christ effected by the spirit through the word. This prayer of the earthly community can be seen as the context of the written Gospel, also the prayer of the resurrected Jesus who has risen to the church through the Holy Spirit (14:16-18) "I will come to you.")

III The Life-Response Question: How Do We Respond to Contemporary Life?

1. What Do I Hear?

About my understanding of God As I hear John's witness, I see the meaning of God in Jesus Christ for...
THREE MINUTES TO REMEMBER

“Sixty years ago I knelt in the straw in Warren, Pa., and accepted Jesus Christ as my Savior.” With these words, a member of our congregation began the story of his conversion. He was participating in an exciting feature of our worship entitled “Three Minutes to Remember.”

Each Sunday morning one of our members shares that happy moment with us. In three minutes or less they tell how it happened, what changes took place, and the lasting results. The title was selected to remind them not to exceed the allotted time.

Laymen are selected on a weekly basis to know the speaker. A postcard mailed to arrive on Friday reminds them of their responsibility: No one sleeps through this part of the service. The songs may be old-fashioned, but that’s not the case. The psalms are, and the sermon dull. But there is nothing stilted about a personal witness to the Lord Jesus Christ.

—Gaye Van Noot
Adult Ministries
Nazarene Headquarters

RATE YOUR CHURCH SIGN

The more understandable the sign, the more effective it is.

The church sign announces that the building is a church. Any further detail helps the stranger understand the activities of the group which meets there. When drawing up the sign, it is sometimes amazing how difficult it is to find out when the services are held.

“Tell me your church sign. Ten or more is an excellent score.”

—By Beverly J. Anderson
Concord, Calif.

THANKSGIVING PRAYER PARTNERS

Have someone in the church make Thanksgiving bookmarks. A few weeks prior to Thanksgiv- ing, pass these out to everyone present. Have them write their name on the name, on the back of the book- mark. Collect them and pass them out again at random. The name which is drawn becomes their "Prayer Partner” until Thanksgiv- ing.

This definite concern for one another helps to draw the congregation into a bond of unity.

—Betty B. Robertson
Arcadia, Colo.

FAMILY NIGHT ATTENDANCE

We have a “Family Night” once every quarter on Sunday evening. Attendance is one-third larger than average.

On Family Night we ask for a special song from each family. Some do not want to sing, and we do not try to force the issue, just encourage participation. Almost every family has taken part.

Our people do not have outstanding musical talent, they just enjoy singing and hearing others sing. For our most recent Family Night we had 16 specials, 4 instru- ments, 4 congregational songs, and a very short message.

For the message I sometimes begin by telling about the author of the song. Then I speak along the theme of the song.

At other times I take a psalm and speak about praising the Lord. I adjust the length of my message by the time on the clock. I try to limit the service to no longer than 1 hour and 45 minutes.

—Larry L. Cox
Oklahoma City, Okla.

THE LAST SHOULD BE FIRST

All of us face the week-to-week pressure of sermon preparation. With two services on Sunday to work on our minds, we try to develop habits that will enable us to prepare the most interesting sermons. I have learned to pre- pare Sunday evening’s sermon first. I have noticed for this is clear. Once the evening sermon is done, much of the pressure is off. But more than that, the last sermon prepared is preached while it is freshest in my mind and on my heart. The usefulness of this can only be realized by putting it into practice.

I enjoy the freedom of being able to say, “When I have preached my morning sermon, I always have Sunday night’s prepared.” It is not a bad feeling.

—Edward F. Cox

Your contributions to this feature are hereby pleased for—we even pay money!

THE MINISTER’S MATE

HOW TO HAVE JOY

WHEN YOU’VE JUST DROPPED AN EGG ON THE FLOOR

JUNIOR CAN’T FIND HIS OTHER SHOE

AND THE SCHOOL BUS IS COMING

by Betty Knight
District Superintendent’s wife, Kansas District, Church of the Nazarene

W hat does it take to keep it all together over the long haul? Short spurts of joy are needed, but are not in the same league with a “reinventing our- selves on the Potter’s wheel” kind of happiness.

Helen Keller said, “Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Work without joy shall be as nothing. Resolve to keep happy and your joy and you shall make an invincible host against difficulties.”

Keep your relationship with God tangible. We were created to glorify God and enjoy Him forever. Our first priority in life is worship. This means sub- mission to the Father in spite of failure, low self-esteem, or blazing success. God’s presence and smile come first.

Press down upon Him your adoration, your deepest secrets, needs, and joys. Trust Him to be your dearest friend; He is, you know. Let Him love you. Emotions and moods have nothing to do with His nearness. Lean heavily or hide your worries from Him. He understands on His own terms.

All of us have our “hard house”, that is, an uninviting place where we can’t hold guests. It is a church, a home, a relationship, a job, a career, a family, a friendship, a past, or a future. Every time we see another “hard house,” we must remember this verse in the middle of a night:

A young minister’s wife in Savannah, Georgia is a story for me. Her husband, a pastor, had just been called to a new church. She was very apprehensive about the move, and she was not sure how to deal with it. The first thing she discovered was this: I must not own more than I can possess.

