I asked God for strength that I might achieve.
I asked for health, that I might do greater things,
I was given weakness, that I might feel the need of God.
I asked for all things, that I might enjoy life,
I was given life, that I might enjoy all things.
I got nothing that I asked for—
but everything I had hoped for.
Almost despite myself,
my unspoken prayers were answered:
I am among all men,
most richly blessed.
—by an unknown soldier

No question about it; praise feels good. Small doses given in a supportive environment do no real harm and may even help. But praise is an addictive substance and there is a fine line between casual use and addictive abuse. People addicted to praise may find themselves doing only those things guaranteed to bring them more of the stuff they crave.

The thoughts of the preceding paragraph come from Dr. Rick Curwin (Instructor, October, 1985). He wrote about elementary school students. But what about us preachers? Since the advent of "slowly-sapge" and "warm fuzzies," isn't it easy to become addicted to ego-pleasing praise? The way the preacher spends his prime time as a peony plucker strolling through the congregation plucking praise blossoms:

When that happens, we have in the pulpit a genuine praise junkie. Praise junkies come in several varieties. One sort is always putting himself down, in order to get a parishioner or wife to build him back up. He says things like, "I think there was something worthwhile in my sermon, I just wish I had been able to bring it out in a meaningful way." "Oh, pastor, it was great as it was," the dutiful parishioner chirps. "A real two-eyed whooper of a sermon" the manipulated mate adds. And our preacher hooked on praise is on another high.

Some praise addicts brag all the time. They introduce sermons with statements like, "When I was asked to give the benediction at the White House prayer breakfast..." "While I was chatting with Billy Graham..." "When Professor Sappogaus of Prestigious U. asked my advice..." Thus they boldly demand nosegays of praise-plaudits.

Another type of praise junkie tends to go overboard repeating whatever brought praise in the first place. Compliment him on a creative Communion service and the next one will be a genuine extravaganza complete with recorded poetry and a spotlight on an empty chair.

The praise addict is, tragically, so busy pleasing potential patrons that he (or she) may never discover his own unique abilities. If he does burp into his own gifts he won't linger there long unless observers cheer like he has scored a touchdown in the Super Bowl.

The more praise the hooked preacher gets the more he needs. Soon it's not enough for the wife and the parishioners to pay him praise homage. He now has to have the hierarchy praise him. Anything he does that is at all noteworthy, the beleaguered district and general superintendents hear about at least three times. The praise junkie keeps on until rebuffed or until he plug out a pellet of praise. Even then he will be back, because for this addiction the need for praise increases with each dose.

All praise addicts are vulnerable to manipulation. Years ago a university class manipulated a professor into a corner. The teacher in question habitually rode around the front of the room as he lectured. The students agreed that when he spoke from the corner of the room, just to the left of the chalkboard, they could listen with extra divers for he was in "full-dress reflection. Whatever he said from any other place in the room was met with disdain and yawns. Soon they manipulated him into that corner left of the chalkboard and from there he lectured the rest of the term.

Church members, once they make a praise junkie out of the clergybird, can control him. They may change their minds about liking him and six months before recall vote out of the supply of the praise drug. No matter how kindly the preacher plays praise-getting checkers, the rewards are withheld and he's hearing it out "cold turkey." First, he becomes most unpalatably.

Then he begins to appear at board meetings looking like a dilatory bill payer or any other wallflower. He has been out of favor. The next Sunday, he is preaching as giddily as John Updike's "Kud" deep in his jungle at the edge of a hyena-haunted waterhole.

Praise can be positive and healthful. The danger is that praise can become for us what Vasco da Gama's cream pie is to the food-aholic.

If you find yourself prying praises, counting compliments, or hovering around the church door hoping for plaudits for your homilies, you may be hooked. So kick the habit. We are called to preach, not to be praised—or even appreciated.

P. S. If you like this editorial, please write and tell me.
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URBAN MINISTRIES

WHERE CROSS THE CROWDED WAYS OF LIFE

by Frank Mason North

In haunts of wretchedness and mud,
On司踏aded thresholds dark, with tears,
From paths where were her thrills of greed,
We catch the vision of Thy tours.

The cup of water given for Thee,
While He was hung on the cross,
Yet, now those multitudes again
The sweet compassion of Thy face.

O Master, from the mountaintop
A voice boomed to men long years of pain
Among those restless human choir.
Oh, read the city's streets again.
The Jonah Syndrome

by R. Franklin Cook

Today, at some extent, all of us have a Jonah Syndrome. We hear God calling us to the wicked city, having heard, we try another way. But God’s voice will not be stifled. He delivers us into the arms of that city. The final irony is that when people unlike us substan-tially respond to the gospel, we often despair because those new believers are difficult to accept into our fellowship. In the United States, the Jonah Syndrome is reflected in our basic anti-urban bias. Whereas 78 percent of the people live in cities, we still romanticize the “Church in the Wildwood.” Whereas very few people schedule their lives around needs for milking cows or tending crops, we pastors often construct church schedules around a rural motif. In our thinking, cities and churches do not mix well.

God called Jonah to Nineveh. That ancient city was an unknown quantity, filled with pagans who were “not of our kind.” It represents cities today that are unknown (and, to some, unknowable), alien, pagan, polluted, crowded, dirty, noisy, smelly, and filled with strange people who are “not of our kind.” Jonah objected and rejected God’s call. He was afraid. He was the first victim of the Jonah Syndrome: hearing (but fleeing), delivered unwillingly to the city, and angered by God’s compassion.

