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—Lois Blanchard Endes

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Why They Fired the Pastor...

I don't know how long he had been pastor at the church when the members noticed. I'm certain he must have been on his best behavior for at least a few months. Some members think that the first time they noticed was the night he failed to show up for a committee. The next day he explained to a member that he had met a friend who had invited him to a community activity. "I knew you could carry on without me," he said with a disarming smile.

When he missed the first prayer meeting, he was a matter of dispute. Some say one day, and some another. But all agreed that he failed to show up a number of times. Not that he ever failed to provide for a speaker; it was just that, well, people kind of expect the pastor to be at prayer meeting. A member recalls one explanation, "a little job I had to get done at home," he said. "It wasn't much, but it was bugging the wife."

Then it was a Sunday evening he missed. The members do remember that date because just the week before he had spoken on the brotherhood of believers and the necessity of Christian fellowship—"so much the more as ye see the day approaching," he had quoted.

"The fact is," he explained to the member, "I wasn't on the program and since the whole family was at home for once, I decided to take time out with them. And I was really tired and probably wouldn't have gotten much out of the service anyway."

Probably all this would have been forgiven if it hadn't been for the morning he arrived 10 minutes late for the church service. And that morning he was to be the speaker. He didn't give any explanation—just marched up the aisle to the front and went on as if nothing had happened.

Before long he was late more often than not. It got to a point you could almost count on his walking in with the other latecomers. When a board member ventured to speak to him about it, he just said he had gotten into the habit of starting late and it was hard to kick the habit.

The whole thing came to a head the morning he didn't show up for the service at all. On the spur of the moment, members learned later, he had decided to go for a drive, since the fall colors were so beautiful. "Not many nice days left," he said. "And I thought I'd not be missed, since I met so many members on the way."

Well, it was then that the church board met, talked over what it meant to be a minister in their church, and decided to get a dependable member. "He doesn't even know what membership in a church means," said one board member. "He doesn't realize the importance of the church," said another.

The secretary summed it all up in the minutes of the meeting after the vote to dismiss him had been passed. "It was clear that he cannot be a minister here if he insists on acting like the rest of the members."
The economy may cave in. Inflation may soar so high in the years ahead that people will have to look up to see the bottom. Our investments may disappear like sand castles at high tide. War may come. But, you see, all this is beside the point. Let it come if it must. It will not keep the Church from being the Church. It will not make you a worse witness. If these things come, God's people will do whatever is necessary to continue to be priests to their generation. (Of course this will be hard on the "theology of prosperity" boys who have made God's name too much a grand "double your money before lunch." Investment banker concerned more with making them rich than with making them holy.) John Wesley gave us a bench mark to go by.

Walking now with joy and not with fear, in a cheer, steady sight of things eternal, we shall look on pleasure, wealth, praise, all things of earth, as bubbles on the water, counting nothing important, nothing desirable, nothing worth a deliberate thought but only what is "within the veil" where Jesus "sits at the right hand of God."

John Wesley understood, as we may come to understand, what Habbakuk meant when he wrote:

Although the fig tree shall not blossom, neither shall fruit be on the vines; the labour of the vine shall fail and the sands shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the state; Yet I will rejoice in the Lord, I will joy in the God of my salvation (Hab. 3:17-18).

This is not a call to shirk from the battlefields of the great problems of our time and retreat into an ascetic monasticism. Rather it is a call to attack today's tasks, realizing that it is hope in God. But it is not in the "fig tree" that we set our hope. I'm not looking for just any hope-sayer. The dire problems of the 80's can make us ripe for the wrong kind of messiah. I'm not looking for a miracle worker who can make inflation feel like a pleasant surprise. Nor is the energy shortage of concern. If I can drive my V-8 again, or even assure me that I can make my house payments, you see, all of that is beside the point.

My policy is to have no policy,' he said in the early months of 1979. And years later, I 'have been controlled by events.'

If we do not understand the forces shaping the future and make appropriate decisions while wide a range of options as possible is still available, there is no guarantee that we will have the actions and reactions.

Various denominations are taking different ways to plan for the future. One denomination with 9.7 million members in the United States used the Delphi technique as a "forecasting tool". This was a common group estimate of the denomination's future. The major decision's forecast by the Delphi evaluators included:

1. Continued decrease in membership;
2. Continued decrease in attendance;
3. Continued decrease in church school;
4. Continued increase of "outside curricular in the Sunday school;
5. Continued lack of outreach and evangelism.

And most significantly they predicted that their church would:

1. Lack the will and resolve to do what is necessary and essential.
2. I applauded their openness and courage displayed in publishing the report. Perhaps it is a doomsaying, it doesn't exactly coae with optimism. It is an accurate, it is needed. Positive use of it could result in revival, that should shrink from the harsh truth, but we need to go beyond failure and problems to hope.

I suppose this is where I should start listing the golden hopes for the 80's. I can't make detailed predictions, but I turn out like the bold futurist of 1970 who predicted that by 1980 gasoline prices would soar to $5 per gallon. I have but two hopes to hang on:

1. God has not resigned. He is not overwhelmed. Confused, but still moving.
2. The future is shapeable. John Stahr writes: The future ... is a place that is created—created first in the minds and will, created next in activity. When the future is not shapeable we are going to, but one creating the paths of life are not found but made. Sitt from Stahr's statement the seeds of the "man of age of art" and quality, and quality by saying first. God is the Lord of history, and you have a chunk of truth big enough to chew on for a lifetime. The question we must ask is, "What should the future be like in light of the Incarnation?" Then we must set up in the power of the Holy Spirit to help bring it to pass.

3. The Gardner is here—right at your elbow even. Mary Magdalene came to the tomb in the garden on Easter morning blinded by despair and grief. The resurrected Christ stood before her and she supposed Him: "to be the gardener." How like us who inhabit the 80s—we also always see the "gardener," not God. Even when He, the God of all the galaxies, first spoke to Mary, she still mistook Him for a mere gardener. Then he called her name—and she knew. And in the unlikely 80s, can you not hear Him call your name? It is a call, hope-filled call which persistently rises up word through the public square. It is the "Eyewitness News" and the Wall Street Journal. It is a call to believe, to be His disciple in any and all circumstances, and to help Him give the 80s a Christlike shape.

J. H. Pate, writing about one of nature's phenomena, the nightime migration of butterflies, said:

The weather was stormy ... the darkness ... promised ... in absolute darkness ... the butterflies had to find their way ... the screen could not dark to torsake his life. The butterfly seeks food without hesitation ... so well it directs its tortuous light that in spite of all obstacles it arrives in a state of perfect health—yet we wonder ... The darkness is light enough.

And for us in the unlikely 80s, when we walk with Christ "the dark is light enough."

A Personal Note

It is an honor and a privilege to be elected editor of the Presbyterian. Those who have gone before me have blazed a remarkable trail. I enjoyed working as managing editor with my friend, Neil B. Wadman, the last two years, and I enjoyed writing for the magazine even better. I look forward to trying to carry out the task we started together. I am grateful for the advice and counsel of General Superintendent Eugene Stover; Publisher M. A. Lumm; George A. Failing, general editor for "The Westminster Church; and Mark R. Moore, executive director of the Department of Education for the Presbyterian Church. These men have been helpful without being prescriptive, and you now how editors appreciate that.

4. See Pate, I., in, for description.
5. See Pate, I., in, for description.
6. John Stahr, "The Man of Age of Art," quality by saying first. God is the Lord of history, and you have a chunk of truth big enough to chew on for a lifetime. The question we must ask is, "What should the future be like in light of the Incarnation?" Then we must set up in the power of the Holy Spirit to help bring it to pass.

- Harpers Weekly, 1857

Not in the lifetime of most men has there been so much grave and deep apprehension. The domestic economic situation is in chaos. Our dollar is weak throughout the world. Prices are so high as to be utterly impossible. Of our troubles man can see no end.

- Harpers Weekly, 1857
How to Preach and Teach the Stewardship of Life

by David L. Martinez, Jr.
Pastor, Olive Street Wesleyan Church
Kansas City, Missouri

This morning, a land developer came to my study. He displayed designs for a high-rise apartment complex being planned for a large tract of property located behind our church. After showing me his proposal he asked, "How will the community respond to this?" My answer was direct: "They will reject your plan for they will see only one thing—buildings!"

In his presentation, I noticed no trees, sidewalks, or plays—just buildings. Our visitor's preliminary sketch focused on only one aspect of living, omitting the fuller lifestyle.

Stewardship is more than financial giving and raising buildings. It is a responsible management of the total life. Therefore, what we show our people in our preaching and teaching of stewardship must demonstrate responsible commitment to the management and growth of our God-given resources. How does this occur?

It begins first in our lives where our "commitment touches every aspect of life and makes no distinction between the secular and the sacred." We bring our stewards to us as we grow in all areas (Luke 2:52), for we can share only what is part of our inventory.

Although our calendars must be flexible, a well-organized schedule that can be shared with your constituency will demonstrate your life's stewardship. My personal weekly schedule is posted at my church, giving time with family, hours for prayer and study, segments for visiting, planning and office hours, and also my portions of time designated for physical exercise and mental, social, and spiritual life. It has also helped in teaching the value of time and those needless telephone calls at the dinner hour have all but ceased.

William Hodge once said, "One of the strange spectacles to be seen everywhere every day is that of men [and women] operating their bodies at a loss in order to operate their business at a profit."

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The stewardship is stewardship in motion. "Good stewardship is the ever-growing life of our hearts to the love of God in Christ."

Opportunities for your people to express themselves and to be challenged with responsible management of the total life is important.

In our preparation for worship (16 minutes prior to our call to worship), we have definite opportunities to share in reflection and challenge through questions printed on a bulletin insert, through prayer meditations, and through provoking skills and musical selections.

The "greeting time" during the service gives the congregation a chance to extend hospitality and friendship, and the "pastor's corner" segment finds our people encouraged and inspired by a neighbor's testimony. We attempt to get as many people as possible into participating in the actual presentation of the service.

The sermon itself must have a purpose and a stewardship challenge. A sermon can be lost or不然 considered as 'the people who are listening will have little impact. Thus preparation is a key element for one who would speak before a Christian audience. Knowing your listeners and their needs will greatly facilitate your sermon preparation and techniques.

Illustrating "stewardship of life" messages with "right where they live" incidents can bring positive impact. Recently, I shared through a sermon God's need for reapers to be sent out to take the harvest and leading a friend to Christ the previous week. Having heard the brethren's testimony with the appeal, led to this re- sponse. "Mr. Scotty, I'm ready to lead a new life."

Days later, training began and I took these individuals on a "on the job" training time. These same people have spread the gospel to others, called others to lead a new life, and have discipled others with the same gift. Thus stewardship of the ecclesiastical nature has resulted.

Our "Chain of Care" ministry which involves em- ployee spiri- tuality program, and social-service program is an extension of our "on the job" training time. Thus the church plans its programs as a day plan- ning. To take it for granted or to make only occasional efforts in that direction will not produce de-irable results.

Church activities and programs can teach life stewardship. Those responsible for curriculum can carefully screen materials and make recommendations for supplemental material. Those in trust of publicity should be certain not to portray stewardship in merely dutiful traditional garb. Leaders of children's programs should be aware of the development levels of their children, assimilating them through the "I and Me" stage and developing a concept of sharing.

This is currently what we are trying to work on with our young son. Scotty receives a penny each morning as his allowance. His duties each day include picking up his toys before each meal, emptying the wastebasket, and obeying his parents. Each coin our son receives is designated. On Sunday, his penny goes into the church offering. His Monday and Thursday coins go into family savings. His Wednesday coin goes directly into his "Iowalot" for missions. His Tuesday and Friday money goes into his col- lege savings bank, while his Sat- urday penny is to keep Scotty usually puts it into one of his banks. No, he does not know the full significance of what he is participating in; but he loves it and anticipates it each morning as he does our prayer time.

The process of stewardship can be taught quite early in life and will reap lasting results. This process alone has helped our people in identifying colors and numbers and has taught him the principle of receiving and sharing.

Responsible management of time, talent, and finances (Matt. 25:14-30; 1 Pet. 4:10; Ps. 90:12; Matt. 13:13)—can be shared not only with our children with youth and adults alike. Currently our adults are participating in "Discover Your Gifts" workshop on Sunday evenings. Our children are exploring time and financial management during their Wed- nesday education sessions. Our children are discovering ways to practice economy each day.

Whether a small or large church, a broader picture of stewardship can effectively be presented. A capsule "minister with stewardship" is one who sees the church's "distillation" of life. A household, a school, and a city can be effective. Materials to be used at home night should regularly focus on this area. Workshops and retreats can emphasize the stewardship of life. On workdays, church outings, choir practices, and whatever the church pro- motes, a moment to point out that this is part of stewardship in ac- tion will go a long way in helping our people see that the stewardship of life is more than just buildings and money.

All that has been shared takes time and commitment. As our own stewards and work moti- vators, we must be careful to use and develop our God-given res- ources wisely. The preaching and teaching of the stewardship of life comes only through dem- onstrating responsible commit- ment to proper management and growth of that which has been placed into our trust.

FOOTNOTES
It's not getting any easier for your people to tithe.

With soaring inflation, spiraling interest rates, soaring taxes, and spiraling inflation, what a pastor sometimes gets when he tries to pry the tithe loose from church members is a scream that would curdle Béarnaise sauce.

The average American family now spends 20 percent of its disposable income on consumer debt. The tithe, on charge cards, cars, furniture, boats, etc. In addition, housing costs have found the skies to be no limit whatsoever. Twenty-five years ago you could by a brand new Chevy for what many people pay every month on house and utility payments.

The Present Tithing Picture

About a year ago I sent out a tithing survey to 4,700 Nazarene churches. The questionnaire was an attempt to determine what percentage of Nazarene tithe. So far, only 184 pastors have returned the questionnaire. From this meager return we get these trends:

1. Of all the tithe in these 194 churches, 66.6 percent are church members; 13.4 are nonmembers.
2. Of the church member family units, 83.8 percent said they tithe; 41.7 percent of these Nazarene units do not tithe.

Most of the predicaments have not yet reported, and it would be dangerous to overgeneralize the statistics from a mere 184 churches. But the trends and probabilities discovered are disconcerting. As children of a parent generation, we may very well be raising a generation of non-tithe.

I really believe that all our people want to tithe.

I was in the banking business for many years. On several occasions, church members would come in and tell me how they would like to start tithing. Most of them faced a great financial pressure of their own making and spiritually defeated. (I feel not tithing becomes a spiritual problem and that tithing is just as much a law of God as the law of gravity. Noncompliance and disregard requires that you must pay a price. Most of the time I was able to establish a new budget for them to provide for the tithe. Very few ever failed.

The training I received as a child has made an impression on me and that is why it is not a problem for me today. I will never forget my dad taking his pay envelope and putting it in the tithe envelope and passing it on the dresser until Sunday morning. He taught me at an early age to tithe my allowance.

A large portion of our members are new to our church. A lot of those new members have not experienced the joy of tithing. Perhaps, due to heavy obligations, even you, as pastor, do not have the freedom in your personal giving that you would like to have.

All of our people need to discover giving and to be challenged to greater areas of personal stewardship, claiming God's promise: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

People are very sensitive about their money—especially when it comes to giving it away. How can we get them to see the necessity and blessing of tithing? Try to find a way to help them internalize these 10 tithing principles:

1. Tithing is biblical. The Old and New Testaments basically agree on tithing. Under the law of the Old Testament, tithing was required. The New Testament, however, stated that our giving should be "as God hath prospered us," which opens the door for "beyond-the-tith giving," although a tithe was confirmed as the basic giving plan. Challenge, in a positive way, all your non-tithers to start tithing on a certain day. Ask them to pray honesty and openly about this biblical imperative.

2. Giving is an investment with God. We are not only investing now, but for eternity. "Give, and it will be given to you. A good measure, pressed down, shaken together, and running over, will be poured into your lap. For with the measure you use, it will be measured to you" (Luke 6:38, NIV).

3. Giving is a real attitude. Some say that if they had more, they would give more. However, if we do not give from what we have, at some point we will not give more and when we have more. "Whosoever sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully" (2 Cor. 9:6, NIV).

4. Giving and spiritual riches go together. "So if you have not been trustworthy in handling worldly wealth, who will trust you with the true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own? No servant can serve two masters. Either he will hate one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and Money" (Luke 16:11-13, NIV).

5. Must I give 10 percent? There is no ceiling on giving. However, tithes means 10 percent. The point here is that giving is spontaneous, an act of love and gratitude, not of law-keeping. Our example is Jesus Christ who gave himself. "Though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Cor. 8:9, NIV).

6. The New Testament Church gave in response to needs. If your brother is in need of help, it is your responsibility to help him and do it out of a heart of gratitude and love (see Acts 2:44-45).

Our social system is supposed to provide for the needs of most people today, but there are many in each of our churches who have needs, and world hunger challenges us to give more than we have before. And we could help them. "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need" (Acts 2:44-45, NIV).

7. Giving is to be systematic. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

8. Giving must be sacrificial. The term "giving all" may be tirit, but it is the true Christian standard. Dr. J. B. Chapman said, "You have not give sacrificially until you give changing your lifestyle." I can tell people my philosophy of giving, but not until these biblical principles are expressed in my life, can they really hear 'They that have heard me and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work." (2 Cor. 9:6-8, NIV).