About 20 years ago, I began riding my home of uncessary things — putting it on a diet in other words, until now it is my way of life.

We have all tried this at one time or another. We’ve put the stuff in the garage. It was ready to be picked up by Goodwill the next morning and the children appeared and began wailing, “Mother, you can’t throw this away!” Do you drag a few things back into your rooms until another time?

Children leave home though, and suddenly we turn a corner in our lives. It seems like yesterday I was setting the table for five, and now we are two again. But I still enjoy living with space.

The guest room doors, shelves, and closet are empty for company. We have one set of everyday pottery and a double set of china and crystal. It doesn’t all match, but it blends.
When we entertain larger groups to dinner, I always serve auto-fry, and not a few large serving pieces. I only own two good tablecloths and two everyday ones. However we have lots of place mats. They stick.

The few treasures, the things I really love, are on display, where I can see them, touch them, and use them.

Work with the people God has given you to work with. There are some ministers and ministers' mates who are always looking for the weak spots that seem to see only the weaknesses of their situation. They sing them over and over to each other.

And we all know a few laymen in the church who refuse to get along with anyone. This has become their way of life. Way back in their past lives, they made it a rule never to be badly scarred—now and they are hopeless cripples.

Elon was never a follower after knowing and working with these negative folks, or we become more like them.

My formula for dealing with these people doesn't produce miracles, but these thoughts produce simple peace in my life:

- Find common ground between yourself and them, so you can build a few bridges and remove walls a few at a time.
- Don't talk about them.
- Instead of wasting mental energy on them, earnestly pray and commit it all to God's will.
- Forgive them with all your heart. As God has forgiven you. Your heart will follow suit.

Don't be fearful of them. They cannot defeat God's Church. Remember, "The battle is the Lord's."

I always try to have something to look forward to. This can be anything from the flower seeds I order, a new minister, or a minister's wives' retreat coming soon. It could be lunch and a style show with the ladies, a quilting or knitting class. It is great therapy.

We are often asked, "What is the role of the minister's wife?"

Perhaps our most important role in the church is to harmonize ourselves in the great loving body of believers. Someone once said, "The pastor's wife should do no more than the others, and certainly no less. That smacks a bit legalistic to me, but if you were serving ice cream to hundreds of women, you would probably do the same. And have many kinds of toppings to drizzle over the top. So you can take that last statement and add your own topping.

Everyone's role is different. Just as our husband's/ wife relationship can be a creative balance, it can be between ourselves and the church... not because we are the ministers' wives, but because we are Christian women in the body of believers.

Where does my husband's life need balance?

Where does mine? What is missing in the Body that I could be led to fill it? Is anyone touching the lives of the senior adults? The town is full of them. Some sitting in the back bedrooms, feeling completely worthless.

There are so many ministries now open to the church.

Whatever you develop as your ministry, put your job to work in the Body.

A special afternoon from the past comes to my memory now. The first half of the day I was privileged to give a book review to a rather silk stocking women's club, of which I was not a member. Then while picking up the children at sport, we were all invited to a home for dinner. I sat on an orange crate and ate fish from a tin can.

Which did I remember the experience of eating or eating in a very humble home? I don't know, I was serving both worlds; how rich I was. They both ministered some "high spots" from that remarkable sermon:

- "The term orthodoxy signifies right beliefs in respect to fundamental Christian doctrines. These are the supreme divinity of Jesus Christ, the divine personality and the work of the Holy Spirit, the threefold personality of the one divine substance, the substitutional atonement, justification by faith, regeneration and sanctification by the Holy Spirit both rendered necessary by original sin, a tendency toward sin born in fallen man, the future general judgment of the race assigning some to eternal rewards and others to everlasting punishment according to the permanent character voluntarily chosen in this life, the only thing you have as you understand it, is the substance of orthodoxy."

"The fulness of the Holy Spirit in pastor and people will always ensure a correct theology."

"The Holy Spirit in the believer preserves, vitalizes, and makes real to the consciousness all the essential truths of the gospel."

"Church history demonstrates that so long as the church is filled with the Holy Spirit, her grasp of all cardinal Christian truth is firm and unwavering."

"Who would be knowing anything about Jesus Christ today if He had not been for the Holy Spirit, His successor on earth?"

- O. E. Connell

Holiness Literature
Seeing the number is not comparatively large, we could afford to make it a rule to read every new orthodox book on any phase of full salvation as soon as it makes its appearance. Nothing is more important than that we should enjoy everything helpful to variety and effectiveness in the presenting of this central thesis of our glorious faith.

-J. B. Chapman

When she returned, they laid the small one between her and a dirty string filled with knots, and as they tickled, he began untwisting them one by one, until the string was all untangled. The sun was high above them now. It was time to go.

"Here," he said, "would you like to have this string to keep? You might need it for something."

"Yes," she said, taking it from him. "I need that string, and I'll always remember you and this day in the park. And maybe someday your daddy will remember what a little boy you are and come home.

But if he doesn't, take good care of your mother."

Giving him a little hug, she said, "I will."