“*R. Franklin Cook is Coordinator of Urban Missions, Church of the Nazarene.*

Today’s context, this has been called the “suburban captivity of the church,” a captivity of money, method, system, focus, and mission. Jonah’s own syndrome created internal conflict. His fear of the unknown and unpleasant, substituting doing of other good things, could not bring peace with God. God finds a way around Jonah’s syndrome. The Ninevah’s of this world are obviously there. In Chicago, Calcutta, New York, New Delhi, Los Angeles, and London, Pagan, unknown, spiritually darkened, waiting for God’s delivery system. In Jonah’s case, the whale (i.e., a large fish) proved to be the vehicle of delivery. An unlikely and unattractive vehicle it was. Often God uses systems that do not fit stereotypes. Whoever the system, the important thing is that God snatched up Jonah, syndrome and all, and abruptly and ceremoniously delivered him to the place of his calling, the city of Nineveh.

Jonah’s arrival was hardly neat or presentable. He had no elaborate support system; perhaps little cross-cultural training, and he was certainly not an enthusiastic participant in the affair. Yet here he was, at the gates of a wicked city, filled with sordid and potentially hostile (or even worse) apathetic people. Ready or not, Jonah, dry yourself off and confront the city!

The results of Jonah’s confrontation with Nineveh are recorded well. God used a man with complexes, fears, doubts, and resistance, to pour out His Spirit on a city. God’s geographical journalism resulted in that city’s redemption, and throughout all subsequent history the story of “Jonah and the Whale” has been told and retold.

Indeed, it is to Nineveh we are called. Worldwide, over half the people live in cities. In the United States and other industrialized nations a much higher percentage reside in cities. Ours is, then, a world of cities.

The urban environment is constantly changing. At one and the same time, the city is polarized into the best and the worst. Any city has neighborhoods that are deteriorated and in disrepair. Yet, in the midst, stand multimillion-dollar complexes, housing projects, gentrification of older areas, new parks, and new urban universities. People in the cities constantly move. The young arrive seeking new opportunity. Upward mobility often suggests moving to another neighborhood. In the 1950s and 60s, this pattern moving to the suburbs is what has been called “white flight.” The racial balance of neighbor-
Too often local churches are tempted to respond to the changing neighborhoods much as a business would—thinking primarily of the "profit and loss" statement, and following the money to a place of greater financial security.

sense of participation and fulfillment. When the Japanese Matsushita Company bought out Chi- cago's bankrupt Motorola Corporation, Matsushita retained all 1,000 line workers, and fired 50 percent (200) of the supervisors and managers. Production was doubled in two years. Television sets rejected because of faulty construction declined from 60 per- cent to 4 percent in the same time. If the church is to impact cities, it will not be by ecclesiastical managers, but by prophets and workers.

3. The present generation of high-school gradu- ates are generally less educated than their parents. This is the first such provable decline in American

Where It's Happening…

Many good things are happening in cities. Here is a quick sampling of Nazarene Central City Projects.

Seattle—Research to focus on the city. Seattle Nazarene College offers by units a public school building as a church.

Los Angeles—Two districts (Los Angeles and South California Nazarene) are jointly pursuing urban mission. Plans for 60 ethnic churches (with 21 already in operation) are found in Los Angeles District. A Cross-cultural Task Force, sensitizing the district on the Southern California District, Multi-con- gregational and intercultural models developing rapidly.

Bridgeport—A new look with energy plans un- der study by a city study group led by new D.S., Jerry Lambert.

Atlanta—The Georgia Urban Ministries moving in to plant many Black congregations with a training program to support the effort.

New York—Brooklyn—Beulah about to complete a mas- sive renovation of a grocery store to provide 1,000 units of affordable housing. New influx of Hispanics—strong church ministry and training, with Orlando Gorman. Memorial bursting at the seams for space.

Denver—Two Korean congregations, and de- nomic Hispanic (Latino) ministry coordinated by William Morrison.

Several districts now have language or ethnic coordinators, including Southern Florida, Los An- geles, and Southern California. It is, indeed, a new day.

Where It's Happening…

In the WESLEYAN CHURCH

Toronto, Oakwood (Central Canada District)—Utilizes a public school building while looking for a building to purchase for its growing ethnic congregation. Three other Toronto congregations (one Korean, two Chinese). Los Angeles (California District)—Several Ko- rean churches are under way, with more be- ginning.

Chicago (Northern Illinois District)—This multi- ethnic district has 125,000 Korean, Hispanic, and Black congregations.

Washington, D.C. (Capital District)—New Ko- rean and Spanish churches are thriving.

New York City (Penna/New Jersey)—Two Haitian churches in Brooklyn and a multi-racial church in Jersey City spearhead the thrust into this area.

Miami (Florida District)—Spanish and Haitian churches under way.

Indianapolis, Dayton (South Ohio District)—These historic churches continue their special ministries to Blacks.

Buffalo (Western New York District)—Houghto- ton College's Buffalo campus offers many study and training programs, and a house of worship centers with 50 planned in Buffalo, a supposedly "unsuitable" city. A joint project support with Buffalo First the primary planting agency.

Orlando/Tampa Bay—Aggressive plans with several new and existing mission. New influx of Hispanics—strong church ministry and training, with Orlando Gorman. Memorial bursting at the seams for space.

Denote—Two Korean congregations, and de- nomic Hispanic (Latino) ministry coordinated by William Morrison.

Several districts now have language or ethnic coordinators, including Southern Florida, Los An- geles, and Southern California. It is, indeed, a new day.

Wichita, Kansas—A turnabout by the D. S. and the church in the community.

—A new look with energy plans un- der study by a city study group led by new D.S., Jerry Lambert.

—The Georgia Urban Ministries moving in to plant many Black congregations with a training program to support the effort.

—A Task Force busy at work developing a program to proliferate urban church planting.
must emerge from within, and cannot be imposed from above. What the church always needs is clear leadership which establishes the priorities, sets the objectives, and sounds a clarion call. Given that, things will develop creatively at a local level thought through, planned through, and prayed through.