9. Giving must be generous. Remember this: "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful givers. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work." (2 Cor. 9:6-8, NIV). I want to share a personal story. I hesitate because of running the risk of it being misunderstood, but the lesson is important. A new pastor in our community came on a mission to be rearing still had a lot of work to be done on it. The total giving of all our members barely took care of the existing commitment. However, he was moving our new pastor into our city.

At a couple of months, a man came to me as the chairman of the Board of Stewards. He said, "Leon, I believe in the spirit of generosity. I feel that it is contagious. I listened, and then asked, "How do we start?" He said, "The first thing you do is be generous with your pastor. Raise his salary." We did it, and the church immediately converted came first, then members, and others. Now after four years the church is more than twice the size it was when the pastor arrived. Maybe the church could have grown without that experience. But I'm thankful that I was to be more financially generous than I would have thought possible.

10. Giving must be a demonstration of love for, and commitment to Jesus Christ. It must not be some requirement for any reward which I may receive now or in heaven.

Ministers have a great responsibility and opportunity to proclaim the truth and blessing of giving tithes and offerings. The message must be proclaimed powerfully, skillfully, positively, and regularly. If we are to proclaim the truth of God.

*"From The Holy Days, New International Version, copyright © 1973 by the New York Society Synod. Used by permission."

"Tithers are not among the virtuous poor. They give money "sparingly," not of love and gratitude, not of law-keeping. Our example is Jesus Christ who gave himself. "Though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Cor. 8:9, NIV).

by Leon Doane

Leon Doane is executive director of the Department of Stewardship, Church of the Nazarene.
Notes on the Stewardship of Time

 by Barth Smith

"I don't have time..." How many times have you used that phrase today? Once, twice, maybe three times? It is one of the patented phrases we use to avoid responsibility.

Your doctor may say to you, "Start a regular program of personal physical fitness." The common response is, "I don't have time." Your child may be saying, "Dad, please play with me." A frequent cop-out is, "I don't have time.

Time is not the problem. We all have the same amount of time in every day. That's the paradox of time. Everyone has 1440 minutes per day. The problem is how we use the awareness that we are also accountable for the time we use. Since we are stewards of time, we must make the best possible use of each moment.

Time Management Continues with Planning

Planning saves time. Time management research indicates that for every hour you spend planning, you will save three to four hours in performance. It sounds too good to be true. But all you need to prove it is to remember how much time you wasted during a typical unplanned day. My unplanned day started by going to the post office for stamps. Upon arrival I realized I had not planned to take enough money. So back to the bank. Then back to the post office. Ten minutes of planning would have saved me 10 minutes or more of valuable time. This simple example could be magnified if you try it on through that unplanned day.

Plan to make a time log. Most of us think we know how our time is spent. Get ready for a shock. Our time simply doesn't go where we think it does. This has been proven over and over again in time management seminars. In order for you to believe your time isn't spent the way you think it is, you must first take a one-week time inventory. Write your goals for each day. Establish priorities for the goals. Every day do the things you know you spend your time. At the end of the week total up your time spent in each area. You will discover you will become principle time-wasters. You will see what a small part of each day is free to do uninterrupted work. You will tend to set too many goals for people usually underestimate the time required to achieve a goal. You can then develop a plan for spending your time more efficiently. After tapaging your timewasters, select one to solve each week. For example, your top timewaser may be telephone interruptions. If so, instruct your secretary to hold all your calls, except emergency ones, until 11 a.m. for uninterrupted work. You can return your calls between 11 a.m. and 12 noon. For most people, the top three timewasters are e-mail correspondence, drop-in visitors, and meetings.

Plan a "quiet hour" each day for uninterrupted thinking. Guard this hour carefully. It can save much wasted motion and energy. Use this hour to plan for tomorrow, the week, and the year.

Plan meetings. Time management research indicates that one-half of the time spent in meetings is wasted. My personal experience proves this. If you add to that the problem of not always knowing which half of the meeting is wasted, you really are in trouble. Manage your meeting with me, and to the question is, "How can we effectively manage meetings?" Estimated savings for the meetings. In many cases a meeting should not be called at all. Set and end on time. Have an agenda and stick to it. Use your committees to research and recommend actions to be taken. Don't waste time talking about items which should be referred to a committee for action.

Plan to put an end to procrastination. Impose personal deadlines. Everyone has them. Why do we use our time? Since we are stewards of time, we must make the best possible use of each moment.

The procrastinator welcomes an opportunity for diversion from duty.

But if you want to develop a clean desk even at the risk of being organized, do the following. Buy a large wastebasket and put it close to your desk. Clear your desk and leave a small part of it to screen out the "junk mail" before it arrives at your desk. This will leave you more time to read important mail. Keep on your desk only one thing at a time. This means you are only searching for one thing at a time. This allows you to concentrate on the thing instead of the other things you need to do. Answer all incoming mail the day you receive it. I am not suggesting that you make a desk of a wastebasket, but I have found that a clustered desk may waste much of your valuable time.

Plan to delegate. Delegation will save you time by extending the results you can accomplish. It also develops your subordinates by giving them a job to do. How do you rate as a delegator? Do you take a briefcase full of work home regularly? Do you spend time on routine details others can handle? Do you believe delegating is a sign of personal weakness? Do you fear people will not do their work properly? If your answer is yes to two or more of these questions, you need to practice delegation.

Time Management Ends with Results

Much has been written concerning management by results. Results occur when you successfully apply time management principles to the ministry of shepherding.

Time management research has established some generally accepted time management prin-
ciples. If you will take these principles and build them into your ministry, you will have results. Webster defines a principle as a fundamental truth. A principle is a generalization that has near universal application and is the foundation for the adoption and application of the following time management principles:

1. Erase from your vocabulary the phrase, "I don't have time." You have as much time as anyone else. Your time is life, and life is being given to all.

2. Make a personal time log for one week. You will be amazed at how much of your time is spent on things that produce lasting results. Our time spent in personal devotions is usually less than we anticipated. The time spent watching television is an awesome revelation to many people. The little time spent with the family in meaningful dialogue is distressing. But this can be more than a humbling revelation. It can give you an opportunity to reassess your time commitments and spend time in areas that bring eternal results.

3. Block out some uninterrupted periods for planning. Try to take a few minutes each day to plan for the following day. Take one day a month to plan for the following month. If you really want to be bold, try spending a weekend once a year to plan for the following year. It will save you countless hours.

4. Establish priorities. The 20/80 Law (Pareto principle) helps us see the importance of establishing priorities and accomplishing the most important tasks. Charles Schwab, past president of Bethlehem Steel, presented a management consultant with a challenge. He said, "Show me a way to get more things done with my time and I will pay you any fee within reasonable limits." The management consultant took a piece of paper and told the executive to write down the most important tasks for tomorrow and then to place them in order of importance. Two days later he was to return to the office with the number one task of his "to-do list" and he did it until completed. Then he was to start on task two. If one task took all day to complete, he was still to instruct the executive to start with it, have a little of each of every day and share it with his workers if it worked for him. Then Charles Schwab was told by the management consultant to send him a check for whatever he thought the idea was worth. A few weeks later the management consultant received a check from Mr. Charles Schwab for $25,000. A note was attached to the check saying this was the most valuable lesson he had ever learned. This simple idea helped turn Bethlehem Steel into a multi-million dollar business. Schwab's friends asked him why he paid such a high fee for a simple idea. His reply was, "What ideas are not basically simple? It helped my team and me get first things done first." This is what the 20/80 Law helps us do. As we use it, we find ourselves really accomplishing the "critical few" things that produce results in ministry.

5. Be result-oriented rather than activity-oriented. We often confuse activity with results. Ministers are continually tripped by trivia. We find ourselves doing many things efficiently rather than effectively. Being efficient enough is not good enough because we can efficiently do wrong things. The key is to be effective which means do the right things right. This leads to results rather than wasted motion. Activities, then, are no longer ends in themselves. They are means to accomplishing worthy objectives. Are you activity-oriented or results-oriented in your ministry? Do you drive to be efficient or effective? The objective is to work smarter rather than harder.

6. Impose deadlines on yourself. Put an end to putting it off. This perennial problem of procrastination plagues everybody. Procrastinating becomes a habit which results in loss of time, opportunities, and generates a great deal of emotional stress within a person. It also leads to interruption prone. They welcome interruptions and use them as an excuse for not setting deadlines or getting a job done. The procrastinator welcome an opportunity for diversion from duty. Deadlines are a cure for delay and procrastination.

7. Delegate authority and responsibility to laymen. The authoritarian leader will delegate little, if any, authority and responsibility to laymen. It takes a secure leader to recognize that he needs strong leaders to help him with the task of ministry. Developing strong lay leaders requires delegation. It will save the minister time and develop strong lay leaders in every area of church ministry.

8. Each day have a period of uninterrupted concentration. This is a non-negotiable commitment to achieve in the ministry. So many demands come during the course of a day. Some come in the form of crises which cannot be delayed or postponed. The church secretary can be your best means of helping you achieve this period of uninterrupted concentration. If you are consistently given an hour in your day to concentrate, there is a high probability that you will find a block of time to prepare messages, counsel, and counsel. It is easier to shut the door and say, "I have to". But it is much easier to say, "I am going to Great good deeds deserve good planning. When the pastor and church board have chosen high, God-honoring stewardship goals, there is still need for the prayerful planning of a stewardship strategy. The church budget is a good tool for developing a workable stewardship strategy. Every local church should have an operating budget for control and stewardship analysis. Notice how these functions are tabulated in the following chart.

**THE CHURCH BUDGET AS A STEWARDSHIP STRATEGY**

by David F. Nixon

1. David Nixon is the pastor of the Church of the Nazarene in Overland, Missouri.

**Sample Operating Budget and Stewardship Analysis**

<table>
<thead>
<tr>
<th>Budget Item</th>
<th>Budgeted</th>
<th>Actual</th>
<th>Percent of Budget</th>
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</thead>
<tbody>
<tr>
<td>Personnel/Equipment (14,250)</td>
<td>$590</td>
<td>$500</td>
<td>3.5%</td>
</tr>
<tr>
<td>Repairs/Maintenance</td>
<td></td>
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<td></td>
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<tr>
<td>Office supplies</td>
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<td></td>
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<td>Salaries</td>
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<td>Utilities</td>
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<td>Telephone</td>
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<td>Meals</td>
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<tr>
<td>Janitorial</td>
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<tr>
<td>Total Salaries</td>
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<tr>
<td>Total Operating Budget (30,000)</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total Stewardship (50,000)</td>
<td></td>
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</tr>
</tbody>
</table>

**Certificate of Good Stewardship**

"If you don't know where you are going, any road will get you there." An outrageous number of churches go rumbling down the dead-end lane of unbudgeted finances. Rather than budgeting, analyzing, and planning, they lurch along hoping that whatever "comes in" will take care of the needs. Leaders of unbudgeted churches should take a close look at 1 Cor. 14:46 where we are admonished to do everything in a fitting and orderly way. (NIV). Paul’s primary reference here is to orderly worship, but the implication is more far-reaching. The administration of church finances also calls for management and control in "a fitting and orderly way." Earlier in this letter to the Corinthians, Paul said, "Now it is time for you to have a change of attitude, who have been given a trust must prove faithful" (1 Cor. 4:2, NIV). Pastors who have been given those "trusts" have a duty to prove faithful to their "employers", i.e., the Lord. Paul felt that he had been put "trusts" with the "secret things of God" (1 Cor. 4:1). If Paul felt a responsibility to be a faithful steward of the mysteries of the gospel, should not every pastor find a similar kind of responsibility in our stewardship of the Lord's money?"
For when God made the promise to Abraham, since he could swear by no one greater, he swore by himself, saying, ‘I will surely bless you, and I will surely multiply you.’ And thus, having waited patiently, they obtained the promise. For men swear by one greater than themselves, and with them an oath is confirmation, being given in all conscience. In the same way God, desiring even more to show to the heirs of promise the unchangeableness of his purpose, confirmed it by an oath, in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, and we have who fled for refuge in laying hold of the hope set before us.

This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek (Heb. 6:19-20). NA5.

I. BASIC BACKGROUND MATERIAL

The Epistle to the Hebrews was probably written just prior to the outbreak of the Jewish revolt in A.D. 70. The author of the Letter is no longer identifiable.

The situation reflects problems and difficulties associated with a new and very different community that emerged in Jerusalem in the new-century period. The focus of the text is the supremacy of Christ. Using the terminology and thought patterns of their own religious heritage, they brilliantly outline the superiority of Jesus over the prophets (1:1-2:18); over angels (1:14-2:18); over Moses (3:1-4:13); over Aaron (4:14); and the beauty of the new and living way opened by Jesus into the very presence of God (10:19-12:29).

The key word of the letter is “heavenly.” Emphasis is placed upon the better covenant, the better sanctuary, the better sacrifice, the better hope. NA5

II. IMMEDIATE CONTEXT

The passage under consideration is found in a section delineating the superiority of Jesus over the Mosaic order of priests. It focuses on the question of how Jesus’ eternal priesthood is established and how it fulfills the expectations of Israel's past religious experience.

Aaron and the Levitical priesthood, the qualifications of Jesus’ priesthood are given in chapter 5. The author introduces one of his characteristic warnings and encouragements, focusing upon sin and apostasy. The author’s portrayal of Jesus’ superiority to the Levitical system is a means of preparing his readers for the major thrust of the latter part of the letter. He seeks to communicate that Jesus is the one and only Saviour, who has fulfilled all previous covenants.

The argument in this section aims to establish the superiority of Jesus’ role as priest. The author begins by contrasting the Levitical priesthood with the priesthood of Jesus. This contrasts the temporary and imperfect nature of the Levitical system with the eternal and perfect nature of Jesus’ priesthood. The author then proceeds to show how Jesus’ priesthood is superior to that of Aaron, the first high priest. He does this by highlighting the specific attributes of Jesus’ priesthood, such as his superiority in terms of holiness, power, authority, and the results of his sacrifice.

The author also uses the Old Testament narratives of the high priestly covenant to emphasize the superiority of Jesus’ role. He shows how Jesus’ priesthood is superior to the Levitical priesthood in terms of the fulfillment of the covenant, the priesthood’s ability to provide forgiveness, the priesthood’s ability to bring about reconciliation, and the nature of the sacrifice made by Jesus.

Furthermore, the author uses the comparison of the Levitical tabernacle with the New Testament church to emphasize the superiority of Jesus’ role as priest. He shows how the New Testament church is superior to the tabernacle in terms of its holiness, its power, and the nature of its sacrifices.

The author concludes his argument by emphasizing the importance of this superiority. He shows how the establishment of Jesus’ eternal priesthood is necessary for the salvation of humanity. He concludes that salvation can only be found through faith in Jesus.

The author’s purpose is to present Jesus as the ultimate savior and high priest, superior to all previous priestly systems. He seeks to communicate to his readers that salvation can only be found through faith in Jesus. The author’s arguments are based on a comparison of the Levitical priesthood with the priesthood of Jesus, emphasizing the superiority of Jesus’ role in terms of holiness, power, authority, and the results of his sacrifice. He also uses the Old Testament narratives of the high priestly covenant to emphasize the superiority of Jesus’ role. He shows how Jesus’ priesthood is superior to the Levitical priesthood in terms of the fulfillment of the covenant, the priesthood’s ability to provide forgiveness, the priesthood’s ability to bring about reconciliation, and the nature of the sacrifice made by Jesus. Furthermore, the author uses the comparison of the Levitical tabernacle with the New Testament church to emphasize the superiority of Jesus’ role as priest.
prays for them the same kind of steady consistency which God has to show them "who through faith and patience inherit the promises." 

**A. The Example of Abraham (13-15)***

The passage mentions the number of times in the New Testament to model faith and trust. The quotation in v. 14 reflects the events of Mount Moriah, where God tested total trust in God—
even to the point of sacrificing his own child. The response of Abraham in his oath is exemplary, and this pledges the fulfillment of the covenant of Abraham by an oath in response to Abraham's unqualified faith.

The promise is one of abundant blessing and abundant growth in the number of the descendants of Abraham. The Greek text of v. 14 implies the Hebrew verbal structure: while blessing you I will bless you—meaning: I will bless you, you will bless others. The same structure is repeated in v. 15, saying: I shall multiply you, you shall multiply your descendants exceedingly. The same prophecy is repeated in other contexts with the same structure (Gen. 15:16; 22:17). The text refers to the fulfillment of the oath in a manner that is consistent with the promise of the Incarnation.

**B. The Verification**

It is suggested that the giving of the oath to validate the promise implies a period of delay. If the promise would have been about to be fulfilled, the oath would not have been necessary. The oath itself ratifies the absolute nature of the promise—no conditions were placed upon its fulfillment.