As she started home, her heart was lighter. All at once she realized she had two happy babies and "a daddy that loved her.

She lingered the dirty string in her pocket and thought, with all of this, surely they could work out the knots in their lives day by day. Everything would be alright now.

May we remember we have a Father in heaven who loves us, just like we are... who wraps us in mercy and unavails the knots in our lives.
PUT YOURSELF IN THE PLACE OF EVERY POOR MAN

by Donald D. Wood
Dean of Students, Central Wesleyan College

In Wesley's well-known sermon on "The Mammon of Unrighteousness," the great evangelist laid down his three famous principles on the right attitude toward money. His three rules were:

1. Gain all you can.
2. Save all you can.
3. Give all you can.

In a later sermon, "Causes of the Ineffectiveness of Christianity," Wesley presented these three rules once more. He further declared "all who observe the two first rules without the third, will be twofold more the children of hell than they ever were before." (VIII, pp. 285-88). A few lines beyond, he cried out:

Many of your brethren... have not food to eat; they have not raiment to put on; they have not a place where to lay their head. And why are they thus distressed? Because you impiously, unjustly, and cruelly deal with them, what your master and their lodges in your hands on purpose to supply their wants! See that poor member of Christ, pinched with hunger, shivering with cold, hale naked. Mean time you have plenty of this world's goods,—of meat, drink, and apparel. It is the love of God, what are you doing?" (VII, p. 286).

That strong preaching reflected a burden that Wesley had carried even prior to Aldersgate. While yet a student at Oxford, Wesley was already giving away a considerable portion of his income for the benefit of the poor. When he received 30 pounds, he lived on 30 and gave away 2. When he made 120 pounds some three years afterwards, he lived on 28 and gave away 92 to the poor. "His mission was also his mission; his preaching to others was his practice for himself. In fact, he prevented a revolution in England, he did not only wish words, but by personal example. Wesley was not content to preach and to involve his own personal funds, but he tenderly solicited funds from others and moralized his societies for the benefit of the poor. On May 7, 1741, he wrote of reminding the United Society:

that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not, alone, sufficient for these things; and therefore desired all whose hearts were as my heart.

1) To bring what clothes could so, to be distributed among these that wanted most.
2) To give weekly a penny, or what they could afford, for the relief of the poor and sick (I p. 309).

He went on to speak of hiring unemployed women to knit, to appoint 12 persons to inspect the work and visit the sick, and to set Tuesday evening as the time for each of the 12 to report. In February of 1744, Wesley wrote of making a collection of about 30 pounds to purchase clothing, but he decided that the amount was inadequate. Therefore, "I determined to go round the classes, and beg for the rest, till I had gone through the whole society" (p. 450). He had collected a total of about 170 pounds and clothed over 300 poor folks by March 21. He made an additional collection of 26 pounds the same day. His daily journal entry for March 22, 1744, "This treasure, at least, neither rust nor moth shall 'scurrup,' nor thieves break through and steal" (I p. 458).

When the great man was 82 years old, he did not relinquish his passion for meeting human need. In a January 4, 1785, entry, Wesley wrote:

At this season we usually distribute coal and bread among the poor of this society. But since we have considered, they wanted clothes, as well as food: therefore this, and the four following days, I walked through the town, and called at quite two hundred houses, in order to clothe them that needed it more. It was hard, as most of the streets were filled with melting snow, which often lay ankle deep. (IV p. 255)

Attitude as well as actions were important to Wesley. Alas, how unexpected, in 1760 he wrote, "How much better is it, when it can be done, to carry relief to the poor, than to send it." It benefited the poor, but it also benefited the donor because... "it is far more apt to soften our heart, and to make us naturally care for each other" (II p. 28).

In these words, Wesley seemed to indicate that right attitudes may result from right actions. That is to say, do not wait for the feeling; but do the need and the feeling will follow. This philosophy was espoused in a February 7, 1776, letter to Mrs. Emma Moon, a lady of significant social standing with some awareness of the poor.

I want you to converse more; abundantly more, with the poor, of the state of the people, who, if they have not taste, have souls, which you may look forward in their way to heaven. Creep in among them, in spite of dirt, and a hundred disgusting circumstances; and thus put off the Gentileman. Do not confine your conversation to genteel and elegant people. Do not consider like this as well as you do! But I cannot discover a precedent for it in the life of our Lord, or any of his Apostles. My dear friend, let you and I walk as he walked (XII p. 301).

Perhaps Wesley best summarized the need for a proper, even empathetic, attitude in his instructions to pilgrims on June 4, 1747. If you cannot relieve, do not grieve, the poor; Give them soft words, if nothing else: Alas! I taken from either sour looks, or harsh words, I would be glad to come, even though they show God has nothing to deal with you (II p. 59).

Mr. he even elevated the golden rule. "Do unto others as you would that God should deal with you." In this day of streaming church growth and new church plants, can those with Wesleyan heritage afford to neglect this Biblical emphasis of Wesley's own life? Will the wholeness of our holiness be forgotten? Can holiness exist without servanthood? Have entertainment and individuals replaced justice and mercy? "Put yourself in the place of every poor man."
Thank God for God
by David A. MacLennan

“Grace be to you and peace, from Him who is and who was and who is to come” (Rev. 1: 4, NASB).