Many pastors feel they have been "swallowed up by the whale," and spewed into the city.

Urban ministry takes place on the front line. Desk bureaucrats have a role to play, but the real front line work takes place in the trenches. Strategies are useful, but real evangelism occurs on the streets and in the apartments of the city. Demographics are important, but only they shape perceptions of mission. The local church is the primary agency in which the Body of Christ exercises loving care and compassion, and a call to righteousness. The local fellowship is the shining reflection of the light which shines in the darkness of this earth's Nineveh.

The pastor must become the proclaimer of a prophetic ministry of the church in the city. Is it the pastor who must first come to grips with change, with the city's machinery of poverty, with sordid church extension. Then Nineveh can be confronted. The Jonah Syndrome is a desire to escape these concerns or at least being forced to face them, to resent it. Many pastors to whom I talk have been "swallowed up by the whale,"‘ and spewed into the city. Others find themselves uncomfortably swallowed up by the city, facing situations for which traditional ministerial training neglected to prepare them. Some sense despair, frustration, and a sense of alienation. Pastors must deal with poverty. Pastors must deal with social dislocation and alternative life-styles. Pastors must deal with transitional communities and differing cultural values. Pastors must deal with hope and low incomes. Pastors must deal with commitment and personal sacrifice. Ultimately, the Jonah Syndrome must be overcome by the pastor, who then leads staff and people to the promised land of vision and hope and opportunity.

The very Nineveh's of pagan, public evil, can become the Bethlehem for new pioneering opportunity. Why? In the urban environment, the church must become the primary social center. It is the lighthouse in the midnight storm. It is the rescue mission in the cold secular blizzard. It is the body of fellowship in the midst of a divided and threatened people. Is it the pastor who must first come to grips with change, with the city's machinery of poverty, with sordid inner city life, with an overindulged society thirsting for spiritual reality in a world of materialistic tension. In a strange way, the church urban has become the kind of social center in the city that historically is associated with the church: the place where the American frontier. In an urban environment, the church is the college, the community college, and training. Citizens in the city, such a minority, cannot afford the complacency of suburban lethargy. Minorities tend to be aggressive, fight for their rights; try to be heard. So with the fellowship of believers in the secular city. Training becomes most important. Most urban believers eagerly look to the church for discipleship, biblical training and even vocational preparation.

In the cities today there is a cadre of urban pioneers, pastors, staff, and volunteers, who have sold their souls to the God of Jonah. In an urban environment, the local church becomes a primary agent for church planting, House churches in apartments, social ministry churches (such as for single adults, or linguistic groups, or senior citizens). Biblical literature is produced and administered to minister to the needs of the people. They study old, new, and their job is to know the people who live in the area. They know the area. They sketch the area. They talk feel they have been "swallowed up by the whale," and spewed into the city. They have been "swallowed up by the whale," and spewed into the city. They have been "swallowed up by the whale," and spewed into the city. They have been "swallowed up by the whale," and spewed into the city. They have been "swallowed up by the whale," and spewed into the city.

PHASE III—THE ACTION PLAN

Section A—What Is Really Needed?

Develop key concepts in terms of community programs, apartment ministry, calling programs, church planting, training programs based on what you identify as being the primary needs of your reachable constituency.

Section B—Projected Costs

Attach some definite figures to what you hope to do. For example, starting a Spanish Sunday School class will involve some cost for materials, etc. Starting a Spanish church will involve some investment in a person to lead, materials, etc. An intelligent analysis needs to be made of each specific program with a cost analysis so that people will understand what is involved in implementing these programs and what the expected results will be.

Section C—Task Force

Usually a task force, study group, supervising committee, district board, or some specific group is needed to provide focus, personnel, and a call to a city strategy. There is an excess of creative energy everywhere. It is just to be released, challenged, and directed.

Section D—Handling the Goals

Goals need to be understood, realistic, biblical, and measurable. Any board or study group should continuously "dial back" to the goals and objectives and ultimately the Great Commission.
SERVING IN THE CITY MEANS SACRIFICE— AND SPIRITUAL REWARDS

An interview with an inner city pastor, Jim Bledsaw

Franklin Cook: Jim, where did you go to school or what is your education in the ministry?

Jim Bledsaw: I graduated from Nazarene College, I graduated with a B.A. in 1968, and I am working on a master's now.

Cook: After you finished college, what is the general flow of your ministry? Carry you a summary of where you've pastored and some of the kinds of things you've done?

Bledsaw: I started out in small-town rural churches. I started in Lewistown, Ill., in 1987, and went from there to St. David, Ill., and then from there I went to Kenosha, Wis. I was there for six years, and Kenosha was oriented more to Chicago than to Wisconsin. So there I began to think more in terms of the city of Chicago. God gave me more of a burden for the city.

Cook: Where is your church? Are there any one thing or one series of things that really precipitated your burden, your concern for the city?

Bledsaw: Well, seeing the city, driving through the city, seeing these apartment buildings, seeing the hope of God in our city, talking on the side streets, and knowing that they're not being reached, knowing that you're actually trying to have that tremendous effect on me. And the book To the City With Love, by Neil Wishman, had a tremendous effect on me. At the Billy Graham School of Evangelism, there was a speaker who spoke about the city and I think those things really shaped my attitude toward the city. So here I am pastoring Chicago Northside.

Cook: So obviously it's possible to come out of a small town, a rural area, and as an adult, turn the direction of your ministry towards the city, and be successful.

Bledsaw: Ninety percent of the evangelical urban ministerial force is rural and small town in background. God can recycle us, like he did Amos, to do the work of urban ministry.

Cook: Let me ask about your family—a few questions of interest to the readers. Do you have children? What are their names and ages?