Verse 15, with abrupt simplicity, states that Abraham is the perfect example of those who keep on trusting God, validating the absence of conditions of his oath. The word for patiently waited implies trust despite unfounded longings in contrast to the famous New Testament context of bearing under extreme pressure. Abraham did in fact receive his son, Isaac, back miraculously from the oath (before the second time (after the miraculous birth in Abraham's old age). But the complete fulfillment of the promise lay in the offspring of Isaac, the Lord's promise. The writer is still thinking about that kind of faith: "And all these, having trusted in promises, did inherit the promises." The writer is referring to the promises made to Abraham, Isaac, and Jacob, the three patriarchs who are的投资 in God, who were invested in the promises of God. The recipients of the promise are now including the author himself ("we"). The subject is further defined as "who have waited for the resurrection of the Lord Jesus." The ation form of the verb "to hope" and occurs in the previous verse. The meaning of the object is further defined as the object of hope (as an anchor) in Christ. Faith. Yet another could come into the call to trust for the waving believers to the search for certainty.

In light of the emphasis upon stewardship in this issue, the writer is talking about the investment of this material for a sermon on stewardship. The title might be "Stewardship of the Resurrection: Knowing God's Promises." The reason the message would be: "God's kingdom is secured by the promises of God validated by an oath and fulfilled in the priesthood of Jesus. Those who choose to invest time and talents and money in the kingdom are investing in an exceedingly secure avarice.

1. **Introduction:** It would be easy to build an introduction to this clear and forceful statement by pledg- ing the trustworthiness of the promise. The promise has now reached beyond the realm of its vision. But now that hope has been further validated by the coming of Jesus as the High Priest and the fulfillment of God's promises, the writer is concluding a section of the text that has focused on the fulfillment of the promise. The promise must be examined in its new light.

Verse 19 begins with a relationship pronoun which refers back to the word hope in the previous verse. The scriptural context here is that the gods are dangers because of the promise prior to the coming of Christ. That same hope is now our anchor—the ships refer to the entire person here. The anchor is both secure and firm. The first adjective refers to the hope which is set in the second reference to the hope which is set.
How to Raise More Money for Your Church.

At any appropriate point in the service, the minister should spring to his feet and shout, "Folks, this calls for a gift!" The ushers will rush down the aisle with their offering plates and swiftly gather the offering.

A brief, fiery talk by the minister before the offering with references to the eternal fate of stingy people is always helpful.

Individual messages for each member of the congregation can be made by the ushers. Example: "Now, Mrs. Frampton, I know that you just spent $3,500 on new carpeting for your home. Don't you think God's work deserves an equally generous amount?"

Avoid the use of wooden collection plates or baskets. Use metal plates without a felt pad. Any coin dropped into a metal plate will make a loud noise. Attention to a detail like this will result in a marked increase in the amount of folding money placed in the offering plate.

A subtle technique requires that the minister appear with frayed vestments.

Give free gifts each Sunday to those who have contributed the most. Display the gifts in the narthex of the church before the service. Instruct the organist to play happy music when the presentations are made. Free gifts will also increase church attendance.

by Gordon Watt

For Good Stewards... Ethical Fund Raising Is a Must

by Richard D. Bond, Pastor, Church of the Nazarene, Olathe, Kansas

The fame of great men should always be judged by the methods they employed to achieve it," said Francois de la Rochefoucauld. That logic can apply to many things—organizations, countries, churches, and even offerings.

Some methods of raising money in the church are questionable, if not outright dishonest and unethical. We may give leadership in raising a great offering, but the methods we use could be less than holy, thus casting a shadow over our whole ministry.

If we promote a successful offering and it is done in a spirit other than the spirit of Christ, then I think the appearance of greatness and success is only that—appearance.

Here are some "should nots." These methods of raising money the church can do without.

1. Planning a panic appeal. In this approach the leader reasons something like this: "I will lead our church out on a financial limb and then panic and ask for help; I am sure they will come to the rescue and give generously." This kind of "planned crisis" intentionally set up as a method of raising money has it in a ring of deception and manipulation. I know my own support of an institution would cool rather quickly if I knew these methods were being employed by the leaders. I am willing to go that second mile to rescue my beloved church from financial tragedy. But if I knew this were part of a preconceived plan for rapid expansion and raising additional money, then my loyalty would suffer a setback. If this were done continually, an alert constituency would soon begin asking, "Must we really have one crisis after another? Can there not be better planning? Can we not be kept better informed of what is happening between one crisis and the next?"

Some church leaders may be at their "best" when they are jumping from one crisis to another. But I am not sure if the "followers" want it that way. And I am not sure that it is honorable.

2. Forcing the issue. Rulers sometimes exploit people, take advantage of them and use them for their own need fulfillments. Christian leaders should not exploit people in the area of finances—or any other areas. We should not use our office, our position, or our expertise to force them to do something they really don't want to do. God loves a cheerful giver anyway. Remember? (2 Cor. 9:7.) Some of our laymen are sensitive and obedient to the "rules" of the church. If we come across in an authoritarian manner some will say "give in and go along." There is no spontaneity on their part, no good feeling about what they did. It seems, in fact, that they had a small part to play in the offering. The responsibility to give was primarily from without, not within. If any impulse from within was present, it was only the inner force of guilt placed there by an authority figure outside themselves.

Good leadership may at times project authority and even a kind of force. But it will even then treat the people with a sense of freedom. One of our revered doctrines stresses the free will of the individual. Leaders should educate and certainly influence the choices of people. But they should always be left free to make those choices.

One change is not to exploit and coerce the people to give to God's kingdom, but to challenge and inspire and leave them free to do what they really want to do under the sitting and blessing influence of the Holy Spirit. Thou shalt not exploit! Unleash God's name for gain. We should not place God's name on our plans without His permission. Sometimes the church attempts financial programs by stamping all over them. In bold letter: "God's Plan, God's Plan, God's Plan."

Now I know God has revealed His salvation plan in the Sacred Scriptures. I also know that at times even today He reveals His plan, for specifics in our lives—everything and anything. But it really appears that God has made a special revelation to a human leader or leaders, that consultation should be conveyed to the congregation or constituency. There is no use hiding a great thing like that!

But what I am talking about here is using this method as a way of "braving" the people for donations. The reasoning consciously or unconsciously would run something like this: "Now if I keep telling the people that this is God's idea, God's plan, that will certainly go across better than saying it is my plan or the board's plan. So since that approach will get more money, that's the way we will go." In terms of pragmatic results this may look good. But in terms of ethics, holiness, and responsible Christian leadership, it is reprehensible.

We all have an appreciation for a sound and carefully thought out doctrine of revelation. We can easily bring that doctrine into abuse through our uncontrolled enthusiasm to bring success to our religious programs by any methods. And I certainly hope that we never fall into the "ego-trap" of automatically assuming that our plans are God's plans. Surely we will not become so careless and arrogant as to glory make that assumption.

3. The appeal to patriotism. What about promising giving on the premise that it is a sound financial investment? You know how it goes, "Give one dollar to God and God will someday return it to you twofold, fourfold, or tenfold." In many instances this method has been effective in raising money. The reason for it's results is quite obvious. It appeals to that very common human urge to make money in some easy, sure way.

In considering the ethics of this approach, the first question we should naturally be, "Is it a true teaching?" Most would agree that the Bible does not teach this. And surely all of us would admit that experience does not support it.

As leaders in the church we cannot promise anyone a good financial return on their gifts to the church. Some people have given generously to the Kingdom, trusting that God would make them wealthy or at least rescue them from their financial dilemmas—only to be greatly disappointed and confused.

What about the slogan used so often, "You can't outgive God"? When you consider all gifts from Him—money, life, love, grace, forgiveness, salvation, peace, happiness—you can't outgive God. But considering the slogan on simply a financial plane, it certainly would not be true. Many wonderful saints have given generously to God's kingdom for a whole lifetime, but nevertheless have been financially squeezed. It is important to distinguish between God's kingdom for a whole lifetime, but nevertheless have been financially squeezed. It is important to distinguish between God's kingdom for a whole lifetime, but nevertheless have been financially squeezed. It is important to distinguish between spiritual success and material success.

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There is no use hiding a great thing like that!
The money tree is an endangered species.

Eugene Simpson

The 1960s will continue to challenge the church and her ministers in areas of growth, financing, building, and people ministries. It is becoming an increasing challenge to adequately lead our local congregations in meeting the complex needs of our people. Often we do not realize what our real assets are, or what our liabilities lie.

In Genesis, we read: "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent, as far as Sodom. Now the men of Sodom were wicked and sinners against Jehovah exceedingly." (Gen. 13:10-12, ASV). On the surface it looks as if Abram got a bad deal going to the hill country while Lot was blessed living on the plains. But as Lot moved closer to Sodom, what looked like an asset almost destroyed him. Abra- ham, on the other hand, grew spiritually and even financially as he worked hard and served God faithfully in the clear air of the mountains.

Often we do not properly differentiate between our assets and our liabilities, but God has a way of using both to bring about good. Paul states in Romans 8:28, "And we know that in all things, God works for the good of those who love him, who have been called according to his purpose." (NIV).

Satan, however, has a way of taking both our assets and our liabilities and bringing about bad.

In seminary I had a friend who possessed all the assets necessary for becoming a successful minister. He was poised in meeting people and in public speaking. He had the added gift of being a fine singer. He made excellent grades, and was expected to be one of our most successful pastor candidates. He did have some fine pastors; his churches grew, and each church he was called to was larger than the one he left behind. But something happened exceedingly. He began to rely too much upon his human gifts and talents and not enough upon God. In a moment of spiritual weakness, he added to the templer. The result was a broken home, a surrendering of his old order, and some disappointed church members. It need not have happened, but his unwise asset became a factor in his downfall.

By Eugene Simpson

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WHEN OUR ASSETS BECOME OUR LIABILITIES

In the Olympics, a young black girl had a dream of running in the Olympics and winning a gold medal for her country, but, as an infant, she became ill with polio. It was doubtful that she ever would walk again. This news was shattering to her at first, but deep within remained her dream of running, and she would not give up. After months and years of therapy and hard work, she did run. The day came when this former cripple ran in the Olympics and brought back a gold medal for the U.S.A.

Each of us know of men like Uncle Bud Robinson or Evangelist Fred Thomas, who succeeded in spite of handicap. Liabilities did not stop them. The very handicap which would have defined many of us actually became the hallmark of their success.

Which church has the greatest potential for growth and community service for Jesus Christ? One church is debt-free. Another has a large debt which has been in source of frustration to both pastor and congregation. A new pastor came to the church with the financial problem. He met the board. They planned and prayed together. He then led them in a year of doing something about their problem. Each member of the church was challenged to join the pastor and board members in giving 50 percent of their income to the church on the first Sunday of each month that year. The congregation responded promptly and after a few months the church was in sound financial shape. The year ended with the people excited and confident. They almost tripled in membership in the next three years. What had been a great liability had been transformed into an asset. As they witnessed what was happening, faith increased. Sacrificial giving enabled the church members to realize how important their church was in their lives.

In the meantime, the church with no problems and no challenge is drifting along in a very comfortable position, content to keep things as they are. Their tremendous asset of being debt-free and ready for new projects has become a liability. They are stagnant in vision and in faith.

In the immediate future we face many uncertainties. What will happen in the world, financial market is our national currency going to provide for future needs? Will inflation, shortages, and conspicuous consumption really help? Will it for our churches and our homes any part of the political thinking of our time. Things that hurt humanity will not be discussed. It takes all of us to learn how to send forth the gospel of Jesus in a world of decay.

But God is sufficient for these days, as He has always been. The fuel shortage which seems like a liability to us is a greater asset to our family and home and church. It might even be turned into an asset. It could provide us an opportunity to know our families better, to grow in bringing the gospel to our local churches. Our liability to take vacations in distant lands would cause us to learn more about the local areas in which we live, for places of interest and beauty can be found everywhere. We, here in America, will perhaps resent our blessings more as we realize the limitations to our cultural and human resources.

God is looking for people who are willing to look out to our world with the message of Jesus Christ. As members of the gospel, teachers of the Word, let us look to God for courage to work in this way, to cope with these changing times. Let us help those around us see the value of this fine buildings, new members, financial resources which will make of the Holy Spirit working in the hearts of all people. We need to take each situation in life and make it into a Kingdom building. Let us be men and women who will on the other hand, and rightly and even change liabilities, on occasion, be as Paul to Joshua, encourages us today:

"Be strong and very courageous, because you will lead these people to inherit the land I swore to give them. Be strong and very courageous. Be careful to obey all the laws I have given you; do not turn from it to the right or to the left, that you may (Continued on page 32)
How to Build a Tithing Church

by N. Rene Colaw

Have you ever met a pastor who is satisfied with his ability to develop a tithing church? Ideas that work in one church will not work, or not always the same. What works in one church does not always work in another. What one pastor is able to implement successfully, another pastor may make a mess of.

It could go without saying that every pastor should study, search, and try new ideas all the time. These ideas must be in keeping with biblical principles and Christian ethics. All fund raising should be done in love and kindness, showing respect for persons. It is doubtful that any good, lasting results will be obtained by a program of browbeasting, blana-throwing, and scheming gift trips for non-tithers. Rather, such tactics will compound guilt, lower the self-esteem, and cause some to withdraw from other functions of the church because of embarrassment. They certainly will try to avoid any direct relationship with the pastor because they believe all he is saying is directed “at” them. This builds barriers instead of bridges. My personal experience has taught me (much to my regret) that any negative, browbeating, blame-throwing guilt-causing methods of making tithers set the pastor and the church back instead of moving us forward. It has brought alienation, not alignment.

Tithing is an Attitude

One of the greatest lessons I have learned about pastoring—and one of the hardest—is that my people will receive almost anything I say, or try to get them to do, when they know and feel my love for them as individuals and families. Therefore the pastor’s first task in building a company of good stewards is to create a fellowship of love, where the values are creative and positive. Love and unity create a fellowship of commitment to others and to God. Such a community can develop within the very person a sense of caring and sharing, which makes giving a joy instead of a job.

We cannot build a tithing church until we build people—loving people, sharing and caring people. And much of this people-building will be done on a one-to-one basis—never to be a confrontation, an argument, faultfinding, blaming or accusing, but a loving, serving, helping, encouraging relationship.

Our churches will never rise higher in love, forgiveness, kindness, unity, and tithing than the level of our local leaders. We must develop a happy church! The attitudes of the pastor, professional and lay staff members, elders and leadeers contribute to the personality of the church. Hopefully, each person will develop the love of love and warmth in the church. If their spirit is somber and their attitudes aesthetic, causing unconcern and coldness toward each other, the church will sink into the backwaters of isolation and separation, followed by jealousy and bitterness. Frustration will be the prevailing note in our congregation, and tithing will be a bitter task if we are filled with the Holy Spirit, and are actively tithing each other up, we provide the atmosphere in which tithing can grow and blossom. No amount of badgering, begging, casting blame, and bringing guilt upon oneself-no amount of ideas gimmicks, programs, tithing campaigns, etc., will develop tithing churches as building a positive, giving fellowship. The writer of Hebrews has good advice for us: “And let us consider how to stimulate one another to love and good deeds” (Heb. 10:24, NASB). When this is happening, many good things will come to pass, one of which I believe will be happy, joyful tithers.

Promoting Tithing

A tithing church must be built from an attitude of the people as a result of the attitude, fellowship, and leadership of the pastor and lay leaders. Understanding this as the basis for tithing, appropriate, strategic, publicistic and information sharing can help.

From the New American Standard Bible

“N. Rene Colaw is pastor of the First Church of the Nazarenes, Salina, Kansas.”

the tithing quotient of most churches. Here are some ideas.

1. Preaching: Some prefer to preach entire sermons, or a series of sermons, on tithing or stewardship. I have found it most successful to touch tithing as a part of many different sermons, using outlines, or short illustrations, of blessings received, and resultant spiritual growth.

2. Testimonies: Ask lay persons to give their testimonies concerning their experiences in tithing, as part of a stewardship service.

3. Panel discussion by lay persons on stewardship: This has often been more rewarding than any sermon one could prepare. Once when I was on vacation, I had three laymen take an evening service, and discuss tithing with the people. A secretaty took notes and brought me many good ideas. Much of what they shared with each other would have created barriers if I had said it. Also, there was a great feeling of ease with the pastor gone as they shared both positive and negative feelings.

4. Reading: Once I brought several copies of the book Giving and Living, by Samuel Young, and just had them in the church foyer available to be read. A new couple that had been attending for a few months accepted the Lord one Sunday morning. That day they picked up one of those books, read it that week, and began tithing the next! A sound investment!

I have found it good practice just to keep books and tracts always available. There is freedom to read without pastoral pressure, and it is God who begins to convict, not the pastor.

5. Envelopes: You do use tithing envelopes and keep good records, don’t you?

6. Midweek and Sunday bulletins: Use stewardship quotes and anecdotes in bulletins and newsletters-not often, but not constantly, but appropriately.

7. Report: Reports: Use the “Pastor’s Midyear Report to the People” and the “Annual Report” to tell about the ministries within the church to different ages, commending their accomplishments, presenting future plans and needs, and setting forth God’s plan for financing the work of the church. Remember, people need to know what has happened, is happening, and what is being planned.

8. Ministry team concept: Talk about the positive results in the bus ministry, Youth Department, children’s church, Sunday School, the mission field, our colleges, new facilities, the home mission work on the district. Develop a positive attitude in the minds of the people concerning the total work of the church which requires their financial support. Make them feel that they are part of the team—they really are, you know.