Thank God for God Is

I. From Him that is

The living God is present and active in His world, in the events of our lives. When the early Christians were being pushed about, tormented, and killed, they had the light of faith as the source of the knowledge when they felt that God existed He was remote from life, a kind of an image on some dark side of Olympus, not concerned with what happened to earthlings. If His nature was as they were taught. Holy, loving, righteous, love, could be no abiding in Him and did not seem to be in control. From a lonely prison cell, one of the Christians writes to the others to assure them that God is a God who is.

If you and I believe in God as a kind of life force which started this whole complex, mysterious life process going millennium ago, but is now remote from life, we do it really half true. For God is He who is. He is here now. He is as literally present as you are or as you are not. Here, at this moment, His is the “Presence” (John Baillie, A Reasoned Faith, p. 140).

II. By whom

God is only: He is in control. He says, “I will never leave you nor forsake you.” Influential Christian thinkers (Paul Tillich is one) insist that God is not a Being, but instead, “being itself,” or “the ground of being.” Most of us find such a view too impersonal to answer our need for divine companionship.

The world is a laboratory report by a contemporary man modern times about “I knew that there was something.” Some way. Some answer. I'd better know: If I die, is it all over then? I searched the religions, faiths, cults of the world. I read Yoga, and the yogi. I read psychology, psychiatry, and psychoanalysis, Diagnostics, diagnosticians, mental science, will-power, occultism, and cultism. I read all I could find. I ended up with a case of Muddlephysics. There is a kind of all-inclusive view of the world, which is beyond the deep realization that in the Presence of God-consciousness, not in a remote and distant view, but an immediate and present, ever-present power, awaiting recognition and acceptance (as Paul Tillich said) which is beyond any other treasure, tangible or intangible, in the world.

Third God: God who is—living, active, in control, and yet one who knows us, each of us, whom I am, my soul could say with realism:

Speak to him through for he hears. And spirit with spirit can meet. Closer to spirit than flesh, and nearer than hands and feet.

When you leave this church, remember God is out there. Christ is living and working. He is not a VIP onlooker or spectator, but the Principal Participant.

God Was

I. God the God of Creation

The Bible is many things; it is certainly the Book of the Acts of God; it is the Book through which God gives us His revelation. It is also a history book. It is not as other sacred scriptures appear to be, a book of philosophy or theology, or mythology. As one has said, “There is a dimly shining light, and a posture in heaven, but in between it is all concerned with the action of God in time and place. No ancient people were conscious of their past history as were the Hebrews under the guidance of the prophetic teaching. What one important thing to our past history? Because they were convinced that God was the Chief Actor through all. We have here a general idea of the Fathers and others have told us, what work thou didst in their days, in the times of old. Thou didst drive out the heathen with thy hand. . . . We were not there. But God was there. He is not only our eternal Companion and ally in the Ancient of Days. Our lives are invested with greater meaning.

God Will Come

I. “Grace be to you and peace, from Him who is and who was, and who is to come.” In times of war, we asked, “How can we give thanks to God when thousands of our best young men are being killed and giving their lives?” Is there ever an actual time in which to be sincerely thankful? Some persons are convinced that there is no such time when we are thankful in a world in which so much is wrong. One historian says there is a sour-faced cynicism (according to Dr. Dabbs), “The Bible says the Lord preserve thee,” but some of you look like you need preserving. If we are uneasy about thankfulness, if we feel guilty about giving thanks as we often do in receiving thank yous, it means we have been the most important reason for all for which to be thankful. It is not enough to thank God for us, but God...

For images which are not text, please provide alternative text descriptions for each relevant image.
I. THE PROPHECY OF HIS DEATH
A. The philosophy of the day to be born to live. 1. Jesus, to the contrary, was born to die.
B. His death and surrounding details are accurately forecast in Old Testament prophecy.
C. His death and resurrection shows the sin principle to be inhuman, according to the above passages.

III. REASONS WHY WE SHOULD ACCEPT THIS CALL
A. A. We should accept it for our spiritual safety. No one who has care
B. With care in our heart, our usefulness is greatly increased (1 Cor. 3:1-3).
C. The glory of Christ is involved in this call to holiness (2 Thess. 1:1). Four steps to a holiness revival

IV. THE PRIZE THAT’S SET BEFORE US
A. It will bring to our heart the glory of heart purity (Matt. 5:48).
B. It will bring to our inner self the power for service (Acts 1:8).

CONCLUSION
Europeans crow about wonderful creations. The crown of Rubellia sparkled with 2,800 brilliants. The crown of France had 3,539 brilliants in it.

E. Eph. 1:22, “hath redemption through his blood.”
F. Eph. 2:14, “are made nigh by the blood of Christ.
G. Rev. 1:1, “there is no other name under heaven given among men, whereby we must be saved.”

IV. THE PERSPECTIVE OF HIS DISCIPLES
A. Any way you view it, the cross was the death of our Saviour.
B. His death satisfied the qualifications for God’s slain Lamb: 1. living, 2. broken bones, 3. having made on a type of altar.