Bledsaw: Christie, 10, and Cindy, 4.

Cook: What special problems do they face as children living in the city and what is your concern for their parents face in raising those girls here?

Bledsaw: Christie attends public school, which means the education she receives is inferior to what she would receive outside the city of Chicago. We've lived places that had a lot nicer schools. We have no lawn. There is no yard for the children to play in, and their yard is in our basement. They play indoors. It's always an added pressure knowing you have to know where they are at all times. You have to see them at all times, to be in sight. There are many catastrophic things that can happen in a city that you don't worry about in the countryside.

Cook: Tell us a little bit about your wife—her name, a little bit about her educational background and her professional skills.

Bledsaw: My wife, Lynette, graduated from Olivet in 1987 with a B.A. in psychology. She was a social worker for many years. She has done family and marriage counseling in a community mental health center. She's a big help in the church here, and she is working quite well.

Cook: Taking the family, wife and two children, as you see yourself or your wife envision your ministry? What kind of problems do you face? What frustrations are there that are especially unique to a family living in the city?

Bledsaw: Well, we experience a lot of isolation, of course. We're separated from our relatives. It's about an hour's drive to the nearest Nazarene church, which means if we were to visit another Nazarene parsonage, it would be an entire evening driving there, being there, and coming back. My wife doesn't work now for about five or six months. She's filling in for Rev. Leigh's secretary for those months, and it's a time I hope, she doesn't get home until a quarter until seven, so she has home just exhausted, and just about time to put the children in bed. Then she has to leave early in the morning, and it's over an hour's trip to the parish office. We're a close couple in a man with a woman in the subway too long at night. Christy and Cindy, I think they really miss a yard and a swing set and playing outside. I think it gets very lonely at a house.

Cook: So there are personal sacrifices that are necessary in terms of raising a family in a city that are not experienced in raising a family living out in the suburb or in a smaller or a more rural setting.

Bledsaw: Yes, and the rewards—there are special things that city children can do, too. I can take her to the zoo. I can take her to the Loug or Rembrandt. I can go on the EL, stop off, and walk one block, and we're at the Art Institute. We can go to the Museum and see treasures of King Tut's tomb. We can go to the planetarium or the aquarium or the observatory. So there are an awful lot of pleasures in living in the city, and it's exciting. We try always to separate the things about the city to the children. I think they are very thankful to live here.

Cook: Let's turn to the work of the local church here in Chicago. Outside. Without going into a lot of statistic information, can you give us just a thumbnail sketch of this church and its present membership, that is in terms of the kind of people that are in this church?

Bledsaw: Well, the church experienced its strongest period in the early 1940s at the beginning of World War II. From then to the present, the church has experienced a gradual decline in numbers. The church is strong in that it is fully integrated. The church is about one-third minority. We have a good number of Hispanics, we have Asians, we haveBlacks and they are all represented on the church board in the same percentage as they are in the congregation. We didn't do that on purpose—it just happened that way. The church is excited about the future and the possibility of developing a strong youth ministry. God.

Cook: While we're talking about this local church, you might just briefly indicate some of the hope for people working with young people for this church as a base of operation for impact in the city of Chicago and beyond.

Bledsaw: I've been working with an advisory committee, a group that has been committed with the knowledge of the district, and we've been working on a proposal for establishing four new churches in the city. In the second year, we hope to have the church, a youth counseling center. One of those churches would be a church that we would meet in our building along with the Korean congregation, which also shares our facility here.

Cook: Let me ask about some ministries, special ways in which the church reaches out to help meet the needs of the city, and to help the city. How do you perceive the importance of compassion, of church in the local church work?

Bledsaw: City dwellers tend to be a little more cynical, a little less trusting of what the church has to say. If you are unemployed, there's no chance of finding a job, and you feel like you're trapped, so then you go to the church, and what the people are saying are Sunday morning from the pulpit really doesn't seem to have any relevance to your life if you are totally without hope—and you are in the city to the city? worker .

Cook: Now translate that into some very practical kinds of programs that you would hope to have or some that you may have already started.

Bledsaw: We help people who are without an apartment. People that are displaced, we help them find a place. We provide meals for transients who are down and out. For people in a situation of dire emergency, we will help with a little bit of emergency relief for someone if they're really in dire straits. It's a little bit about helping work.

Cook: God's plan is limited by our faith and our belief, by such tremendous limitations financially. A characteristic of urban ministry is that you are always in a bind financially. There's never enough money to go around. Things that the church needs to be involved in include providing housing for people, providing a job-finder service, a referral service to help people find means of upgrading their skills, and that sort of thing.

Cook: Which brings us up in the issue of support, external support systems including money, including resource people, and including a feeling of moral support from churches, city, our church, the other church. What role do you believe there are external opportunities and providing mechanisms to help you in your ministry and to help any city church that is struggling with these kinds of tasks?

Bledsaw: In moral support, one important piece to us is the attitudes of people. We feel that if people believe in the success in the ministry is not necessarily always indicated statistically, so that a person can be experiencing tremendous growth and planting the seeds for growth that will happen in two or three years, but may not show it statistically. Pastors can be supportive and understanding of that fact.

Cook: What are your thoughts on the fact that you're an evangelical pastor. People will look on you with a tremendous amount of suspicion. So there are those who feel that everything you are familiar with, all the security that you know, and then coming to an entirely new world.
Evaluating central city ministries begins with the understanding that central city ministries are the same in ultimate purpose as Christian ministries anywhere. They are distinct only in point of focus.

Basic to effective administration and evaluation is a carefully thought-through statement of purpose and well-defined goals and objectives.