9. Borrow: Not money, but ideas. Examine successful ideas, and try one that will fit your situation.

10. One-to-one: On certain occasions, the pastor can sit down, help a fellow Christian understand God’s plan of supporting His work, and how each individual fits into that plan.
THE PASTOR'S PERSONAL STEWARDSHIP

by Bob Brit

Good Stewards Follow Biblical Leadership Patterns

Also, as pastors, we should always faithfully strive to follow the biblical pattern for pastoral leadership. The first seven verses of 1 Timothy give clear guidance. You are capable of doing your own exegesis, but brethren, let us not water it down and explain the biblical criteria away. For instance, we can be thoughtful, skillful mates and parents. In spite of propaganda to the contrary, there is time for our wives and children. First Corinthians 10:13 gives us simple proof that we need not fail in any God-given responsibility. If we will be right, we can do right. There is infinitely more fulfillment in facing our responsibility than in avoiding our rights. We must remember that where God guides, God provides.

Our stewardship clearly includes our family. “If anyone does not know how to manage his own family, how can he take care of the church?” (1 Tim. 3:3, NIV). As we obey this biblical mandate, I believe God will bless our ministry.

We have the privilege of being examples. As pastors, if we will truly adhere to biblical guidelines, we will affect lives. If we are big of soul, at least some of our people will be big-souled persons. If we are loving, forgiving, forward-looking pastors, soon we will have a loving, forgiving, forward-looking congregation.

Pastors do make a difference. Probably we have all listened to a brother pastor explain why his assignment was impossible. Soon another pastor followed him and because of a different attitude the impossible church became one of the bright spots on the district.

Personal Discipline

With every word, decision, priority, and attitude, we speak volumes to our people. For instance, while walking many miles of hospital corridors visiting the sick, I reached the conclusion that I should practice “preventive health” measures. Is it really an actual matter for pastors to ever smoke? After all, it is not the American persuasion really believe. "To him that knoweth to do good and doeth it not, it is sin” (James 4:17).

I have been saddened when it seemed that one of my most precious brothers slowly committed suicide with a knife and fork! It seemed a poor stewardship of their ministry. Partly because of my obedience, my congregation is now practicing better stewardship of their bodies.

In addition to being temperate in eating, we should exhibit a lifestyle of moderation. In Luke 16:11 we read, “So if you have not been trustworthy in worldly affairs, how will you trust me with true riches?” (NIV).

Included in our stewardship we need to take a look at our time expenditure. We face many deadlines and demands on our time.

Stewardship of Study

Finally, it seems to me that we should really do our homework. We preach to an increasing number of professional people. If we have not been disciplined and meditated on the Word, if we have not honestly and lovingly prepared, we may find ourselves = necessary prayer, our ministry will be minimal. And in the pulpit we will be found instead of a voice.

The Pilgrims who landed at Plymouth Rock over 300 years ago knew nothing of the bountiful prosperity which America enjoys today. During that first long winter, seven times as many graves were made for the dead as homes for the living. The ship which was bringing food and relief brought 55 more mouths to feed, but not an ounce of provisions. Touching indeed is the picture of the Pilgrims accepting a scanty Plymouth dinner, consisting of a ham and a glass of cold water, to thank God for the abundance of the sea and the treasures hid in the sand.

The Pilgrims had little, but they possessed a great gratitude. There was upon this grace of genuine gratitude that America was built. These stalwart people, strong, devout, and sincere, were the timbers upon which our nation was founded.

This sincere recognition of God throughout the years has been the genius of America. This inner strength has been a better defense than our outward fortifications.

Gratitude is one of the greatest Christian graces. Ingratitude is one of the most vicious sins. Thankfulness is a mark of culture and refinement. Our English word thank comes from the same Anglo-Saxon word from which is derived our word think. If we would stop to think, we would pause to be thankful.

The Pilgrims had the custom of cutting five grains of corn upon each empty plate before a dinner of “thanks-giving” was served. The thankful, mother, children, and friends would each pick up a grain of corn and tell what they were thankful for. It was to remind them that the first Pilgrims were in such dire straits that their allowance was only five grains of corn per person each day.

We have many reasons to be thankful. Let us take five grains of corn and think of five things grateful this year.

The Pilgrims were in such dire straits that their allowance was only five grains of corn per person per day.

We pick up our first grain of corn and are grateful for prosperity. We have had a delay of physical and temporal blessings. God’s merciful hand has poured out unspuringly upon us. The soil has given forth abundantly, and in most sections of our land the harvests have been plentiful. Though some people have suffered, wages for the most part have kept pace with increased living costs.

We live in better homes, have more modern conveniences, and eat better than most people in any other country in the world. The danger is that we may become smug, and begin to believe we are sufficiently and excellently endowed. The Bible says: “But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.”

From the depths of our hearts, a sense of gratitude should swell up. Gratitude should ascend like incense to the throne of God. The words of the Psalmist, “Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation,” should be upon our lips.

Indeed, second grain of corn reminds us to be grateful for peace.

The Bible says: “The Lord will give strength unto his people; the Lord will bless his people with peace.” It also says, “Great is the Lord, which loveth lightns and delighteth in the righteous; with great power shall the Lord sustain them, who trust in him.”

How grateful we should be for this period of peace! However, we

FIVE GRAINS OF CORN

by Billy Graham
should not be complacent. Enemies have not abandoned their plans for world revolution. The world's need for direction is being met by every 
other effort to establish a world order, it is not underen- 
mining the morals of America and seeking to destroy spiritual 
values that our forefathers gave 
us.

For the fathers of our country the Bible was a book of spiritual 
authority. Born in the Christian faith, nourished by Christian 
truth, preserved by Christian faith, America is what she is today by the grace of God. But America is 
not immune to God's judgment - if we depart from faith in God. 
Our strength today lies not in our 
powerful, but in our moral and spiritual power. We can have 
enduring peace only if we con- 
tinue to value our spiritual re- 
sources and trust the Prince of 
Peace.

The third grain of corn 
causes us to wonder and to 
give thanks for Jesus Christ, 
the Son of God. The Bible tells us 
that He will come again as the 
good shepherd and the true vine. All of the Old Testament prophets 
looked forward to His coming. He was the leader of the 
people, and we magnify His name today as the 
Sons of God and the 
Savior of man.

This Christ did not come into the world by accident. 
Nothing happened by chance with the Fin- 
ished Men and women had 
been saved against suffering and pain. But the coming of Jesus changed 
the whole picture. Out sins were 
washed away. He was made sin 
for us. In dying on the Cross. He took our punishment, hell, and 
judgment. The third day He rose again for our justification. He 
lives at this moment at the 
right hand of the God the Father. Many people think we worship a 
dead Christ, but we are worshiping the 
living Son of God, the living Christ 
who can change and transform 
our life and make us a new crea- 
tion if we will accept and trust 
Him. Through Him we have a way back to God.

Years ago I received Him as my 
Savior in an evangelistic service 
in Charlotte, North Carolina. He 
changed my life-He can change yours. Today I thank God that 
He loved me so much He was willing to send "his only begotten Son, 
that whatsoever believeth in him 
should not perish, but have ever- 
lasting life".

Our fourth grain of corn 
reminds us to thank God for the 
power of His presence. The 
greatest, most irrefutable proof of 
Christianity is the fact that mil- 
tions today can say, "The Lord is 
my shepherd," and really mean it. 
The Bible says, "My presence 
shall go with thee, and I will give 
you rest." 

"Shall I tell you," said David 
Livingstone, "what supported me through all those years of exile 
among a people whose language 
I could not understand, and whose attitude toward me 
was always uncertain and often hos- 
tile? It was this: "Lo, I am with you always, even unto the end of the 
world.""

I realize that if we could come 
into some of your homes, we 
might find suffering and sorrow. 
Every mail delivery to our office 
brings letters telling of the harsh- 
ness of adversity and the 
pangs of disappointment. I know 
that is not easy for people who 
have suddenly lost a one loved one 
to celebrate holidays alone. Others who 
have been victimized by flood, 
sickness, financial reversals, or 
drought, might sincerely ask: 
"How can I be thankful for all 
that has come to me this past year?" 
I would urge you to look to the 
Christ who bestows so many 
benefits.

Paul, caught in the swirling 
turbulence of trouble, said, "Let 
us bear the separate from the love 
of Christ shall tribulation, or dis- 
tress, or persecution, or 
nakedness, or peril, or sword?" Oddly enough, 
he named the very things which try 
the souls of men today: war, dis- 
aster, poverty, hunger, persecution 
or imprisonment. 

The last grain that we pick up 
reminds us to be grateful for God's 
pardon. To a burdened, 
burdened, crushed under the 
weight of sin and selfishness, 
God says: "I, even I, am that 
hast blot out thy transgressions 
for mine sake, even for the sake 
you will not re- 
member thy sins." This is 
glorious 
news and it applies to all men everywhere.

When Charles Wesley 
embraced the joy of divin- 
ity, he said a Moravian 
friend of his new sense of pardon, 
and added: "I suppose I had 
better keep silent about it."

"Oh, no, my brother," came the 
reply, "If you had a thousand tongues you should go and use 
them all for Jesus." 

Charles Wesley went home and 
rote the hymn: 

O for a thousand tongues to 
y our praise of God and 
king. 

The triumph of His grace!

At this time you who perhaps 
have lost some of the temporal 
joys of life may be starting 
to discern the greater joy of 
the divine pardon.

Our purpose in this 
series is to expect victory, and believe God 
for times of refreshing. The team 
ought to be under for 
expected to be present at every 
activity of the revival. During 
the days of revival there will be a 
depthening, intensifying devotion 
to Christ. What joy will fill their 
hearts, and the hearts of others, 
if their daily prayer is, "Lord, what 
You want to do with my life today 
is all right with me."

Team members are responsi- 
ble for inviting friends and 
neighbors to the services. They 
give out cards to pass out 
ago in people in order to win 
them. It's not enough to pray, 
"Lord, send them in!" Months 
before the revival their prayer 
shou be, "If only each one of you 
will put it in your instrument. Help me culti- 
vate the friendship of my 
neighbors, and with those whom we

FOOTNOTES
5. Romans 7:15. 
11. Isaiah 44:3. 

IF our goal is the penetration of 
the whole world," Leighton 
Ford observes, "then the agents 
to carry out this task must aim at 
nothing less than the mobiliza- 
tion of the whole church." If our 
goal is the penetration of the 
whole community, we must aim 
at involving every member of the 
church. The more people actively 
involved in revival, the larger our 
congregations will become, and 
the greater the victories will be. 
But the church must be organized 
and work as a team.

The pastor, as team leader, 
must encourage the church 
to expect victory, and believe God 
for times of refreshing. The team 
ought to be under for 
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the days of revival there will be a 
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neighbors, and with those whom we

by Hugh Gorman, 
Evangelist, Melfort, 
Saskatchewan, Canada.

The evangelist explains that "Al- 
terglow" is a time for praying for 
the needs of those present. A person with a burdened heart or 
spiritual need will share and 
request prayer, then kneel at the 
altar. Concerned Christ- 
sians surround the seeker and 
pray until victory comes.

Shewert and Wirt, editor emer- 
itus of Decision magazine, is one 
of the many who tend to be 
identified with the Holy Spirit in 
"Afterglow" meetings. His 
wife was wonderfully delivered 
from resistance, and others have 
been touched in many different 
ways.

Participation in a revival 
involves many different minis- 
tries, but there is no greater minis- 
try than that of prayer. Whether it be in the church, or at the church 
altar, those who are people who 
are equipped and prepared to help 
others by praying for and with 
them are blessed indeed.

The Bible: What wonderful oppor- 
tunities God is giving to us 
to witness and win souls for Him. It's going to be an exciting time for 
holiness evangelism and revi- 
val. Let's get involved and 
go "all out for Christ and souls."
HELMUT THIELICKE: 
Theologian, Ethicist, Preacher

Helmuth Thielicke (1914-2002), a professor emeritus of systematic theology at the University of Hamburg, Germany, is a theologian, ethicist, and preacher whose thought is commanding increasing attention. His thought, in my opinion, displays a theological breadth and penetration reminiscent of such major theologians as Emil Brunner and Gustaf Aulen.

Thielicke is widely recognized as an evangelical theologian. Such themes as the Incarnation of God in Christ, the justification of faith, the activity of the Holy Spirit in creating faith and new life in the believers, central themes in his theology, ethics, and preaching. But his brand of evangelical theology is a far cry from the narrow, defensive, and poorly informed theologies that sometimes pass under that name.

Thielicke is, in imaginative and critical spokesman for the current (and Pauline) doctrine of reconciliation to God by grace through faith. He refuses to be confined to what he calls the "adulterous truck"1” traveled by some theologians who rigidly align themselves with the one or the other tendency of their church to dialogue with and learn from others. He creatively interacts with the Christian tradition in a manner that shows an understanding of the underlying standing of the major thought forms that characterize our age. At the same time, he sets the stage for a presentation of their unity that stands "representative for the Christ who is believed, and for what is bound up with his name."

Although Thielicke first came to the attention of the English-speaking world as a preacher, the appearance in English of his Theological Ethics, three volumes (Fortress Press, 1966; Eerdmans, 1979), and The Evangelical Faith, three volumes (Eerdmans, vol. 1, 1974; vol. 2, 1977; vol. 3, 1979), now makes available his rich theology to dialogue with and learn from others. He creatively interacts with the Christian tradition in a manner that shows an understanding of the major thought forms that characterize our age. At the same time, he sets the stage for a presentation of their unity that stands "representative for the Christ who is believed, and for what is bound up with his name."

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I know of no currently productive Protestant theologian who has more effectively seized and defended the content of the Christian faith. However, evangelism should be prepared for a rigorous examination of doctrinal claims that otherwise easily escape our attention. And we should be prepared to engage a theologian who is carrying on informed dialogue with the modern world. As is any good teacher, Thielicke is both a discriminator and a compatriot. Those who read him must be prepared for both.

At age 20, Thielicke entered the University of Göttingen. Later he studied at Marburg, Erfurt, and Bonn. From 1936 to 1940 he held a professorship at Heidelberg from which he was dismissed under the circumstances of his opposition to the Nazi. After one year in the German army he was ordained and became a pastor in Münster, Germany. In Munich he was granted a doctorate by the University of Munich. In 1954 he became professor of systematic theology at the University of Hamburg, the university city with which he became most closely identified.2

If he is neglected it will not be due to a lack of significance in what he has to say, but because he isn't speaking the language of doubt that seems to be a basic requirement for theological respectability in many quarters.

Theological error in the first instance must be ready to welcome in the name of the reasons.

The central human qualities of being and meaning. Thielicke insists, are not the "worldish" and "the truth...", and this is the subject of faith.3 What it means to be man can be best understood by God's self-disclosure in Jesus of Nazareth. Man is truly man only as he is in Him who is the Truth. In Christ the old forms of existence and self-understanding that are shambles are shattered, and a new man, centered in God, is born. The new man is the "worldless" man.

Voluntary Two of The Evangelical Faith is subtitled "The Doctrine of God and of Christ." The doctrine of God takes shape as the "source of revelation: God the Son." Revelation is to Thielicke not understood as supernatural information that is given to us, but as God's self-disclosure in Christ, the creation of a New Reality. The Incarnation is Christ's central significance for Thielicke, not only for understanding God but also for understanding the world. The Incarnation of God in Christ creates the notions of "the worldless God" and "the God-less word." It establishes the immanence of God in this world but also provides a complete integration of the entire world. In the Incarnation we encounter the true "security of reality," 4 or what Karl Barth called "revelation in the present and future revelation: The Holy Spirit."5

ETHICIST

Thielicke's contribution to contemporary ethical work must rank among the most significant contributions of this century. His three-volume theoretical Ethic, any standard. Volume Two is entitled "Foundations"; Volume Two is entitled "Foundations" and "Ethics," Volume Three is entitled "Ethics," the combination of the Christian ordination, marriage, and also with such contemporary problems as pestilence, the threat of atomic explosion, and abortion. The Christian ethicist must proceed directly from Christian theology and that it loses its foundation and identity if it is developed in separation from it. In this he is in harmony with other theologians/ethicists of this century such as Emil Brunner, Reinhold Niebuhr, and Karl Barth.

For Thielicke, justification by grace through faith is the presupposition of ethical work. "Explicitly and unconditionally the promise of the gospel precedes the call of duty in the life of the ethical man. Ethical work is the origin of faith in the kingdom of God, must "pump blood into all the members of the body..." The whole bloodstream of life must be made the theme of theology.6 Christian ethicists is the ambassadorial enterprise by which the church lives out the new reality of justification.

Christian ethicists are a class of people who talk about what a Christian is, not what it is the "Christian life.

(Continued on page 53)
Management Blunders in the Typical Church

by Stephen Holbrook

Think about the management of your local church. What hill is your greatest management problem? What are you doing about it? Here is a list of management difficulties from local churches, missions, denominations, camps, and Christian schools that I've seen as a management consultant. This list is not meant to point a finger. Each situation is not too hard to solve. Most have been faced by others. The contribution of an "outside" like me is to impart a "view of the forest" above, around and beyond the trees, giving the successes and failures of similar organizations.

The order isn't significant. These are generalizations of some real-life dramas going on right now.