THE WONDER OF HIS DEATH
TEXT: Rev. 5:12: “Worthy is the Lamb that was slain.”

CHORED UNTO ENTIRE SANCTIFICATION
SCRIPTURE: 2 Thess. 2:10-14
TEXT: “Now we are bound to give thanks always to God for you—because of your observance of the truth, in order that you may be distinguished from those who are unworthy of the name of Christ; for you are our fellow-workers and companions in the work of faith in the building of the body of Christ.” (v. 14)

INTRODUCTION
Galatians taught the experience of holiness. The apostles Paul, Peter, and John taught this experience by profession, command, exhortation, prayer, and in every form of expression in about 100 passages of Scripture. Jesus also taught this blessed experience in His valedictory prayer (John 17:17). Almost 3000 years ago David prayed for a clean heart (Ps. 51:10). Even earlier, Moses was commanded to be holy (Lev. 1:44).

THE END TO WHICH THESE BELIEVERS WERE CALLED
A. The call was to salvation, completion and eternal, from all the corruption of sin. Full salvation means being saved from everything that is displeasing to the Lord.
B. Adam Clarke has correctly observed that sin exists after two forms or modes.
1. In guilt which requires forgiveness or pardon.
2. In pollution which requires cleansing. In order to find mercy, or obtain divine favour, we must first overcome the pollution that has infected us. This can be done by the Lord, and only the Lord, and declare it before God, and apply to Him.
C. We thus need salvation from both forms of sin.

THE PURPOSE OF FULL SALVATION
The means of the reception of this great privilege is, a two-thousand-year process which God has decreed (John 11:17).

I. THE PROPHETS OF HIS DEATH
A. His death satisfied the debt on man’s sin. No man now dare stand the stain the blood will cleanse.
B. His death was the Lamb that was slain...
C. His death and resurrection shows the sin principle to be inhuman, according to the above passages.
D. His death and surrounding details are accurately forecast in Old Testament prophecy.
E. His death and resurrection shows the sin principle to be inhuman, according to the above passages.

II. THE PROVIDENCE OF HIS DEATH
A. Although Jesus came to die, His death could not be haphazardly executed. Different attempts and threats were made to His life, but it had to be God’s way.
B. Attempts
1. Herod—Matt. 2:16
C. These days are like the days of Noah.
D. The Lord’s supper shows that Jesus had been saved from every trial of sin. Full salvation means being saved from everything that is displeasing to the Lord.

E. Luke 19:14 - Th. 10:12. Let us consider these four steps to the Spirit-bird, sanctified life.

F. IN THE HANDS OF CHRIST
A. Jesus is the only partner. He is the head of the church (Eph. 5:23).
B. The church is the body of Christ.
C. The church is the bride of Christ (Rev. 19:7-8).
D. The church is the New Jerusalem (Rev. 21:2).

G. HIS DEATH SATISFIED THE DEBT ON MAN’S SIN. NO MAN NOW DARE STAND THE STAIN THE BLOOD WILL CLEANSE. CONCLUSION: The promise to Solomon was:

"I will hear from heaven and will deliver the land into your hand."
A VIEW OF GOD

Isaiah, the prophet, has given us some terrific glimpses in his writings. In the sixth chapter he gave us a glimpse of worship, and cleansing. In chapter 57, we have a glimpse of God's goodness.

In verse 15, we get a glimpse of God's authority. "For this is what the high and lofty One says—One who lives forever, whose name is holy: 'I live in a high and holy place..." (NIV).

The same verse gives us a glimpse of God's accessibility. "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite." Life is often more aware of God's authority than it is of God's accessibility. Men need to know that the God of creation, of the universe, of the world, desires to walk with them and be their personal God!

Some phrases in this 57th chapter give us a glimpse of God's adequacy. It is a part of verse 15 reads: "...to revive the spirit... to revive the heart... in verse 16 we read: "I have seen his ways, but I will tell him: I will guide him in righteousness and instruct him in the way of his heart." Men, after they have seen the vastness of God, need to be reminded that He is adequate for all of life's circumstances and crises.

Israel gives us a glimpse of God. And every glimpse of God makes life richer and better.

Look to Something Higher

Hebrews 12:2 is an exciting verse. Especially does the New International Version focus on God's treasury. The Inspiration of the verse—"Let us fix our eyes on Jesus..." is an invitation to life's highest. When the best is available, why settle for second best?

The invitation carries with it two reasons why the heart should fix its eyes on Jesus. The first is expressed in the word pioneer. A pioneer is one who goes on ahead, before others, and paves the way. For the Christ-follower, it means that Jesus—the Pioneer—has been every way we need to go. Hence, our going is made easier because He has already been there ahead of us. It also means that Jesus, the Pioneer, is not going to ask us to go anyplace that He has not been, nor to do anything He has not done. To know that He is the Pioneer of our faith is comforting.