All church work should have basically the same purpose. As Wesleyans, our purpose is the same as all other historical evangelical Christian churches, but with the added emphasis of programs and methods. Because their basic statement of purpose, it will then "sit in judgment" over everything we do. Furthermore, goals, objectives, and programs will be evaluated in the light of how well they fulfill that stated purpose.

Since the purpose of the central city church is no different than any other church, rural or suburban, its distinctiveness is at the point of goals, objectives, program, and methods. Because specific needs and circumstances are different, innovative programs and methods are needed to fulfill the church's purpose. The musts of any program, urban or rural, has to do with how well it achieves this church's basic purpose.

The very reason we have an urban, or central city, program reflects the fact that life in the central city is extremely different than other communities. To the average Nazarene, the urban ministry field is a foreign culture. It is often misunderstood and frequently feared.

The people usually live at poverty levels where every day is a struggle for survival. The responses of people who are struggling for survival are much different than those who are merely challenged for life-style advancements. They do not share the average American's sense of security.

Their religious backgrounds are usually and typically Nazarene, and frequently reflect an irrational, unbalanced emotionalism or a blatant paganism. For the most part, their educational background is either nonexistent or limited. Family life is fragmented, leaving usually mothers and small children or single people. For many reasons, the residents of the central city have less sense of responsibility, and despair has replaced hope.

Ministry to such persons obviously demands different methods and approaches. For this reason, the sincere Christian worker will soon realize he cannot preach God's love and mercy without doing something to alleviate the extreme poverty and social needs of the people.

The central city Christian worker must understand the levels of human need such as are outlined by A. H. Maslow. His chart on the hierarchy of human needs indicates that man's first sense of need is at the physical level—that of having enough food and shelter. From this base, his needs rise to include (2) security, (3) belonging or acceptance, (4) self-esteem, and (5) self-actualization. One level of need cannot be satisfied until the level under it, in order, are met. For instance, if a man is hungry and fed before he can be helped to find security. He then may move on to acceptance, self-esteem and self-actualization. These principles are true in any kind of Christian ministry. The real difference is that many poor people in the central city have needs at the lower levels. Thus central city ministries must be directed to more basic needs than would be true of ministries to the more affluent locations in other areas.

People in the inner city also tend to mistrust those who come to help them. For reasons legal or otherwise, they have felt exploited, cheated, and betrayed. The Nazarene worker must learn to build a sense of trust. He must demonstrate his integrity and genuine concern over a longer period of time and through a number of crises before he can expect the urban ministry to have made the people's realized need. And lead them to an awareness and experience with Christ.

Most people in the central city have an acre of despair for every inch of hope.

The central city worker is no place for the person who wants to do charitable work but has no heart for soul winning. The central city worker must have the same motivation as any other pastor or missionary, but feels the call to the central city scene and has gifts and abilities that enable him to adapt and work in a greatly different life-style community.

The basic principle of the purpose of the church sits in judgment over everything we do in central city ministries.

The white migration to the suburbs has slowed, and, in some cases, arrested. Migration has reversed bringing the more affluent people back into the central city. Urban renewal, with the rebuilding of the central city, now provides, in some cities, quality housing and social life and is changing the space and the needs. Ministry in the central city may again become more sophisticated, directed to higher social needs, and Christ's salvation presented as the need in man not fully satisfied by his materialism.

Evaluation of central city ministries, then, involves the recognition of basic human needs. The effectiveness of the methods is determined by how well they address the people's realized need, and lead them to an awareness and experience with Christ.

Evaluation of central city ministries requires an understanding of the methodology of wholistic service and the process of wholistic service. The central city ministry worker will probably not meet present day challenges with methods that are only traditional.

The central city ministry worker must keep in mind the forgotten dimension of wholistic service. He must focus on those programs and ministries which are truly wholistic, in order to fulfill the church's purpose in that unique setting. He must be willing to consider other people and to adopt new ideas to implement programs that meet real needs.

He will walk the often narrow path between purpose and novelty, and must at least be able to see the difference. He will have to be absolutely committed to timeless purpose, while at the same time, open to changing programs.

There is no way to perform innovative ministries to the central city without the element of risk, Proverbs for failure must be made and close monitoring is
High morale, so necessary for the central city pastor, will be determined by a favorable evaluation of his work, recognizable progress towards a goal, and the maintenance of an acceptable image of himself and his mission.

District superintendents who are responsible for central city mission work, and whose assistance and understanding are necessary, must have a standard by which they can measure the effectiveness of the workers and the ministry. Frustration and discouragement come when evaluation is poor or is unsatisfactory.

Evaluating or measuring ministerial success in the central cities is based on the same criteria anywhere. (1) Ministries that meet the real needs of people, and (2) ministries that lead people to Christ and result in making disciples. The questions we must ask are: (1) is this service in agreement with the basic purpose of the church? (2) Is this service helping people in the point of their real needs?

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(3) Is this service effectively communicating the Word of God?

(4) Is this service leading people to an experience of forgiveness and cleansing from sin?

The central city work has no place for do-gooders who have no heaven for soul winning.

Evaluating the ministry will recognize that meeting a variety of physical and social needs is a legitimate ministry of mercy. Such may also be necessary to build credibility with the Christian worker's ministry. However, all ministries must move to the ultimate goal of making Christian disciples. Every ministry must be measured on the basis of how well it contributes to this purpose.

Fellowship of the Body

There are other alternatives to the central cities, the countryside, perhaps D.C. or the mountains. We frequent only care centers that assume two basic forms: (1) Ministries that legitimate ministry of mercy; and (2) ministries that lead people to Christ and result in making disciples. The questions we must ask are: (1) is this service in agreement with the basic purpose of the church? (2) Is this service helping people in the point of their real needs?