1. Ineffective Use of Volunteers

Most laymen aren't looking for more work. In fact, as more and more women get into the work force, the local church is hurting more than ever. Men used to be hard to get, but now it's men and women. Some churches have cut to curtail vacation Bible schools for lack of daytime volunteers.

Since the local church is a group of volunteers at almost every level, a leader's (manager's) inability to get work done through others may hurt the local body which otherwise has good preaching, pastoring, and discipling. Nehemiah faced a similar situation. Why wouldn't he build that overpowering wall?

Many times, the cause for lack of participation has been the structure of leadership. It's composed of small businessmen or employees who do not supervise others in their normal work. They do their best work by themselves, as a normal business procedure, and independency carries over into the church.

Often the volunteers are disheartened by an autocratic leadership style. Either the chief donor, or the pastor, is a dominating force, so all action must be checked through that person. Mentally, people are asking, "Yes, that's a good idea. We need it. But what will Mr. Jackson say?"

What do I suggest? Find out if everyone understands what the organization is trying to do. A common goal, understood by all, toward which everyone is pulling, can do wonders to get volunteers moving. Look what happens in a building program or in a crisis. Everyone gets involved. When a crusade comes to the area, with a goal and study sessions to achieve that goal, the volunteers fill the bus.

Look at many Christian missions and churches in their building stages and see the "joining-up" enthusiasm. Then look at the same group in its maturity. Volunteers are hard to get. Why? The goal has been lost; that "reason to be," the motive for all, has failed.

Stop reading for a moment. Write down what the goal is for your organization for this quarter, this year, this Sunday! Take a look at what you wrote. How many others would agree with you? How measurable is it?

A man was elected Sunday School superintendent and set a goal for six children to be brought to Christ through the Sunday School that year. Preaching, teaching, visiting were directed toward those unknown six. The Lord saved 13. By the end of the year, adults were asking to become teachers, but no teachers wanted to quit. Then the superintendent moved away. The new man felt the gospel shouldn't be quantified. The goal was set: "Honor Christ." By the end of the year there were several vacancies in the teacher ranks, and no one to fill them, so two grades had to be combined. There's nothing wrong with "honoring Christ," but it's just so hard to measure. People don't feel a participating spirit.

(Continued on page 34)

*Stephen Holbrook, head of Princeton Management Associates, a management consulting firm that has served many Christian organizations and missions.

CELEBRATING CHRISTIAN HOLINESS

The denominations of Protestant Christianity claim their heritage from historic theological concepts, and each defines its sense of mission in relationship to these concepts. The Church of the Nazarene was born out of the nationwide revival which followed the Civil War in America. This revival which came during the reconstruction period was a revival of the Wesleyan doctrine of entire sanctification. Camp meetings sprang up across the land. The old time seasoners' banquet was restored in the churches, the class meetings were instituted for testimonies and Bible study, and a host of preachers were called into the field of evangelism.

The Church of the Nazarene came into being to conserve the results of this dynamic awakening and the doctrinal emphasis upon sanctification.

Theological concepts of the past century have been subjected to serious reevaluation and reinterpretation amid a rapidly changing society. These evaluations have for the most part resulted in a more liberal interpretation of doctrine in accommodation to the ethical changes in social behavior. It becomes, therefore, a necessity for a church like ours to reassert its doctrinal position and reexamine its sense of mission to every generation of its membership.

During this quinquennium our church will celebrate its diamond jubilee as a conservative, evangelical denomination. A serious attempt will be made to reassert and reaffirm the cardinal doctrinal position upon which we were founded; hence, our theme, Celebrating Christian Holiness. This is not to be an effort to accommodate it to our 20th century culture, but to reexamine and reconsider the basic theological certainties which gave our church its reason to exist and which have been responsible for its rapid and stable growth during these 75 years.

In the following pages, our general departments suggest plans for the implementation of this theme. We urge every pastor to give his fullest cooperation in meeting the challenge of this new decade with the message of "holiness, without which no man shall see the Lord" (Heb. 12:14).

By General Superintendent

Charles H. Steckland

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A complimentary subscription to the "Preacher's Magazine" is sent to all ministers in the Church of the Nazarene from the Nazarene Publishing House.
Update is an effective tool in communication between the general church and her clergy. The Nazarene Publishing House and the Department of Education and the Ministry present Update to all Nazarene pastors and full-time staff members on a complimentary basis.

The purpose of Update is:
- To present new materials developed by the various departments of the church.
- To outline programs and provide promotional suggestions.
- To provide a consolidation of the church's many programs.
- To convey the church's enthusiasm in celebrating Christian holiness during the 1980s.

We hope this "Special Edition" Update will provide a valuable service to you; better enabling you to join us as we CELEBRATE CHRISTIAN HOLINESS.

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**1980-81**

**THE YEAR OF THE MINISTER**

- Celebrating the Holiness Ministry
  - Theology Conference—December 8-10, 1980
  - PALCON—May 1-4, 1981
  - May 18-21, 1981
  - June 1-4, 1981
  - June 8-11, 1981
  - June 22-25, 1981
  - June 29-July 2, 1981
  - July 6-9, 1981
  - July 13-16, 1981
  - August 6-8, 1981
  - September 6-8, 1981
  - September 6-8, 1981

**1981-82**

**THE YEAR OF THE LAYMAN**

- Celebrating Holiness—Adult Ministries
  - International Laymen's Conference—July 6-11, 1982
  - Faith and Learning Conference—August, 1982

**1982-83**

**THE YEAR OF THE YOUTH (YOUTH)**

- Celebrating Holiness—Youth Ministries
  - Celebrating Holiness—Higher Education
  - Celebrating Holiness—Children's Ministries

**1983-84**

**THE YEAR OF DIAMOND JUBILEE**

- Celebrating Our Holiness Heritage
  - Diamond Jubilee—Week of October 9-16
  - WILCON—October 1984

**1984-85**

**THE YEAR OF CHURCH GROWTH**

- Celebrating Holiness—Evangelism
  - Evangelism Conference—October 1, 1985
Celebrating Christian Holiness
Through Service

B. Edgar Johnson
General Secretary

Norman O. Miller
General Treasurer

William McCumber
Editor, "Herald of Holiness"

Paul Spear
Administrator, Headquarters Operations

MINSITERIAL DEVELOPMENT

• PALCON for ministers
• WILCON for ministers' wives
• Multiple Staff Ministries
• Advanced Ministerial Studies
• Ministerial Home Course of Study
• Chaplains Services
• The Preacher's Magazine
CELEBRATING CHRISTIAN HOLINESS THROUGH HIGHER EDUCATION

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We will celebrate by communicating Holiness.
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IN THE DIVISION OF CHRISTIAN LIFE
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ADULT MINISTRIES

"Alive and Walking in the Spirit"

1980-1985

Celebrating Christian Holiness by

REACHING OUT TO CHILDREN

1980-85
REACHING OUT TO CHILDREN 1980-85

The preschool child is rapidly developing new skills that will influence him for the rest of his life. In these first six years of life, basic personality is established, and the foundations for his understanding of God, the family, and the world are formed. To help the child to grow and to become a Christian, the church has developed a program that will impact the preschool child's life.

The program of Children's Ministries has developed tools to help teachers and children in their mission toward Christian holiness. These are designed to fill the Bible knowledge, response, worship, and fellowship needs of the preschool child.

PRESCHOOL

Grades: Toddler, Nursery, Kindergarten

Grades: Primary, Middler, Junior

Elementary

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PRESCHOOL

Grades: Toddler, Nursery, Kindergarten

Elementary

During the elementary years, the child continues to grow and develop. This is a period filled with new experiences and challenges. The child is surrounded by a world of possibilities and opportunities. The child's world is expanding, and the child is learning to know and love others. It is during this time that the child needs guidance and support to make the best possible choices.

The program of Children's Ministries has developed tools to help teachers and children in their mission toward Christian holiness. These are designed to fill the Bible knowledge, response, worship, and fellowship needs of the preschool child.
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The Church of the Nazarene has a wonderful heritage!

Have you considered how that heritage is embodied and transmitted?

We owe a debt of love and gratitude to thousands of Nazarene ministers who have proclaimed Christian holiness down through the years.

Your Department of Pensions and Benevolence is a service department existing to assist all those who have ministered in Christ's name under the Nazarene banner. We are working to serve you during both your active years and your retired years.

May we suggest the following ideas for your consideration as you honor retired ministers, spouses, and widows of ministers during "The Year of the Minister:"?

1. Encourage your church members to write letters of appreciation to those retired ministers they know. (You may want to post a copy of the Directory of Retired Ministers on your church bulletin board—see IIA, 1980, Preacher's Magazine. Extra copies are available upon request.)

2. Take a few moments during a Sunday morning service to recognize, honor, and pray for retired ministers who are members of your church or who have served your church in past years.

3. Make your congregation aware that they are supporting a Pension and Benevolence Budget in full each year out of love and responsibility to both retired and active ministers. By this means they are a vital part of actively giving to provide the services which are so important to the minister's security and well-being.

4. A church banquet honoring your retired ministers can be a most exciting and meaningful event. In your preparation, don't fail to let the children participate in honoring the special guests.

5. For that especially loved, retired minister, you may want to have a surprise "This Is Your Life" program.

6. Honor a retired minister with a Distinguished Service Award.

7. Deep appreciation for the service given by our ministers can stimulate your imagination to other ideas which emphasize that this is also "The Year of the Retired Minister."

—Your Department of Pensions and Benevolence

325
The Department of Evangelism Will Celebrate
CHRISTIAN HOLINESS

1980-81
1981-82
1982-83
1983-84
1984-85

The Department of Evangelism Will Celebrate
CHRISTIAN HOLINESS WITH THE
DEPARTMENT OF WORLD MISSION

BY PLANTING DISTRICTS
IN THE QUINQUENNIAL, 1980-85
The Department of World Mission Will Continue:
1. To Encourage Overseas Districts to Progress from Pioneering to Regular District Status
2. To Create New Pioneer Districts by Setting Apart Unchurched Areas from Established Church Areas in Each Country, for New Evangelical Thematics
3. To Move Missions to These Pioneer Districts to Plant Churches and Develop National Leadership
4. To Develop Districts Where New Groups of Christians Request Membership in the Church of the Nazarene, by Sending REAP Training Teams Regularly for Concentrated Training Conferences to Help These Groups Become True Nazarenes Doctrinally and Governmentally
5. To Make Holiness Preaching and Teaching the Key to Church and District Planting

BY COMPASSIONATE MINISTRIES
1. Establishing Hospitals, Clinics and Preventive Health Centers Where Needed; Training Nationals to Carry Medical and Administrative Responsibilities in These Medical Centers
2. Conducting Elementary and Secondary Schools Where Needed: Training Colleges; Bible Colleges and Seminaries, for the Training of National Leaders for All Phases of Church Responsibility
3. Maintaining the Hunger and Disaster Fund—Channeling Nazarene Concern to Areas of Catastrophic Need in the World:
   a. Food for Famine-stricken Areas
   b. Nutrition Centers in Economically Deprived Areas
   c. Relief and Food Funds for Southeast Asian Refugees
   d. Assistance in Sponsoring Resettlement of Southeast Asia Refugee Families
4. Implementing Self-help Programs to Enable Local Nazarene Churches to Achieve Self-sustenance, by Training Members in Income-earning Skills

BY ALL MEANS POSSIBLE, TO BRING THE GOSPEL TO AS MANY AS POSSIBLE

CHRISTIAN HOLINESS CELEBRATING
WORLD MISSION

The Department of Evangelism Will Celebrate
CHRISTIAN HOLINESS

1980-81
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BY ALL MEANS POSSIBLE, TO BRING THE GOSPEL TO AS MANY AS POSSIBLE
NAZARENE WORLD MISSION SOCIETY

Holiness—Our Mission to the World
1980-85

WHAT? An opportunity to be involved in the fulfillment of the Great Commission.

WHY? 1. To encourage our people to pray. 2. To provide an informative program. 3. To inspire and challenge our youth to open to God's will for their lives. 4. To help raise funds for missionary outreach.

WHO? Everyone—men, women, youth, children

HOW? To share in the yearly emphasis of the church's quinquennial theme, Celebrating Christian Holiness, the NWM has designated the following as yearly emphases:

1980-81—Prayer
1981-82—Obedience
1982-83—Witness
1983-84—Praise
1984-85—Disciple

WHEN? Monthly Calendar of Emphasis
January—Bible Study, Revivals
February—Alabaster, Prayer and Fasting
March—Easter Offering
April—Mission Education
May—World Mission
June—LINKS
July—World Mission Radio
August—International Ministry, Bible Schools, and Seminaries
September—Membership, Alabaster
October—Mission Award
November—Thanksgiving Offering
December—Medical Plan and Retirement

(For further information and ideas, refer to the NWM Handbook and Constitution available from the Nazarene Publishing House.)

“I am debtor to every man to give him the gospel in the same measure as I have received it.” Phineas F. Breese
1981
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Words oF WISDOM
Highlights favorite verses from Proverbs, 8 x 9¼”
His World
Depicts the majesty of God’s creation, 8 x 9¼”

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God was recording the word to himself in Christ, not showing men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. 2 Cor. 5:19-21 (NIV)

These words are from the Holy Bible, The International Version copyright 1984 by the International Bible Society. Used by permission.

Next time you wade into that familiar Day-by-Day devotional, remind yourself that it is one of the most universal "badges" for a Nazarene minister that we have.

For some denominations the clerical collar is a distinguishing mark of the profession. A large number of pastors identify themselves with a clergy sticker on the rear bumper of their cars. But to nearly all men and women of the cloth in our congregation, the well-thumbed, olive-brown, worn leather breast pocket date book separates our ministry from almost all others.

A recent letter to M. A. (Bud) Lane from Fred F. Pike, a pastor in Lubbock, Texas, emphasizes the denominational-wide acceptance of the reminder book. In part Fred comments:

"January 1, 1980. Today I begin my fourth decade of using this book. Since I use it to record every sermon preached, wedding and funeral, every guest speaker, the number of workers in each service or in personal evangelism... it has thus become an invaluable record for those past 30 years."

In his letter Pastor Pike expresses thanks to his zone college (Bethany) for making these date records available.

Copies of the little book's binding may continue to vary from year to year. The red and black of past editions have given way to brown and forest green. The listing of educational credentials may vary as will the directory of district superintendents. But one thing will remain unchanged—there are but 265 or 366 days in each year to fulfill that mission to which you have been called.

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Regional Service in Every Church Zone
The General Superintendents of the Church of the Nazarene

"Do this in remembrance of me," Jesus said. "It is no wonder that many men who have no fear of God should never think of doing this. But it is strange that it should be neglected by any that do fear God, and desire to save their souls; and yet nothing is more common. "(Sermon 11, "The Duty of Constant Communion." Works, 3:147.) Wesley first penned these words about the Lord's Supper in 1739, but 55 years later he declared, "But I thank God, I have not seen cause to alter my sentiments in any point . . ." (Ibid.) These words are a needed corrective for the theological descendants of John Wesley.

"...it is the duty of every Christian to receive the Lord's Supper as often as he can in all His commands, especially in the matter of Communion, that one ought to alter my sentiments in more frequently attending the service of it. Following the service, the Author of all grace, the Father, the Son, and the Holy Spirit, are instructed to bless the people. From his childhood until his death, Wesley refused to alter his original position on the frequency of Communion. This was only a matter of conscience and conscience is no question in this matter. The prayer of the individual Christian is a matter of conscience. The necessity of the prayer is a matter of faith. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual. The prayer is offered in faith, and the faith is the act of the individual.

Wesley's emphasis on receiving the sacrament is based on the fact that it is a plain command of Christ to do so. However, he also commands it because the benefits of it are great in serving as a channel of God's grace in forgiveness and in strengthening.

As our bodies are strengthened by bread and wine, as are our souls by these tokens of the body and the blood of Christ. This is the "food of our souls." (Ibid., 1:185).

It is obvious that Wesley believed Communion to be food for his own soul. "The Duty of Constant Communion" was consistently fulfilled throughout his life. From his childhood until his death, Wesley received communion at least weekly, and even more frequently when such was possible. On one occasion in June 1746 he had preached in Scotland on Saturday night and again, at seven the next morning. Following the service on Sunday morning, he discovered that Communion would be celebrated that morning at the Scottish Presbyterian church nearby. He gladly attended, although he did object to the Roman Catholic method of validating white leavened bread around a table. Wesley preferred the more scriptural mode of the Church of England as being more simple and more solemn than the Reformed type tradition (Ibid., 3:183).

As the command of God, Wesley believed that man should communicate constantly. He argued in his sermon on constant Communion that one ought to obey God as often as he can in all His commands including, "Do this in remembrance of me." As a man to mankind, he argued that no one should refuse any mercy God offers at any time. Is he not right in both points?

In the "Means of Grace," Wesley is careful not to exaggerate the power of the sacrament in a Roman direction. The means of grace are subsequent to the ends of grace. They have no intrinsic power. Without the Spirit they are empty. As Wesley writes, "There is no inherent power in the words that are spoken in prayer, in the literal of Scripture read, the sound thereof heard, or the bread and wine received in the Lord's Supper; but that is it in God alone, who is the Giver of every good gift, the Author of all grace, that the whole power is in Him, whereby, through any of these there is any blessing conveyed to our souls" (Ibid., 5:188). All religious acts, in fact especially religious acts, must be justified and sanctified by God to be effective in communicating grace.
the to the soul. The principle matter is that of obedience to God's specific command. The sacrament is a way that God has chosen to work when one obeys His will.