The second reason we are given for fixing our eyes on Jesus is the phrase—"Perfector of our faith." The KJV used the phrase "author and finisher," while The Living Bible uses the word instructor. Both "finisher" and "instructor" carry with them the idea that Christ is the one who takes our commitment to Him and finishes the task of Christ's work in us. He instructs us in the ways of God, and introduces us to the ways of God. And in the process of instructing, finishing, and perfecting, deepens our "becoming" the man Christ died that we should become.

A seamstress who worked 10-hour days at her craft developed severe headaches. When she consulted a doctor, he inquired if she had a window in the room where she sewed. When she replied that she did, he asked what she saw out of the window.

"Well, people, grass, a few trees.

"Anything else?" the doctor inquired.

"Yes, it looks high enough I can see the outline of hills and the sky." (Verse 22)

"Great!" the doctor replied, each day, get up from your machine, go to the window and lift your head! Rest your eyes! Look to something higher!

The writer of Hebrews gives good advice for every life—"Fix your eyes on Jesus." Look to something higher.

The Gift of Encouragement

Lloyd Ogilvie, in his book, Drumbeat of Love, reminds us that "Every time Barnabas is mentioned in Acts, he is bringing encouragement. His ministry is with Paul, his faithfulness to the apostles in prison, and his constant affirmation of the new Christians indicate that he lived up to the name he was given." It is a reminder that every pulpit needs a man with a gift of encouragement. Every preacher needs to be reminded that through the door of the church come men and women, broken and fragmented by the hurts of life, and they seek an encouraging word.

Blackwood Ballard

Andrew W. Blackwood said one time "In the beauty of your ministerial morning, set up ideals so lofty that you will never need to change them, except as they keep soaring higher."

The point is that the banker and the minister live in two different worlds. For meaningful communication, and for loan consideration, the two men must get together.

But how? What approach should be taken?

Three C's of Credit

The first and most elementary law a banker is taught in the "Three C's of Credit." These are character (by far the most important), capacity, and collateral.

Collateral is something of value, which can be assigned to the bank, so that if the borrower is unwilling or unable to repay the loan, the bank can take title to the collateral and sell it, converting it into cash, to reduce or pay off the loan balance outstanding.

This is often a church building, in the case of church loans. Unfortunately, the architectural style of churches is often of little value to anyone except another church. Construction characteristics limit marketability. Who wants to buy a church building, except another church—churches are almost unanimously undercapitalized, the banker argues.

Now if a church happens to own free and clear 10 acres of prime real estate in the heart of downtown, then it's another matter.

Capacity, another of the "C's of Credit," is the ability to repay the loan. In this area, too, a church experiences adjustments in conforming to accepted credit norms. The cash flow of a church is unpredictable. There is no inventory to turn over.

The fact is, in monetary terms the church is one step away from the bankruptcy. Few churches have enough funds in their bank accounts to cover salaries, utilities, and all operating costs and expenses for one month. Most churches count on weekly income to continue to operate. Let us face it, a church depends on voluntary giving. How does a banker analyze this? Will past performance repeat itself?

Collateral and capacity are often two strikes against the church, in the mind of a banker. But how about character, listed as the first "C of Credit"? The integrity of the borrower is the borrower's greatest asset. Collateral and capacity, without integrity, are in the area of character that a minister can truly capitalize. So, yourself. In the

SERMON CRAFT

by C. Neil Strait

Pastor, First Church of the Nazarene, Lansing, Mich.

CHURCH ADMINISTRATION

A BANKER'S-EYE-VIEW OF CHURCH LOANS

by David D. Moyer
The church has a reputation, unlike other ministers in town, real God's House, an attractive it only by one's imagination. tools and language in analyzing meeting to explain the lender's

considering such loans. This can be determined through inquiring with other ministers in town, real estate agents, contractors, archi-

archs, and attorneys. Perhaps someone in the congregation knows of a bank which grants loans to churches.

As James McGraw suggests in his helpful booklet entitled "Building a Church," an attractive brochure should be prepared for the banker, in a businesslike manner. McGraw says the following 12 items, should be included in such a brochure:

1. History of the church (one page is sufficient).
2. Statement of need for new facilities, illustrated with photographs.
3. Financial audit for three to five years (whatever looks best).
4. Net worth, with written appraisal or property values.
5. If a fund-raising campaign has been held recently, a statement of the date, amount, and period of the pledges.
6. Facts from the General Stewardship Committee showing the Church of the Nazarene with the highest per capita giving of any denomination over $100,000. Per capita giving of your congregation (un-

les is it low).
7. Survey of new property, certified by licensed surveyor.
8. Perspective and floor plan of proposed building.
10. Statement by architect giving construction and project cost estimates. Add in all equipment, sidewalks, parking and landscaping. If not included by architect.
11. Statement showing proposed financial plan and loan need-
12. A letter of approval from the district superintendent.

The list of items to be presented to the banker is endless. It is limited only by one's imagination. However, all items given in Mc-

Grav's list are basic, and be required by the bank should the loan be granted. Homework and a well-prepared brochure will

include as much positive information as possible. Graphs can be very effective. Ten-year graphs reflecting total giving, church membership, average Sunday school attendance, and per cap-

tax giving, are helpful. If a longer period is available and advantageous to use, then use it.