As weliches and their leaders in the missions have abandoned the heritage of the church. We no longer live among the ills, injustices, urban ministry happens when we build credibility in the eye of the beholder. Urban ministry grows when we frequent only care centers that assume two basic forms: (1) Ministries that legitimate ministry of mercy; and (2) ministries that lead people to Christ and result in making disciples. The questions we must ask are: (1) is this service in agreement with the basic purpose of the church? (2) Is this service helping people in the point of their real needs?

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4. Involve a significant number of your congregation in service/mission projects to the city. Some possible activities available are:
   (a) Use the Men-in-Missions format.
   (b) Become a partner congregation with an inner-city congregation other than yours.
   (c) Be an independent church or a congregation of another denomination that is willing to be involved.
5. Struggle honestly and openly with what it means to be affluent when others within a few short blocks are filled with poverty.
6. Select ways to use your congregation's resources to assist those who have little.

Results are not guaranteed. I do however, strongly believe that any congregation willing to devote itself in the above activities will find some of its young people becoming urban missionaries. There is nothing wrong with being a butcher, or baker, or candlestick maker, but some of our youth should also become missionaries to urbe in the nearby cities.

Eighteen-year-olds reared in an urban-sensitized congregation will be prepared to enroll in a sequence of courses leading to urban ministries. Most typical college majors fail to encompass the many varied skill areas needed for those seeking to minister in the inner-city residents. A multidisciplinary approach will come closer to targeting the many skills or competencies needed in ministering in urban areas.

In March of 1980, the Nazarene Urban Ministries Studies Committee attempted to organize a list of competencies needed for one to minister effectively in the inner city. The committee developed the following tentative position (abstracted from the committee's minutes):

preparation for urban ministry should include course work in the following areas:
1. Theological perspective: God, Man, and Biblical Justice
2. Ministry skills
3. Communication skills
4. Coping skills
5. Urban cultural sensitivity
6. Knowledge of social/political structures and resources
7. Community intervention and action strategies.

The local church, our regional colleges, and denominational leadership are all important in training for urban ministry. We must join these three partners in this demanding task. The omission of any of these three legs will result in an unstable and incapable effort.

As a Christian, I am encouraged and sense an increasing awareness of a need for the evangelization of the cities. As a second-generation Nazarene, I am inspired to see our denomination designate and emphasize our cities as focal points for evangelism. However, as a Black Nazarene pastor who is burdened for the cities, I am overly concerned to be on a district which has sensed this need and accepted its challenge.

Therefore, it is with renewed vigor that I briefly share a few of my concerns, perceptions, and suggestions regarding the evangelism of "my people."

CONCERNS

Urban Transition
The trend of urban transition has strangled most cities. The migration of individuals, businesses, and churches is just a few examples. The flight from the inner city has not occurred without an effect on those left behind. Regardless of the precipitating reasons for this exodus, a negative message emanates in its wake—a message of despair. Entire church congregations, lights in darkened corners, relocate. Their empty church buildings remain as mute reminders of their resistance to accept those left behind. Efforts of the past in departing congregations to successfully secure indigenous leadership and cultivate seeding congregations rarely alter the message or lessen the pain of rejection.

I feel the time has now come for us as holiness people to resist the impulse to run away, to stem the tide of ethnic exclusiveness and reverse the exclusionary trend of separate but equal facilities for worship. If indeed we are convinced that we have a mission to urban Blacks, we must be prepared to maintain a strong denominational presence in the inner city. This would include efforts to plant new churches as well as preserve established ones.

Urban Blacks and Cities as Mission Fields
The concept of the cities as mission fields should be reviewed in order to more clearly understand our proposed relationship to urban Blacks. The evangelization of urban Blacks is a unique and ambitious challenge. It is unique in the respect that many of "my people" share the values and aspirations of the Anglo culture. They are familiar with its idiocies and are participants in it to a greater or lesser extent.

This, in some instances, would carry over into their preference for participation in existing Anglo worship services. On the other hand, there is a substantial number of urban Blacks who prefer the more traditional style of Black worship. Whatever the case, we need to consider these preferences as we develop future strategies.

Blacks Only
The idea of Blacks evangelizing Blacks is appealing but limited. I believe it is true that Black Christians play a crucial role in evangelizing Blacks. However, I also feel that we must train and utilize all available persons, regardless of ethnic descent, if we expect to enlist the necessary workers for making lasting strides toward our objective. Existing resources have been utilized within the denomination to effectively prepare missionaries to other
countries. Consider how much more urgent and
needed it is to modify or create new resources to
prepare individuals for our own cities.

**PERCEPTIONS**

The City

Cities in general are overcrowded and overindulgent. Vice and crime are constant companions to those who remain in the inner city. The continual atmosphere of hostility, oppression, and apathy tend to promote the feeling of hopeless hopelessness. Personal property is often vandalized. The frustrations of city living reduce the aspirations and ambitions of many to the mere quest for survival.

Although this description of the urban terrain seems bleak, there are the settings in which our churches must grow—rocky soil, perhaps, but not impossible.

Those who would accept the challenge of maintaining a long-term presence in the city should realistically provide for themselves a gradual entry process into the city (e.g., long weekends, etc.). Serious thought should be given to housing needs of the immediate family as well as the educational possibilities for the children. A minimum of four adults per ministry team, with deep commitment to the city, is critical. These adults would provide the minimum amount of spiritual and psychological support necessary for the challenge. Two couples would be preferable.

The People

Contrary to popular belief, the masses of urban Black people are not apathetic. It has been my experience that most have had some exposure to the Bible and church. There is a proliferation of church gatherings in most cities. They are housed in buildings ranging from run-down homes to beautiful temples. It is not unusual to find several of these churches, on each block in the Black neighborhood.

However, many of “my people” have a zeal of God, but not according to knowledge. Others are like sheep without a shepherd. There is a real need for the message our denomination proclaims. But there is an ever greater need for the presence of those who can be living examples.