Who should receive the Lord's Supper? Wesley faced some controversy on this point. Rev. Churchman, a scholar, notes that there are two main interpretations of this verse. The first is the Wesleyan interpretation of the word, which emphasizes the literal interpretation of the word, and the second is the literal interpretation of the word, which recognizes the possibility of literal interpretation. The latter was the dominant view during Wesley's time, but it was not until the last decades of Wesley's life that he began to question the literal interpretation of the word. This change in interpretation was influenced by his study of the New Testament and his desire to make the sacrament a more personal experience for his congregation.

Wesley's interpretation of the word was based on his belief in the need for a personal relationship with God. He believed that the sacrament was a means of conveying God's grace to the individual, and that it was important for each person to receive the sacrament in a way that was meaningful to them. This interpretation was in keeping with Wesley's emphasis on the importance of personal experience in religious practice.

2. Fuzzy Goals.

If we don't know where we're going, or what we're going to reach by the end of the month, year, or even the year, we don't have an accurate vision of our mission and goals. This can lead to confusion and frustration, as well as a lack of direction and motivation.

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3. Low Level of Time Effectiveness

In a survey of Christians in the Midwest, 70 percent of the pastors surveyed said their prime "pressure point" was "time to do what needs to be done."

What do I suggest? Ask yourself what your priorities are. What are the most important things that need to be done? Make a list of your goals and set deadlines for each one. This will help you stay focused and motivated.

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4. Confusing "Means" with "Ends"

The "means" of the actions we take to get a job done, the choir rehearsal, teachers' meeting, car pooling, etc., are all actions. We get so bogged down in the tasks, we lose sight of the "why."

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5. No Effort at Self-Renewal

A common problem faced by many pastors is not making an effort to renew or maintain their own spiritual life. This can lead to a lack of energy and enthusiasm in their work, as well as a lack of effectiveness in their ministry.

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6. Lack of Planning

Many people who have been working in church leadership positions for a long time are comfortable with the way things are done. They have developed habits and routines that work for them, and they are reluctant to change these habits. This can prevent them from making changes that are necessary to keep their church vibrant and effective.

Wesley's understanding of the word was based on his belief in the need for a personal relationship with God. He believed that the sacrament was a means of conveying God's grace to the individual, and that it was important for each person to receive the sacrament in a way that was meaningful to them. This interpretation was in keeping with Wesley's emphasis on the importance of personal experience in religious practice.
Mark Moore: To get us started, briefly share with us what has given you the most pleasure or satisfaction in the last year.

H. C. Hatton: I think probably the thing that thrills me the most is the mental attitude of the church that I pastor. It seems that the church is completely in one accord relative to progress, moving ahead, getting on for God.

Howard Rickett: I think the thing that I'm most proud of about the last year is the fact that there is a new, higher level of discipleship beginning to be developed in the church. The people work at it weekly. There is a concern not only for each other's spiritual progress, but there is a definite interest in winning lost people to Jesus Christ.

Jack Stone: The addition of some new families has brought a level of excitement and anticipation to our church this year that I haven't known in the almost nine years I've been here. We are involved in extensive planning for the future. Not just with buildings and programs, but people planning.

Moore: I think you are well aware that we are going about talking about lay development, lay training, and lay leadership in the church. And of course, you three are involved with successful church operations. Share with us your experiences of the pastor-layman relationship in the church as a whole.

Stone: I think probably our concept is shifting somewhat in the Church of the Nazarene. I think the pastor still has the key leadership responsibility, and always will, but I think one of the pastor's major responsibilities today is to identify. He must identify the unique personality of his church. And not only must he identify, but he must continually work toward identifying the personality of the laymen, the key layman, and how they can see and nurture their potential for leadership.

Stone: You mentioned, and I've grown up with this philosophy, that the pastor is the key. And when we say that the pastor is the key, we also say that he is responsible—we also have him doing all of the work. Is that a common situation in our church?

Moore: What time did you have back there for study and preparation, spiritual growth, and spiritual leadership as compared to now?

Hatton: You shouldn't ask me that, of course. I just had what is called the press out, and everything and everybody suffered. Now, of course, I have more adequate time.

Rickett: Laymen today look at statistics. They know it's not just denominations who are interested. They know whether or not the church is growing. If there isn't a program or plan set in motion to make the church grow, then the laymen will either use it or themselves or offer it to their leader.

Moore: That's certainly unsettling energy. Can we move them toward a worthy goal?

Rickett: Yes, to me, that's the area of discipling come in. In the past, I have done a lot of the hospital and home calling, so that all the members were able to say that the pastor visited them. And I got to the point where I told them, I said, "I just am not involved in our church, the pastor doesn't come to the church. I don't know when the last time was, how much this can do something. And because of that I have gotten a little involved in the church, but just do it, give them enough responsibility, they wanted something. They had what they could do something. And I've had to make some adjustments in my own thinking in keeping with the present.

Moore: Harry, what caused you to change your style of leadership? In your one-man operation, you would do it, or 35 percent, but he must continually work toward identifying the personality of the laymen, the key layman, and how they can see and nurture their potential for leadership.

Stone: Probably so. On a Sunday morning I actually have come out and driven a Sunday School car, led the congregational singing for Sunday School, taught a class, and I have tried every possible avenue from the front of the church to the back of the church in our church's work, service, preached, and driven a Sunday School bus route again. I consider it as much as fulfilling myself. We don't build a building program right now, and our laymen are taking care of most of it themselves.
Rickey: We have the potential, and now it’s mobilizing them and getting them to think. I remember when one of our leaders at the Conference on Evangelism cited for the church to “March.” He kept using the word, “March.” March... March... March...” A young boy in the audience, after the service was over, went up to the platform and asked the speaker to please tell him more about “March.” Rickey explained to him that they were going to do something that was very important and that he should tell people about it.

Rickey: And he said, “I want to do that.” So he went back to school and told his class, and that was the beginning of the “March” movement.

Rickey: I think that’s an example of how you can inspire people to action.

Rickey: I think that’s one of the keys to our success in the church. If you have a clear vision of what you want to achieve, you can inspire others to work towards that vision.

Rickey: And so we have to do that in the church. We have to inspire people to work towards a common goal.

Rickey: That’s why we have to be clear and visionary leaders in the church.

Rickey: That’s why we have to be clear and visionary leaders in the church.
A Biblical View of Administration

by C. J. Adams and O. D. Emery

The Bible is not a book on leadership or administration. Basically it deals with intimately more important subjects than these. However, the broad principles of administration can be illustrated and demonstrated by Scripture. The caution not to rest upon the principles of administration too strongly in the management of spiritual affairs lest the arm of flesh be found to fail, is a valid condition. However, the principles of administration are neither spiritual nor carnal, but neutral. The character of the person will necessarily be the measuring rod of his administration, whether spiritual or carnal. The ideal is to have a spiritually minded administrator using sound administrative principles.

It is not necessary here to choose between a spiritual minded administrator using poor management procedures and a carnally minded administrator using sound management principles. The apostle Paul put that judgment completely in the hands of God who knows men's hearts and motives perfectly. Every man's work shall be made manifest for the day shall declare it, the fire shall try every man's work of what sort it is (1 Corinthians 3:13).

Instructors in administration for commerce and industry today are knowingly or unknowingly borrowing sound principles of administration as examples found in the Bible. Of the Barm of Nahum is recognized by many to be an essential study in management principles. Nahum's ethical use of resources to rebuild the Jerusalem wall is classic. In Nahum 2:12 the Sanhedrin stands and proclaims their own name as the Model Administrator (Mark 3:12). His manner of fashioning disciples to whom He could commit the entire earthly ministry provides an outstanding example.

The secular principles of administration are also seen in scriptural example, God, the Creator, delegated to Adam the assignment of governing the earth (Genesis 1:28). The task was to subdue the beasts of the field and the fowl of the air along with dominion over them was also delegated to him (Genesis 1:26; 2:19-20). The use of delegation as a principle is found in the experience of Moses. As administrator of the internal affairs of his people, he needed his father-in-law's instructions (Exodus 18:13-18). When Moses learned the principle of delegation and began to employ it, the problem of inadequate leadership for the affairs of the people was solved (Exodus 18:22-26).

An administrative principle illustrated in scripture is the use of job description. This is clearly demonstrated in the detailed instructions given to Moses for Aaron, the high priest, and the sons of Aaron as the general priests. Complete instructions on what to do, how to dress, and details regarding their accountability were given (Exodus 28-29).

The Holy Spirit is the Executor (Administrator) of the spiritual affairs of Christ in this world. He works through organization and uses administrators to administer the gifts He bestows upon the church through its members ("governments") (1 Corinthians 12:28). This is for the benefit and edification of the body. A congregation must respect Him and His gifts and submit to Him as the person on pattern of the church. As we subordinate ourselves to Him, the gifts, opportunities, resources, and work designs will unfold to the extent to which He has given administrative gifts.

Applying the Theory

How can the theory of administration be applied to the structure of a multiple staff in the local church? The answer is that "how to" things are easier to do than to ask, and vice-versa. A multiple staff should ideally be on the colleague pattern of several equals cooperating together rather than a hierarchy. One of Nahum's specific members of a body functioning to augment one another.

C. J. Adams is associate professor of religion at Maryville College. Worked with O. D. Emery for several years as study director for The Wesleyan Church.
... there should be no schism in the body, the members should ... care for another" (1 Corinthians 12:25). However, where a multiple leadership exists, as in a multiple-staff arrangement, a particular person is usually next to the senior leadership and subordinate relationships in the ultimate degree, that leadership responsibility for multiple-staff direction should rest upon the senior pastor. Accordingly, he becomes executive pastor among several pastors. Those serving with the so-called executive pastor should consider themselves to be managers or pastors. In the absence of a multiple staff, a pastor performs the total clerical functions for the congregation. When he becomes the executive, a multiple staff, he directs through several others the work of the church. In the collegial concept is suggested as the preferable arrangement which brings all the ministries into a review and evaluation structure. Even those ministries and responsibilities reserved for the senior pastor are open to input and counsel from the entire multiple-staff. All of the members of a multiple staff into equality for times of discussion and study is the mark of mature leadership on the part of the senior pastor.

This egalitarianism need not cripple the capacity for decision-making. Richard Wolff states, "In a democratic system men have equal rights, but it does not follow that they have equal ability." (Men at the Top [Wheaton, Ill.: Tyndale House, 1969], p. 87). We might add that equality of rights does not mean equality of responsibility. In his multiple-staff states, "Group unity is important, but it is dangerous to generalize. The senior pastor must be vital in multiple-staff ministry, or it will not succeed. The successful senior pastor is the executive multiple-staff member who succeeds in leading the staff as a team. He must lead them through the jungle of human weaknesses and ineptitude, bringing them to "a place of submitting ... one to another in the fear of God." (1 Peter 3:5). Equal leadership requires mutual supportive functions, efforts may then be focused on the objectives sought for in the success of the total staff. Kenneth Gangel offers four suggestions which are highly relevant to a properly roled staff working with a multiple staff (Leadership for Church Education [Chicago, Ill.: Moody Press, 1971], p. 202):

1. To be open with sufficient directness, to make sure that things work well-
   - make it possible for people to meet together as responsible adults to solve mutual problems
   - cooperate with the pastor in the work of the team
   - recognize that loyalty is not to be equated with blind obedience.

2. To operate a multiple staff on such a satisfactory level? Yes, it is mandatory if we want harmony and expansion of the work of Christ.

Adapted from Church Administration Through Multiple Staffs, C. J. Adams and D. R. Binkley, the Wesley Press, 1976, used by permission.

ENOUGH SAID

The sermon was long. The subject was boring.
A little girl was very sleepy.

"If we give them the water now, will we let us out so we can go home?"

- Newsletter, Ada, Oklahoma, Church of the Nazarene

THE PROBLEM WITH PEDESTALS

Learning to Admit Humanness

by Ruth Senfer

I still start with the English motto. They didn't smell quite right as I warmed them in the oven. In fact, they smelled like burning rubber. And burning rubber it was. Nicky had found a perfect hiding place for his tennis shoes. Amid the bellowed tennis crisis, Jori came walking from her room. A page had been torn out of her library book, and the book was due today. My three-year-old Nicky had struck again. The morning was one series of tragedies after another. The whole world seemed plotted against my neat little schedule for getting to my weekly Bible study on time.

The dust was still swirling as I loaded my deficit little son into the car and raced to church, 15 minutes late, to teach the lesson from Philippians on peace. I could not do it. Instead, out came the account of my whole awful morning. I made no pretense about having handled my situation calmly and rationally. I told them exactly how it was with me that morning. And all was well.

"It's nice to know you're human," one of the girls remarked to me later that morning as we were having our coffee and doughnuts. "Was there over any doubt that I wasn't?" I asked. "I guess it's just good to see that you get upset too. I don't feel quite so guilty."

Later, I thought about her comment. Had my friend really gotten an unrealistic picture of me? If so, how did it happen? I had not the slightest doubt that the multiple staffs for people, much less for myself, but that day I did. People automatically create pedestals for others. I must try harder to be honest about myself and about my own struggles.

I also saw in my friend's comment a plea for someone to identify, a need for a companion in process, not a completed work of art which she would wishfully gaze.

I think sometimes we build our own pedestals by not allowing ourselves to be human, or at least not allowing other people to know that we are human. Sometimes we are more concerned with being on exhibit than with being on the drawing board of life. Exits are for completed works, not for those in process. It is easy to try to shortcut the process because we are not willing to be patient with us.

Recently I was trying to get to a friend's house for lunch. I ended up going four miles out of town. The road was under construction, and as I sat at the barricade and stewed over the prospects of a four-mile detour, the street department had the gall to say to me in the form of a little yellow sign, "Road under construction. Thank you for your patience." I declared the sign definitely did not apply to me as I turned my car around and headed in the opposite direction.

Road repairs are not a completed overnight. Neither are lives. There is nothing wrong with admitting that we are involved in a process of learning about life and how God would have us live it. Usually the strong can admit their struggles. Perhaps if we are willing to admit that we are still under construction, we would be stronger and a lot more patient with ourselves.

The more I study scripture, the less I see great spiritual giants who had the pieces of their lives perfectly fit together. Instead, I read about people involved in life, they remembered their thoughts in terms of pedestals for people, much less for myself, but that day I did. People automatically created pedestals for others. I must try harder to be honest about myself and about my own struggles.

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I read about a man after God's own heart who said bare his thoughts through the Psalms. David was not a mountaintop man, and he made no pretense of that. He had not the experience to do so. He blew it in some pretty significant ways. But he knew how to admit his sins. He knew how to depend on his God.
Then there was Moses—a man who probably moved more people, despite almost inconceivable odds, than any other leader in history. There was a prophet in all of Israel like M.,"ss "wh the mountain. But he also broke the tablets.of ston

He struck the rock to show how clever he was, when God had told him just to speak to the rock. His father-in-law had to remind him that he could not run the show alone.

Then I read in my Bible about Job who was righteous, and had nothing but bad fortune. He lost his family, his wealth, and his health. In Job's case, he was a real person with real hurts, and I hurt with him. I ask the same kinds of questions he asked about the justness of God. At times, I feel the same kind of isolation from God.

The Bible shows people in process, and take faith in a process, not a shackle, under a hot, scorching sun. And the more I know about the hot, scorching sun in their lives, the more aware I am of the grace, love, and power of God in their lives—the same God who is still around for me today.

Fairy tales are nice to read as bedtime stories to our children, but they are devastating if we pretend to live them. Everything is not always right—even for the Christian people who are happily ever after, or the fairy-tale people.

One day, Joan, a high school student, rang me doorbell. She was a retarded, situation, and her hair came forth in a bad fashion. She had some trouble with her application of Christianity to her life. "I came to you because you always seem bubbly and on top of things. How do you do it?"

I gave her some of my pat formulas for "bubblyness," prayed with her, and left her. The next day she was still dealing with the same problems, so I watched her for a distance. Whenever I asked, things were always going fine, and we talked about "on top" things. Joan disappeared because he didn't want to talk about her new experience in the college where she told him three weeks earlier. Sometimes he comes home and asks questions, and feels ignored. He is not so involved in the book she is writing or the class she is taking. Let's face it. That's how things sometimes are. So why do we find it so hard to admit?

That's how things are. We assume if we are going to have an impact upon us, there must be something others can admire and respect. But if we always have to look up to someone, we usually get a bad kick in the neck. The Bible also gives us a different view of people. People always appear to be bigger when we are looking up.

Therefore, one week may cling to our fairy-tale existence. We assume if we are going to have an impact upon us, there must be something others can admire and respect. But if we always have to look up to someone, we usually get a bad kick in the neck. The Bible also gives us a different view of people. People always appear to be bigger when we are looking up.

One day several years later, Joan came home from college and asked if it was a series I was teaching for a Sunday School class. It was a series that had grown from a personal dilemma I had studied and agonized through it. We shared a series that didn't give the solutions all tied up in neat little packages, but did give solutions through the process of finding them.