A current membership list of names and occupations of mem-

bers may prove helpful. Remind the banker he must "sell" the

proposed loan to his superiors. He cannot use conventional credit tools and language in analyzing and defending the loan. His "weapons" lie in the areas of com-

munity, goodwill, service, and in compensating balances (that is, deposits accounts from individuals in the church).

A Final Point

If it appears that the loan will become a reality, request your banker to submit in writing a complete list of requirements which the bank will make. This will save misunderstandings between the church and the bank later on. This statement then can be carefully reviewed by the church board and the district superintendent.

The banker may be willing to come to a church committee meeting to explain the lender's requirements. Often, the bank's requirements may seem unreasonable or confusing, but after adequate explanation, minds becom-

clear.

I know of many warm and long

standing relationships between local churches and banks, where "second- and third-generation" loans have occurred—and the bank, in turn, speaks warmly about the church to new residents who come to town.

Good rapport needs to be estab-

lished with a bank. The

care begins this early, and in-

volves knowledge, patience and

symmetry at each step of the way.

"LET'S GO OVER MY SERMON AGAIN. SURELY I MUST HAVE SAID SOMETHING."
The Sanctifying Spirit

(continued from page 17)

... or other miracles, prophecy, the dispensation of special gifts, the translation of tongues, the interpretation of tongues, were not essential and possibly spurious signs; and the list of the Apostles of Jesus: Christians in all ages needed, however, and what God had promised for all, was the filling of the Holy Spirit. That was the "gift of the "Spirit of Adoption" to the sanctification beginning in the new birth; a divine outpouring of "the love of God in the Spirit," and the imputed righteousness would, if it were true, open the way to the moral law. Both in Christ's words and in Paul's, "love" is one's fellow human beings. Unless righteousness is understood to be actualized in the man's mind, heart, and entire sanctification, Christians will live in sin and utterly lose faith and the ark of the covenant, the ark of faith alone.

Clearly, one of Wesley's concerns in these sermons was to counter the growing resistance to the doctrine of holiness expressed in the tenderness of George Whitefield. His writings on this topic are significant, as they demonstrate his commitment to maintaining the high standards of holiness and Christian living that he believed were essential for the true Christian faith.
manifestations of God's following Spirit that are promised to all Christians from the extraordinary gifts granted to the early church and to believers in the house of Corinth and on Paul's first visit to Ephesus. In the same way it is associated with the Holy Spirit and spiritual fire that was not extraordinary," he wrote, "since it is the common blessing, which can be enjoyed by all Christians who are united in Christ." And he stressed, as Wesley had in his earlier sermons, the progressive sanctification of the Christian soul. While "the Spirit and his effects" were "entrusted" with the experience of perfect love, or entire sanctification, "not indeed ... as far as the heart is concerned, but the reality of the Spirit witnesses to the fact ... and the Holy Spirit becomes the mainspring of the life of faith in the believer." His teaching was controversial, as it was not based on family tradition, but it was also "a body of doctrine that is absolutely necessary for the perfecting of the Spirit." Wesley believed in the importance of the experience of entire sanctification, and he would continue to preach about it throughout his ministry. He believed that the Spirit would continue to work in the believer's life, leading to a deeper and more intimate relationship with God. Wesley's teachings on sanctification were influential, and they continue to be studied and debated by scholars and theologians today.
WHAT HAPPENED AT ALDERSGATE?

(Continued from page 8)

degree—never more salvation from sin—than John Wesley, Charles Wesley, and John Newton could have hoped before their conversion. It is a surprising and significant fact that the description of sin in this letter is consistent with the understanding of sin in the Bible that John Wesley would later articulate in his works. In particular, he would emphasize the doctrine of original sin, which he believed was the root cause of human sinfulness.

In the letter, John Wesley expresses his joy at being saved and his desire to continue growing in grace and holiness. He also mentions his intention to return to England as soon as possible, so that he can continue his ministry and share the gospel with others. This letter is a powerful testimony to the transformative power of the Gospel and the importance of personal faith and obedience to God. It also serves as a reminder of the ongoing need for spiritual growth and the importance of maintaining a close relationship with God through prayer and study of the Word.

Wesley cried, "The faith I want is a sure trust and confidence of God."
God's glory lights creation's reach,
Imbues it with a soul;
The world does His wisdom teach
As one reviews the whole.

With rainbow hung in azure sky
And mist of summer rain,
I see the Father from on high
Bent low toward us again.

The beauties of evan’tide,
When day is almost done,
Show that with us You do abide—

That earth is heaven begun.

But while I know that You did make
The world and all therein,
I glory more that You didst take
Away my every sin.

—J. Kenneth Grider
"One father" (2:10)

It is commonly taught that one of Jesus' major advances beyond Old Testament religion was in His conception of the Father. This is particularly in His direct address of God (see Mark 14:36, with which compare Romans 8:15 where He says, "the idea of God as Father and Israel as son is fundamental in Old Testament theology. Here Malachi appeals to a doctrine which He believes His audience will accept readily.