The problems of central city Blacks are often misunderstood. These problems are usually urgent, interrelated, and chronic. Available resources are usually limited and/or inaccessible at the time of need.

The need for demonstrated love (i.e., patience, long-suffering, meekness, kindness, etc.) in a daily basis is a must. This is the key to an effective urban ministry. One should be prepared to minister to the total individual on an ongoing basis. Long-term commitment is a must for effective evangelistic and discipling efforts.

**THE CHALLENGE**

It would seem that the challenge of the cities may exceed our resources. It may appear that the returns on our investments may be too few. However, we must boldly accept this challenge. We must pray for divine direction. We must apply without limit our various skills, resources, and energies to this task, trusting God for the increase.

The “Cities for God in the 80’s is a must, not an option!”

**Footnotes**

1. This article is adapted from an address given at the Eastern Michigan District Church of the Nazarene Conference on the Crisis in Urban Ministry, May 1970.

2. Paul E. Cunningham made four suggestions pertaining specifically to the Eastern Michigan District.

3. That last task should be developed to spearhead the initiative for the evangelization of urban blacks.

4. The following are suggestions in connection with the District Board and the Department of Home Missions. Investigate and identify the potential sources of funding for this pilot.

5. That Rev. Bob Hunter be appointed to the last force.

6. That Equal Justice of the Nazarene be considered as a potential site for future pilot efforts with respect to model building and training.

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**Best Books on Urban Ministries**

- The Urban Mission, Doug Elison, ed.—Seminars, $3.50
- The Problem of Wine Burns, Howard A. Snyder—Varisty, $4.95
- Urban Churches in Transition, Walter B. Ziegler—$6.95
- Doubts—Brookman Press, $1.95
- The Legacy of the City, Longstreet—$3.95
- To the City with Love, Rev. B. Wooten of Kansas City—$2.00

All of these books are available from Your Publishing House.

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As I talked with Charles Allen, pastor of the largest Methodist church in the world, in Houston, Tex., there was a twinkle in his eye when he said, “I am the best counselor in the world! And I can teach you to be as good as I am. Just ask two questions. The first one is, What is your situation? And the second one is, What do you think you ought to do about it?”

Those two simple questions are also basic for a church considering its own future.

For the last two-and-one-half years the congregation that I pastor in Nashville, Tenn., has been trying to work through the implications of these questions for us.

1. What is the Situation?

This is the primary question. The answer is surprisingly complex. It takes a great deal of study on the part of the pastor and the people.
More significantly, there was a spirit of optimism. The ratio of "nucleus" to "perimeter" was healthier (see book, Let Your Church Grow), and about 750 families called First Church "home." Virtually all of these families lived within a 3-mile radius. A great majority lived within a 10- to 15-minute drive of the church. My assessment was that the church could not have been any better situated.

Nature of Our Ministry

I did the study of the history, location, and dynamics of the church "as a whole." The material was available to me as I dug for it. But the question of the nature of our ministry was a study that needed to be shared by the congregation.

Process

There were several steps in the process of securing a better understanding of our church ministry. (1) During the fall of 1978, I interviewed eight people at an early Bi-weekly meeting (on Wednesday). (2) By the middle of the year we studied complete, one of our bright young men prepared a four-page survey which was circulated among the entire congregation on Sunday. It gave us further insight concerning the congregation's understanding of our ministry. (3) In May of 1978, the church board brought all the collected data together and began to make a study of it on its own part. An all-day meeting asked the "STP Questions" (Situation, Target, and Program). It also reviewed "resources, needs, and problems." The board ordered the study of other congregations. The decision was made that each church must do this study and that the results be shared with the congregation. (4) Finally, August 1978 we were ready to lay out the options and consider the costs and consequences of each. Here are the options we faced.

1. Sell Our Building and Move to a New Location

This option was made on a sale price of our church and conversations were held with specialists concerning the market for such a large church in an inner-city situation. A search committee sought out possible sites for the new church and actual and projected construction costs were reported. Specific locations were studied at the several post-war communities. Money would be even placed on one lovely location south of the central city.board of the latter community was our group, with the second safest. The board also set August of 1978 as the target date for a decision, with possible action.

Conclusion

By the August-all-day meeting, we asked some questions and made basic conclusions: (1) Do we need to be a strong church? (2) Who are we? Who are we? We are a fellowship in which浦ou placed and potential. (3) What are we doing? We are building a strong New Testament church of Spirit-filled Christians who study and practice evangelism and discipleship to reach all Nashville and beyond. More specifically, we saw ourselves as "a metropolitan church" with a broad range of ministry including special ministries. We distinguished "metropolitan church" from "inner-city" church. This is not to say that we do not have people from the inner-city community come to us, but the entire "greater Nashville" community. In order to serve the large metropolitan congregation, it is necessary for us to offer a range of "special ministries" as well as the regularly anticipated ministry of any church. A large gymnasium houses an active athletic program. A large constituency of young adults active in service. We have a special ministry to the elderly in the community. We also have a Christian counseling service that is operated under the leadership of a layman, but is housed on our property. We have an extensive ministry of "sensitive to the poor of our immediate community. All of these features and others characterize our ministry.

Dilemma

We are a dynamic, growing church, with a rich history, a broad ministry, and limited space. If we are to continue to grow and maintain the dynamic, broad ministry that has characterized our history, we must find more space. That is the situation.

ii. What Do We Think

We have to be honest and ask ourselves what we want to do about it.

Notice the importance of this question. That is the way it has to be. There are no absolutes. As a church, we must come to a consensus concerning our solution to the problem and act accordingly.

By August of 1978 we were ready to lay out the options and consider the costs and consequences of each. Here are the options we faced.