I came to visit me again after that Sunday School class. In fact, she came to visit me quite often after that. We drank many cups of coffee together, through trials, with each other, and grew together. I saw the family. I saw God and the family. I felt the suffering of a family, and I wished I could be with them. We were people involved in a process.

Another week may work hard to keep up the fairy-tale myth of "all's well on the Christian front" that is fear we reject. We are not so sure now people who love us as who we are. We get upset and yet at our kids sometimes. We're not sure how they will respond to "oh, I don't want to."

Or, "I shouldn't have done that."

So we upright on eggshells and get sore feet, because walking on eggshells isn't very comfortable. And if we're not comfortable with ourselves, there is a good chance others are not comfortable with us either.

When we live under fear or rejection, the safest place to be is with a shell. Yet, there is no shell is that it keeps us from people. If we want to touch people, we have to get out of our shell and take some risks. People will not always understand.

Sometimes we will criticize or jump to wrong conclusions. But now, as we grow, we may unlearn a response in others which may have been hurtful to us before.

Our family can hurt when it hits so close to another's shell, but it can force them to come out and tell us about how they feel about themselves. However, in our honesty with others we may find common denominators which allow us to solve the problem together, we may evoke feelings that need to surface. And then God can give the gentle touch of healing.

One day I shared with some friends some of my recent research. I asked how the tears of Jesus were shed at night and visualizing a cold, sterile operating room and a surgeon who was about to embalm Jesus. I asked if the Gospel's implication for living.

"Even as I talked with friends about it, I was learning to face my fears. Others jumped into the conversation, and what followed was a healthy and honest appraisal of death and our feelings about it. Only Jill remains all is not well in the house. She is too young. One day, I could tell it was a difficult discussion for her.

One day, I read in the Bible about Job who was righteous and had nothing but bad fortune. He lost his family, his wealth, and his health. In Job's case, he was a real person with real hurts, and I hurt with him. I ask the same kinds of questions he asked about the justness of God. At times, I feel the same kind of isolation from God.

Sometimes we are more concerned with being on exhibit than we are with being on the drawing board of life."
Retirement Day! It scarcely seems possible that 40 years have passed since the day the general superintendent and all those elders of the assembly—suitably clad in their old black suits—prayed for me, and ordained me as a minister of the gospel.

Feeling like a knight of old, clad all over the district, not to mention be- ing about to receive the blessing of the assembly, I set out to return to the dragon-killing conquests of that long-ago first pastorate. But those dragons didn’t die so easily, and some of which serve to remind me of the three unusea Sunday School up. family could get some remunerative work from the churches are the knowledg- ers as I sobbed and cried by the wall without all thought. Sure, some of them have ex- pressed their gratitude in a thousand invaluable ways. There was the young preacher-boy across the state who sent that Christmas card with the simple sentence across the bottom, “Thanks, Pastor. Because you were there, I am here!” It makes me feel about 10-feet tall just to remember it.

But now I am retired. No more “great opportunity dragons” to kill. I am going to miss some of those things I’ve learned to live with—like arthritis. I’m going to have to learn to live without the monthly geography lesson in which those earnest women of the missionary society told me the aliments of each and how much coffee is exported from Brazil. I’m going to miss the annual challenge—to anything knowing nothing about the contents of the gospel, it appears that Christ preached this doctrine and that it is contained in the Bible.

The Value of Experience

Sometimes, we hear the words, “One is a man of experience.” This is used in such a manner as to seem to indicate that experience is valuable to everyone. But a little discriminating thought on the matter will convince anyone that this is not the case.

(Continued on page 47)

Among the last items of the agenda were the most startling announcement of victory would have been made by a polite “ho hum” and a glance at the clock.

I now have a report of these worries—now I can look forward to my monthly pension check from Headquarters, and my fed- eral Social Security payment.

While I do not really worry, still there is a gnawing concern about how it will meet the impending cost with my fixed income. It would have been nice if I could have done as some of the younger people are doing—invest in retirement annuity through the plan offered by the denomination, or the state of grace on hand by means of proper personal attention to the purchasing home. Needed is the close study of cause and effect in the Social Security of others, and we must keep so free from egotism that we accept lessons from any and every teacher and strive earnestly and diligently to institute every good thing into our own plans and system of operation.

—J. B. Chapman.

Reading Sermon Books

The preacher should, I think, make a special rule of reading the sermons of others. This is not for the purpose of copying, either the style or the matter, but for the purpose of the "unconscious" effect upon himself. This is a development that is natural and at the same time gain personal profit in spiritual things. If the advice to the preacher to write one sermon each week is good, then the advice to the preacher to read one sermon each week is good. But neither is more usefu in the days. (Continued on page 47)

That mystic plus in preaching which no one can define and no one (with any spiritual sensitivity at all) can mistake. Man have it, or they do not have it. It is a thing apart from good sermon outlines, helpful spiritual insights, understanding, or eloquent speech. It can use all these media—and dispense with them. It is rare... and unspeakably precious.1

The Old Testament prefigures the anointing of the Spirit on God's servants. Their anointing set them apart and separated them to God's service.

Jesus said of himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach..." (Luke 4:16).

Many modern preachers testify to this special anointing. In order to emphasize both the necessity and the possibility of Spirit-anointed proclamation, I will list the testimonies of four prominent preachers, past and present, who claimed or claim its aid.

These men represent different theological traditions. But they all agree at one point—the need for anointing of the Holy Spirit to preach the gospel with power.

Wright L. Moody
In 1871, young Moody faced his desperate lack of spiritual power. Often, he would retire to his room and pray, "O God, what is wrong with me?" His Brooklyn congregation had toed by only 10 in attendance, and discouragement threatened to overwhelm him.

One night, the young evangelist walked the streets of Brooklyn and prayed. "O God, deliver me from myself. Take absolute sway. Give me the Holy Spirit.

God heard that sincere prayer. So mightily did He come on Moody that he rushed to the home of a nearby friend and asked for a room where he spent several hours repenting alone with God.

Stephen Olford
Early in his ministry Olford retired to his study in South Wales for 11 days to wait on God, study the Scriptures, and seek the anointing of the Spirit. Day and night he read the great masters on the Holy Spirit. He delved into the passages in the New Testament that pointed clearly to this unction—John 14–16, Acts, Corinthians, and Romans. He testified:

I needed release. I needed authority. I needed to be set free in preaching... I knew deep down in my heart I'd never been set free... And I've never been the same since.2

Alan Walker
Alan Walker, one of Australia's best known preachers, was appointed in 1953 to lead the "Mission to the Nation" for the Australian General Conference. He faced the prospect with apprehension. "Who could be equal to a task of going on mission to a whole nation?" he thought.

The night before he left for Melbourne, he walked into the Australian bush to pray. As he lay down on the dry Australian grass between two gum trees, he heard the sound of the voice of the Holy Spirit in the branches above him.

Suddenly he was far away from Australia, present that night long ago when Nicodemus questioned Jesus. He could see the two talking earnestly and Jesus explaining the mystery of the Spirit. Suddenly the scene changed. Jesus went to the window and said, "There, Nicodemus, the Spirit is within your heart. Its origin and destination are unknown, only its results can be known, and the way it is with those born of the Spirit."

He remembers, "A simple sentence came to my mind—the wind is in the gum trees... the wind is in the gum trees. It was to me a promise... At that moment I believe I received a baptism of the Holy Spirit. My life and ministry moved from that day on to a new level."

Reflecting later on this anointing he writes:

There is a baptism of the Spirit which yet awaits most of us. To find this, we must recognize it would transform our lives and our ministry. If the Spirit came upon us today in such a way that would happen. I believe new joy, a new effectiveness would break out in our ministry. I believe we would see again the life of the first Spirit... I believe we would witness once more what the early Methodists in England and America saw.3

The experiences of these men illustrate the possibility of a personal endowment by God's Spirit.

Let no one think, however, that the Spirit's anointing will make Methodists and Billy Graham of us all. The Holy Spirit will never guarantee lined allers every season.

Daniel Steele, great holiness exponent of another century, lived constantly under the burden of apparent fruitlessness in preaching. Yet he testified to a personal endowment of the Spirit. "Even with the aid of God's Spirit in our preaching, we may all expect differing results."

To this point I have emphasized the initial anointing. The gospel preacher, however, needs not only an initial, but also a continual anointing. As he prepares to preach, and actually proclaims the word from week to week, he needs new unction in every preaching situation.

Eugene L. Stowe reminds us:

This initial unction of the Spirit is where union begins. But it does not stop there. Careful, prayerful waiting in the presence of God as one faces the awesome responsibility of speaking for God will bring a fresh anointing of the Holy Spirit.4

Phineas F. Breese
The founder of the Church of the Nazarene responded to his own altar call, and received the cleansing, and empowering of the Holy Spirit.

But he tells about a subsequent experience many years later. After an extended revival, he sat alone in the parsonage praying for God to meet a need he could not identify. As he sat in the parlor, he saw what appeared to be a meteor rushing rapidly toward him. He remembers:

As I gazed upon it, it was within a few score feet, when I seemed distinctly to hear a voice saying as my face was uplifted toward it: 'Swallow it; swallow it,' and in an instant it fell upon my lips and face.

I attempted to obey the injunction. It seemed to me ever afterwards, that I swallowed only a little of it, although it felt like fire on my lips, and the burning sensation did not leave for several days.5

While all of this itself would be nothing, there came with it into my heart an awareness of life and blessing and unction and glory which I had never known before. I felt that my need was supplied. I have never gotten over it, and I have said very little relative to this, but there came into my ministry a new element of fullness of power. Where more persons converted, and the last year of my ministry in that church was a positively successful, being crowned by an almost constant revival. When the third year came to a close, the church had been nearly doubled in membership, and in every way built up.

The preacher can deliver anointed preaching only after appointed praying. Sangster writes, "Union comes only of praying. Other things precious to a preacher come of prayer and something else. Union comes only of praying. Nothing else revealed the poverty of our secret prayers, the absence of union of the church."

"The spasm of the human spirit would transform the inspiration of the Holy Spirit. Nothing can substitute for the divine anointing on the spirit of the gospel preacher."

"Without this unction, what could have been a clear trumpet call of truth becomes only a dull echo of human words."

By Merrill S. Williams
Pastor, North Church of the Nazarene, Texarkana, Texas.
A lot of people have seen copies of the famous picture by G. F. Watts called "Hope," and most of us have heard the story about it. The picture shows a blindfolded woman sitting by a bow, with her face turned to the sky. Reaching out for something she cannot see, she is completely trusting and blind to what lies ahead. She is an allegory of hope, a time-honored symbol for those who have faith.

The lesson is clear: When we do not know what is coming, we must place our trust in someone or something higher than us. In the case of hope, it is a higher power or a source of inspiration that provides the strength to carry us forward. It is the belief in something beyond ourselves that gives us the courage to move forward even when the path is unclear.

The woman in the picture is a representation of the human condition, and the story reminds us of the importance of hope in our lives. It is a reminder that even when we cannot see the future, we must trust in something greater than ourselves to guide us. Hope is a powerful force that enables us to face challenges and overcome obstacles.

When hope is dead—Hope on

I Corinthians 13:13, Hebrews 6:19

William Edwin Sangster
pessimist, finding the question essentially shallow. He admits that only at quite rare moments has he felt that life is filled with a sense of the world's suffering, and believes that, if he were to continue thinking, mankind is delivering itself into spiritual and material misery.

One thing, however, keeps hope alive in him: he remembers the stories of his childhood. I have preserved with the certainty that I can never lose. That the spirit of man, which is generated by truth is stronger than the force of circumstances...

Therefore, I do not believe that mankind will have to tread the road to ruin right to the end.

That then, is the first ground of our hope—the indestructibility of truth. In all our anxiety in these days we become nationally self-righteous, none defining. God's Word is the Truth.

The second ground of our confident hope is this: GOD IS ON THE THRESHOLD. Many, most of whom live their moral lives in neglect of God, come to him in his mighty heart, he knows that it is duty—ever—let it be. But did he suffer it. Surely, the same word that cursed the leper, gave sight to the blind, and summoned the dead to life, could blast these evil wills from their power. But it is not the word of God, it is the word of God. The cross is the pledge of that. In those moments of unmeasurable horror, that we fear that even God's patience will be tried, we will follow his word, and his word and grace will be a symbol of the salvation and salvation and the Lord's grace and mercy. With the hour of the church, there is the ground of unquestionable hope. He will never forsake the world of his incalculable and sacrificial 266

WHEN OUR ASSETS

(Continued from page 23)

be successful wherever you go.

Do not let this book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do every thing written therein. Then you will do prosperous and successful.

Have I not commanded you? Be strong, and courageous, do not be terrified; do not be discour-

constraint. Never does He violate the personality that He has made, but He wills, and the wicked by all the de
cidermends of love, and our hard task is this: to have patience with the unkindness of the spirit.

When we remember our own obstinacy to His pleadings, and to the possibility that we were correct. Personal opinion, and how impervious we seemed to His call when we remember His own words, and how long patience He has shown us... it should be not too hard for us to see how the stubbornness of the spirit is the attribute of God. Let us accept this fact, however difficult, or even impossible, we may judge it to be for our selves. God does not work our way. This means two truths: both His power and His wisdom. He meets us all the massed forces of wicked men with bleeding love and, in the hour of their triumph, His only reply is a prayer.

But He is still on the throne! He is uncompromizing about sin, and only blind ignorance can optical and actual. A Christian, in his vision of an individual and moral reality, must make clear the relation of the structures in which we live to God's creation.

What is the character of the Christian's "being-in-the world"? Christian life in the world is eschatological existence. It occurs in anticipation of the consummation of the kingdom of God; he has seen a hand that has broken in on us and which the Church is a visible witness. This means that the believing church must take up a position in the world and find a manner of living within its order.

The church must stand in the face of tension between the two, this is no less fearsome. Because our faith is essentially the image of a future kingdom, the church cannot fully take in the new. Here is the ground of unquestionable hope. He will never forsake the world of his incalculable and sacrificial grace. The church might see that filling expression, not in the power to wound, but in the power to woo. His power is not coercion, but constraint.

HELMUT THIELICKE:

(Continued from page 31)

"empowered for freedom" that lives under the eyes of the Lord and the influence concerning His will takes place in a world which limits the possibilities of action. "Let us have patience with the unkindness of the spirit that is generated by truth is stronger than the force of circumstances... Therefore, I do not believe that mankind will have to tread the road to ruin right to the end."

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What is the character of the Christian's "being-in-the world"? Christian life in the world is eschatological existence. It occurs in anticipation of the consummation of the kingdom of God; he has seen a hand that has broken in on us and which the Church is a visible witness. This means that the believing church must take up a position in the world and find a manner of living within its order. But furthermore, the church must know this people to whom he is speaking. Thielicke has demonstrated this by many examples, he says, "Every conversation I engage in becomes at bottom a question of faith—of material for my preaching."

But equally important, the preacher must communicate with himself. He must carry on a continuous exercise of an inner, spiritual life, and see that he does not become a contradiction within himself.
A GREEK GRAMMAR OF THE NEW TESTAMENT

Curtis Vaughn, V. E. Gilson.

This book rather than a working text. Dana and Mantey's Greek Grammar of the New Testament is sufficient, but too many people do not read it. It is important to be able to recognize, and not just list, the basic grammatical terms.

The serious student of exegesis will find the author's treatment frank and scholarly precise. He is careful to lead the reader in a logical sequence, starting from the Old Testament views, through the proclamations of the early church, and finally to the issues, and to document his state of the question.

The heart of the book for most Christians is Chapter 4, where the various aspects of death, immortality, resurrection, and the new world to come are treated in a clear and thoughtful manner. The author's treatment of the issues that those in the Christian community are confronted with is almost perfect.

O. G. Ray, Jr.

EVANGELICAL THEOLOGY

by Karl Barth (Eerdmans, 206 pages), $9.50

This reprint of the 1963 book, which in turn was a major collection of lectures during his only visit to America (1962) deserves to be widely read as a fairly easy way into Barth's thought, and as an introduction to the development of certain Barthian ideas. It should be noted that Even- industrious, but several of a fellowship of this kind, with a common interest, have been formed by those who have found in the works of Barth a source of inspiration and a challenge. It is to such a fellowship that this book is addressed, and to such a fellowship that this book should be read.


THE CHURCH AS EVANGELIST

by George F. Wuester & Row, 298 pages.

Everything in this book rests on the conviction that the church as Evangelist is a non-partisan statement of the work of the church. Evangelism is not a non-partisan interest, but the work of the whole church. The "special" methods, and those who have been called "special" by whom the church's normal evangelistic work is more and more increased.

And only when we help pastors and people make evangelism a priority in the local church.

W. G. Diller

All of the books reviewed here can be obtained through your local paper publisher.

PREACHER'S EXCHANGE

WANTED: Harold of Holiness issues for sale.

WANTED: Books on Greek, Latin, etc.