"God" (2:10)

Hebrew at is a common Semitic term (cf. Akkadian iblu) formed from a root whose meaning meaning is not clearly established. It is used here means "deity" or "god." "This is the meaning of "deal treacherously.""

"Abomination " (2:11)

Hebrew 'Abadomah which refers to a thing repugnant or abhorrent. It is usually describe as idolatry of some form. Here it is describing an intermarriage with idolaters.

"Every one who awakes and answers " (2:11)

The NASB is guilty of rather shoddy work here. Adding "every one" with no warrant, and guessing at the rest. The Hebrew phrase is very clear, as shown by the KJV attempt to render it literally. Following the LXX, and reading Hebrew 'a'sh (and it was almost identical in ancient Hebrew writing), the RSV translates "any to witness or answer." This would give clear sense and yield the interpretation that any one guilty of "abomination" in the form of an intermarriage to idolaters would be excommunicated.

1:10

This entire verse is difficult in the Hebrew text. However, apart from a specific translation (RSV is probably as good as any here, but is also appearing, the meaning is fairly clear. People were complaining about hard times and accusing God of not answering their prayers.

1:14

The reason for the trouble is now explained as due to treachery in dealing with "the wife of your youth." Again the important word "covenant" (Pdz) is used here and plowed, this time to describe the marital union.

1:15

The first sentence in this verse is unclear in Hebrew and there is no reason for the conjecture of the NASB. Literally, the Hebrew reads: "and not one his, and a remnant of spirit (or wind) is his." Obviously, something has been lost or corrupted in translation.

"Godly offering " (2:15)

Here is a repetition of Malachi's reasoning in a marriage between believers, God himself will be the chief Witness to the covenant made by the two participants (2:14). This implies that unfaithfulness to one's marriage partner is unfaithfulness to God. Further implied is unfaithfulness to the entire covenantal community. Obviously, God could not consent to witness a wedding between one of His sons and daughter of another deity (v. 11). In Malachi's view, if God witnesses a marriage (an approval) the children produced from the union are His just as the parents are His.

"I hate divorce " (2:16)

The only explicit statement to this effect in the Old Testament. Notice that this refers to a union in which both partners were covenantal members and "his wife."" 

"Garment " (2:17)

In Arabic literature, the word garment or clothing is often used figuratively to refer to a person. This appears to be the case in Malachi 2:17. The verse is speaking of the Son of God's relationship to mankind. The Son has made a covenant with mankind. He is the "dresser" (as one might say of a wife) of the covenant. 

"What you do not deal treacherously " (2:18)

By context definition, the treacherous involved here is divorce of one's wife, his covenant partner. The grammatical form is absolute affirmative imperative. Read, "Never deal treacherously."
1. The editors of which of the following magazines declare that more than one out of every six men on church boards in America read their publication?

2. Charles de Foucauld was:
A. An Italian monk who kept a great library in Tbilisi B. A French missionary martyred in Africa in 1916 C. An American leader of the temperance movement D. An Italian monk who kept a great library in Tbilisi

3. Which of the following does not belong in this list?
A. Seth Reed B. Phineas Breese C. C. W. Rhoades D. Beverly Carradine

4. Vashon appears in which of the following books?
A. Joshua B. 2 Timothy C. Esther

5. "Jesus, Joy of Man's Desiring" was written by:
A. Johann Sebastian Bach B. J. Baptiste Calkin C. Franz Gruber D. Karen Phillips

6. Where was Joseph the son of Jacob buried?
A. Machpelah in Egypt B. Shchem C. Mount Seir

7. An example of the "Suzerain Treaty" is found in:

8. Which of the following is a functional type of holiness teaching mentioned by Richard S. Taylor in that system?
A. Expository B. Ethical C. Topical D. Contiguos

9. The 36th U.S. Congress has 125 Roman Catholic and 57 Baptist. Rep. Symmes of Ohio is the only Congressman from a "holiness church." To which of these denominations does he belong?
A. Churches of Christ in Christian Union B. Church of the Nazarene C. The Wesleyan Church D. The Free Methodist Church

10. Foundations in the United States are making grants of some $2.1 billion a year. What percent goes to religious concerns?
A. 45% B. 55% C. 22% D. 35% E. 5%

11. When a speaker gives emphasis to a certain point by appearing to pass over a most unimportant (Example "I will not take time to review my fanciful military record"), he is using which of the following rhetorical devices?
A. Simile B. Literal C. Paradox D. Ethos

12. Which of the following organizations recently gave $55,000 to the Rhodesian Patriotic Front and $125,000 to the radical liberation movement called Southwest African People's Organization?

13. Which of the following books was written by John Macarthur?

14. The "ideological suspension of the ethics" in interpretation of Abraham's near-sacrifice of Isaac was made famous by:

15. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" is from:
A. Matthew 5 B. Proverbs 5 C. Psalms 6 D. Ecclesiastes 5

16. One of the first modern scholars to meaningfully apply developmental tasks to church education was:
A. Harold Bolt Wright B. Wayne Rood C. Wayne Rood D. Robert Havighurst

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