WANTED: One copy each of the following in English:


FREEDOM FROM SIN

AND LIFE IN THE SPIRIT

Alexander Solzhenitsyn, in a classic passage from his Gulag Archipelago, vol. II, III, echoes the tone of Paul's great "Emanicipation Proclamation" of freedom from sin and life in the Spirit:

A committed escapee! One who never for a minute doubts that a man cannot live behind bars. Yes? One who once he lands in prison spends every waking hour thinking about escape and dreams of escape at night. One who has vowed never to resign himself, and subordinates every action to his need to escape. Of all possible means of struggle, he has eyes only for one, believes only in one, devotes himself only to one—escape (pp. 126-27).

To the awakened believer, longing for escape from the oppressive tyranny of inward sin and self-centeredness, Paul offers the good news of escape: "But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life" (Rom. 6:22, NASB). This great and liberating truth which lies at the heart of biblical Wesleyan holiness may be developed along several lines.

TWO DIMENSIONS OF SPIRITUAL FREEDOM. Romans 6:1-11.

First, it is Freedom from Something: Sin.

(1) It is consistent with the gospel (vv. 1-2).
(2) It is concretized in Christ (vv. 3-4).
(3) It is clarified by obedience faith (vv. 5-7).

Second, it is Freedom for Someone: Christ. Notice the expressive metaphors:

(1) Sin is the "slave" (v. 14).
(2) We are united with Him (v. 5).
(3) We are crucified with Him (v. 6).
(4) We are resurrected in Him (v. 5-8, 11).

What Is Sin?

This chapter gives us an excellent opportunity to clarify the Wesleyan understanding of sin under the title: "What Is Sin?"

First, What Sin Is Not.

(1) Sin is not to be equated with the body. It is not the "sinful body" that is destined to be destroyed (v. 6).
(2) Sin is not to be equated with the ego. It is not the "self" that is to be crucified, but the "old self" that is centered upon itself. Wesleyans do not teach "ego-slaving," but rather the destruction of the sin-nature that persists in our mortality, and ultimately destroys the true self created in the image of God.

Second, What Sin Is.

(1) Sin is rebellion. "To continue in sin" and "live in it" (v. 1-2) implies a style of life over against the will of God in which man gives his willing consent.
(2) Sin is relational. "More accurately, sin is a "dis"-relationship between God and man, that is, a fellowship broken, a friendship betrayed, a love bond blighted. Sin is, in the first instance, not so much a breaking of the law of God as a breaking of the heart of God (v. 12-15).
(3) Sin is ruthless. To yield to sin is to become tyrannized by its power, "slaves to sin" (v. 7, 12-20).

Third, How We Are Set Free from Sin.

(1) By participation in Christ's death and resurrection through faith (vv. 3-4, 11). The crisis.
(2) By presenting our bodies to Christ as instruments of righteousness (vv. 12-23). The process.

Jem Elton, missionary martyr at the hands of the Aucas Indians in 1956, wrote in his diary a short time before his untimely death, "He is no fool who gives up what he cannot keep to gain what he cannot lose."

Indicative—Imperative

Another way to get at the two dimensions of spiritual freedom in Romans 6 is to structure a sermon in this manner.

I. THE INDICATIVE

A. You Are an Emanipated Son of God (vv. 3-11).
B. Live as an Emanipated Son of God (vv. 12-23).

B. Live as an Emanipated Son of God (vv. 12-23).

II. THE IMPERATIVE

A. Holy Freedom (v. 12).
B. Spirit: Holy Freedom (v. 13).

Anatomy of Spiritual Freedom

While we are at it, why not preach on "The Anatomy of Spiritual Freedom."

First, What Spiritual Freedom Is Not.

(1) It is not freedom from the possibility of sin, but release from the consequence of sin.
(2) It is not the freedom to live unto ourselves which only leads us back into slavery, but the high and holy privilege of living unto God (v. 12-22).

CULTIVATING THE PREACHING ART

Like professional baseball players who are forever working on the fundamental skills of their game—throwing, fielding, and hitting—preachers must give constant attention to:

I. THE BASIC ELEMENTS IN PREACHING

A. We Must Have Something to Say that is biblical, that sets our souls on fire, and that meets our people's needs.
B. We Must Say It Coherently. A sermon is not an editorial in which miscellaneous items of insight are haphazardly threaded together on a string. It is, rather, an artistic creation, in which all elements are gathered around one single unifying theme.
C. We Must Say It Clearly. Every sermon ought to evidence:
   (1) an arresting introduction which commands attention (3-5 minutes).
   (2) a balanced body which develops the biblical truth in a progressive manner (12-15 minutes).
   (3) a definitive, conclusive conclusion which drives the truth home in a compelling manner (3-5 minutes).
D. A sermon is not a collection of points, outlines, illustrations, stories, facts, quotes, and humor to add seasoning and zest to his sermons.
E. We Must Say It in the Time Allocated. Honoring time limits evidences a disciplined artistry, and shows respect for the listeners.
SERMON OUTLINES

SUPER自然URAL STRENGTH
Ps. 27:14—“Wait on the Lord: be of good courage, and he shall strengthen thee. Wait, I say, on the Lord.”

1. The People of the tithe.
   a. The People of the tithe.
   b. Bring ye (v. 10). You and me, save and unsaved, young and old, church member and non-church member, rich and poor—whoever reads Mal. 3:8.

2. The PLACE of the tithe.
   a. The PLACE of the tithe—
   b. Take the tithe—
   c. Take the tithe—

3. The portion of the tithe.
   a. The portion of the tithe—
   b. The portion of the tithe—

4. The purpose of the tithe.
   a. The purpose of the tithe—
   b. The purpose of the tithe—

5. The PUNISHMENT for robbing the tithes of a 
   a. The PUNISHMENT for robbing the tithes of a
   b. The PUNISHMENT for robbing the tithes of a

6. The promise for the house.
   a. The promise for the house.

THE UNCONTAINABLE BLESSING
Scripture: Ps. 95:6—
Text: “Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now hereafter, saith the Lord of hosts, if I will give you an潀 healthy and pour out you a blessing, that there shall be no room to contain you.” (Mal. 3:10).

Introductory: Someone has said that the most sensitive nerve is the one that runs from the heart to the pocketbook. If someone says, “I wish Photoshop was in your Bible,” I would remind him that 60 percent of the New Testament has to do with money and property.
God wants you to prosper financially, physically, and spiritually (John 3:16).
Let’s look at God’s information bureau on tithing—bless “ps,” all in the same pod.

I. THE PEOPLE OF THE TITHE.
   a. The People of the tithе.
   b. Bring ye (v. 10). You and me, save and unsaved, young and old, church member and non-church member, rich and poor—whoever reads Mal. 3:8.

II. THE PLACE OF THE TITHE.
   a. The PLACE of the tithe—

III. THE PORTION OF THE TITHE.
   a. The portion of the tithe—

IV. THE PURPOSE OF THE TITHE.
   a. The purpose of the tithe—

V. THE PUNISHMENT FOR ROBBING THE TITHES OF THE LORD.

VI. THE PROMISE FOR THE HOUSE.

THE UNCONTAINABLE BLESSING

1. The People of the tithе.
2. Bring ye (v. 10). You and me, save and unsaved, young and old, church member and non-church member, rich and poor—whoever reads Mal. 3:8.
3. The PLACE of the tithe—
   a. The PLACE of the tithe—
4. The PORTION of the tithe.

THE UNCONTAINABLE BLESSING

1. The People of the tithе.
2. Bring ye (v. 10). You and me, save and unsaved, young and old, church member and non-church member, rich and poor—whoever reads Mal. 3:8.
3. The PLACE of the tithe—
   a. The PLACE of the tithe—

IV. THE PURPOSE OF THE TITHE.

V. THE PUNISHMENT FOR ROBBING THE TITHES OF THE LORD.

VI. THE PROMISE FOR THE HOUSE.

THE UNCONTAINABLE BLESSING

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2. Bring ye (v. 10). You and me, save and unsaved, young and old, church member and non-church member, rich and poor—whoever reads Mal. 3:8.
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   a. The PLACE of the tithe—

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IV. THE PURPOSE OF THE TITHE.

V. THE PUNISHMENT FOR ROBBING THE TITHES OF THE LORD.

VI. THE PROMISE FOR THE HOUSE.
THE MEANING OF "EXODUS"

Surprisingly, the word "exodus" does not occur in the Old Testament. The word appears in the Greek Septuagint, a translation of the Hebrew Bible given to the second century B.C. The word means "departure," and it is found in the narration of the exodus from Egypt. In this context, the word is used to describe the departure of the Israelites from Egypt.

An Introduction to a Series of Upcoming Studies of Key Words in Exodus 1-14.

John 1:1

The word "exodus" is used in John 1:1 to describe the departure of Jesus from the world to take on human form. This usage highlights the idea of Jesus being sent from God to save humanity from sin.

New Testament Word Studies
by Ralph Earle

The "exodus" in John 1:1 is used to illustrate the idea of Jesus being sent from God, just as the Israelites were sent from Egypt.

was made (1:3)

Here we have a complete change of verb—from the imperfect of aim, to egeneo, the aorist indicative of the Greek this verb literally says: "All things came into being through him, and apart from him not one thing came into being which has come into being." The eternal Logos was divine, and He became the Creator of all things. In contradistinction to the erroneous teaching of Jehovah's Witnesses, these three verses (John 1:1-3) and verses 14 were eternally God and is the Creator of the universe.

Comprehended It Not (1:13)

One of the constant problems of translating the New Testament is that a given Greek word can mean two or more very different things in our way of thinking. The verb here is kathistamenō. Basically it means to place, to set. This can mean either "comprehend" (mentally), or "set hold of" with hostile intent. It is used both ways in different passages in the New Testament, so it is often a "double entendre," especially in the context of Christian worship to remember that we too were in Egypt, we cried out for help, God heard us, and it was not only our ancestors, but also we ourselves whom God brought out of Egypt so mercifully.

(Continued on page 63)
The most surprising change Wesley makes in the Shorter Catechism is complete removal of the article on adoption.

Wesley was unhappy with the Calvinistic use of the term "God's elect," and in Question 18 and its answer he substituted the word "mankind." "Who is the Redeemer of mankind?" The only Redeemer of mankind is the Lord Jesus Christ." He also removed Question 26: "Did God leave all mankind to perish in the estate of sin and misery?" and its answer, that speaks of a covenant of grace given to those who are "elect to everlasting life."

Question 14 in the Shorter Catechism asks: "What is sin?" and answers: "Sin is any want of conformity and entire defection from the standard of God's law." The Westminster divines based their answer on 1 John 3:4, which states: "And sin is the transgression of the law."

Wesley significantly struck out the first clause and made the answer: "Sin is a transgression of the law of God. Wesley would generally use the Westminster form: a word though he would occasionally em- ploy the phrase, "transgression of the law of God."" John does not speak of anything of wanting of conformity to the law of God. Rather: "Sin is lawlessness." Wesley argues that John's language is dangerous and misleading, a "perverted way of speaking" that will lead to confusion and unbelief. He replaced it with a clearer, more concise statement that is easier to understand.

In relation to the other divines, the distinction is unimportant, but for the believer there are discon- forming to the law of God not imputed as sin. "Nothing is sin," Wesley argues, "strictly speaking, but a voluntary transgression of a known law of God." This is a more straightforward and accessible way of conveying the concept, making it more understandable to the average person.

Wesley's revision of the Shorter Catechism is a significant departure from the original, with major changes made to reflect his own theological views. The document has been updated to better align with Wesley's understanding of Christianity, particularly in terms of sin and redemption. Wesley's revisions have had a lasting impact on the way Christian doctrine is taught and understood.
The Editor's File

Would an Oil Company Kid Around?

A major oil company ad directed this special offer to us simpitrons out in consumerland: "ABSOLUTELY PROFESSIONAL FRESH!"... This big beautiful denixe personal appointment book ("pay only $2.94 for postage, order acquisition, and handling, plus tax, if any")

Dreams, Lohry—And Otherwise

"If you could be granted your fondest dream, what would you wish for?" That's the question a national magazine for teenage young women posed to its readers. One 15-year-old young lady from Atlanta answered, "I would dream of a life in which my abilities and talents could be used for the Lord until I 377. But if she couldn't have that, she said she would settle for "a color TV set."

Good Morning Magazine

Evangelistic Preaching

"The Bible is the basic handbook for evangelistic preaching; prayer is the primary method in sermon preparation; and a loving study of people is one of the best sources of ideas."

—Evangelistic Preaching Lloyd Perry and John Strubhar

Really, Now.

A troubled Christian came to Tertullian and said, "I've come to Christ, but I don't know what to do."

"Must you?" Tertullian replied.

—quoted by William Barclay

On Slipping the Gospel In

"I am tempted to justify myself by saying, 'If I'm popular with them, and they like me a lot, I can sneak the gospel in.' God never needed sneaky preachers. He doesn't need sneaky prophets. He needs those who are willing to confront."

—John MacArthur, Jr.

Motivation

Always do right; this will gratify some people and astonish the rest.

—Mark Twain

Religious Women

A survey by McCall's magazine, based on a record 60,000 responses from women readers, reports that 90 percent of the women participating believe in God, 80 percent believe in a soul that survives death, and 67 percent pray daily. However, only 17 percent identified organized religion as "the principal influence of their morality" and only 6 percent cited their church or synagogue as having "major responsibility" in shaping their moral outlook.

—Pulpit Helps

Fire Hazard

A church caught on fire. The minister was standing beside one of the leading members when the parishoner asked, "Have you removed your things from the study?" The minister replied, "No, not a thing. "What not your sermon?" was the parishoner's response. "A circle of people," the minister responded. The parishoner called to the firemen: "Get the minister's sermon from his study. They are so dry they are sure to go up fast."—Pulpit Digest

Teach Too

"The preaching of the gospel merely brings men to the threshold of discipleship. If they are to become... disciples... they must have a teacher... whereas there is no teacher but only a preacher, one need not expect to find disciples."

—James D. Smart

Back to the Place of Prayer

"I do not know when or where God will come. I do not know how, when, where I will find a circle of bored men and routine, disheartened because there is after all nothing new under the sun. I am myself vacation and spiritual void, with one clear intention only. I will drag my tired, indifferent self to the place where once God came—be it temple, forest, cell or bedroom, lake-side, city street, heart of another. I will divide this old broken self into two parts to do. God came once, I believe He will come again. So I will put my empty self in the way of His coming."

—Men In Between

About Sinners—and the Savior

"Since the most basic fact about man is that he is a sinner, his most desperate need is for a Savior. Nothing else and nobody else does him any good."—Anonymous

"Let a man go to a psychiatrist and what does he become? An adjusted person. Let a man go to a physician and what does he become? A healthy person. Let a man achieve wealth and what does he become? A wealthy person. Let a man join a church, sign a cord, turn over a new life, and what does he become? A religious person."

"Let him go in sincere repentance and faith to the foot of the cross, and what does he become? A new creature in Jesus Christ, forgiven, reconciled, with meaning and purpose in his life, and on the way to marvelous fulfillment in God's will."

—The Anglican Digest

Christmas Resources from LILLENAS

Christmas is the time for special features and LILLENAS music and program resources will help you set the stage for a memorable and meaningful celebration of Christ's birth. Here are some new resources from the LILLENAS Christmas catalog.

FOR MUSIC AND ACTION

CAROLS ALIVE! New sounds for the entire Advent and Christmas season. Fresh expressions of 30 unique carols in a variety of styles, for a capella or with accompaniment. Arranged by TOM FETTRE, two and three-part arrangements. Topical index. Included "Some Children, See Him," "My Christmas Gift," "How Great Our Joy," "Use an Individual Orchestration," or as a musical program, as outlined in the Carol's Alive Program Resource book.

MC-41 Carol Book $2.98
L-1944 Sheet Music Bk $2.88
L-8033 Book/Albem $5.50
MC-9691 Accompaniment Reel $4.50
MC-9691C Accompaniment Cartridge $4.50

NEW CAROLS ALIVE PROGRAM RESOURCES: A programming companion to CAROLS ALIVE! These under one cover are ideas, scripts, instructions for using the popular Fidelis Christmas collections for full-length or mini-programs and cantatas. Script writer VANN TRAPP has provided the director with material for Advent and Christmas programs of any length or theme. When coupled with the music, this book will provide resources for years to come.

MC-41A $3.00

LISTEN TO THE VOICES: A moving Christmas musical by STEVE TIPPETT, for children's choir. Captures the wonder of heavenly boys who heard angels voices the first Christmas night. Includes 10 easy songs for unison and 2-part voices. Scripted. Cast of 6-7 children, 4-5 adults. 30 minutes.

MC-39 Carol Book $2.50
T-1034 Accompaniment Reel $6.95
MC-181 Accompaniment Reel $35.00
MC-281 Accompaniment Cartridge $35.00

FOR YOUR SUNDAY SCHOOL PROGRAM

PLAYS AND PROGRAMS FOR CHRISTMAS: Two plays and two complete programs are included in EVELYN STEINBOCK'S newest Christmas treasury. There are parts for all ages in these presentations. Three copies should be minimum for production.

MC-253 $1.50

FOR THE COMPLETE LINE of Christmas material, see the Lilleras Christmas brochures. Send for your free copy.

Examination copies are available by your program director or school sales representative.

Plan and Order EARLY to Allow Ample Time for Rehearsals.

Available from your PUBLISHING HOUSE