1. Sell Our Building and Move to a New Location

Costs—Estimates were made concerning the availability and cost of adjacent lots for parking. A proposed parking parkade could be built for approximately $4,000 per parking space. By using the present facility, the cost of sale and relocation could be avoided.

Consequences—As we looked at the various locations in terms of the cost of the building, this location was good for "visibility" and "accessibility" as the one we have now. The nature of our ministry demanded such "accessibility" to Greater Nashville. We judged that a larger sanctuary, placed in the center of the population of middle Tennessee, would be the platform for an enlarged ministry of the nature that had characterized our history.

Our Choice

This is the far-too-brief story of how one church, asking, "What is our situation?" and "What do we think we ought to do about it?" But it would be misleading to think we are through the entire process. Actually, as one moves through a phase of decision making, which means one must further assess what ought to be done.

The division of the August, 1978, board meeting was to remain at our present location and move toward building a large facility. Our property was just that—estates. We continued to reassess our data. In February of 1979, I called the congregation to a "Fridge Mission" to seek out the mind of the Lord, both personally and corporately, about our future. In April of 1978, an architectural firm was employed to give us a full construction and financial report. In July of 1978, one architect brought to the board and then to the congregation the situation. Now, the situation is altered. We have specific plans before us with stages of construction and expenditures. We will not be able to say that we do not have the money. Again we are at the point of saying, "What do we think we ought to do about it?"
Ministering to a congregation with more than one race is one of the greatest challenges facing a pastor. The primary task is to move the people from the chilly atmosphere of tolerance to the comfortable, warm atmosphere of acceptance. You can tolerate a person without accepting him, but you cannot love a person without accepting him.

There are professing Christians deeply involved in the world mission program of their respective churches. Cornelius told Peter about a dark-skinned person in their church fellowship. This is hypocrisy in the lowest form. How can one say he loves all whom Christ died and refuse to accept persons unlike himself? This borders on prejudice, which, according to the Bible, is sin.

The Early Church struggled with prejudice. Peter, who was no stranger to prejudice, related his experience with racial prejudice in Acts 10. He thoughtfully admitted to the Gentiles gathered in the home of the Roman centurion Cornelius, that God showed him he was not to call any man impure or unclean just because he was a member of another race. Cornelius told Peter about a spectacular vision, then Peter confessed: "I now realize how true it is that God does not show favoritism but accepts man from every nation who fear him and do what is right." (Acts 10:35). All men and women are created in God's image. All are equal before Him in worth. All have an equal right to respect. There are no second-class citizens as far as God is concerned. God is no respecter of persons. How can any true followers of Christ believe otherwise?

Failing to minister in such a way is inexcusable because it is a basic requirement of the faith that God's people be one in Christ.

Some Christian internationals have come to the United States with a vibrant testimony and has become a Christian church by an unbiased, disinterested witnessing.

Prejudice is a judgment or opinion formed before the facts are known. Literally, it is a prejudgment. Children learn prejudice from their parents far more from acts than from words such as a raised eyebrow, a frown, a veiled voice, a withdrawing movement of the body and by a long silence. The pastor who wants to minister to more than one race must do all he can to deal effectively with prejudice through prayer, instruction, and personal example.

Glenn, a transplanted Jamaican with above-average intelligence, was a member of our senior high class. One day he came to my office with a real problem. He told me how a certain white boy at the school was haunting him for some unknown reason and he used Glenn as a punching bag whenever they were alone. Glenn begged him to "lay off," but the white boy persisted in his attacks. One day his patience gave way and Glenn fought back and as a result both boys were suspended from school. I talked to Glenn to the principal, who was most unsympathetic. Next I secured the name and address of the boy's mother and Glenn and I went to the boy's apartment where I related to the mother what had happened. The mother, after seeking confirmation from her son, agreed to this. We made him promise to refrain from bothering Glenn. Glenn never showed up again. Glenn graduated with honors, including a scholarship to Yale University.

The pastor who would minister to more than one race in one church must demonstrate his willingness to help that newcomer from another country or culture to adjust to his new environment. He must involve the other members of the church body as much as possible in ministry to the newcomers: he must include the church in all that should be done for the children are some of the basics. Since some international are not allowed in the United States for more than eight dollars out of their country, many actually practice[1]ility. A church member family may be asked to provide housing until the new arrival finds a job and a living wage. Once an apartment is secured, the man from the church can move the new friends to save costly moving expenses.

One Sunday morning, Dr. Vijay Bisaraya, a Hindu dentist, walked into our church. He is a member of a small caste. Some people refused to sit next to him, and some people refused to sit next to other people. One day, a white boy persisted in his attacks on Glenn. Once an apartment is secured, the pastor can move the new friends to save costly moving expenses.

Dr. Mark Hanna, director of evangelism and teaching for International Students International, writes in a recent issue of Doorways, "Twentieth Century Christians stubbornly believe the praxis of the separation by spiritual praxis we can see far away places clearly but we don't see the opportunities and the potential in reaching out to the world that comes to us. The frontiers of foreign missions are in our cities, in our neighborhoods and on our campuses. When I met Dr. Hanna, in this same article, reminds us that "the greatest evangelist China has ever known, John Sung, came to the Lord while a student in the United States. He called the father of 10,000 churches. He translated the entire Bible into Chinese. He spent the rest of his life in China." Throughout China during the Communist take-over in the late 1940s, one of the most effective church plants was in India, Bethel Singh, was converted to Christ and disciple while a student in North America. An international you welcome to your church can return someday to serve as a leader in his country or work in some profession with a dynamic Christian witness. You have the wonderful opportunity to build a bridge of friendship into that person's life and eventually be present when he comes to Christ.

Guidelines for Interracial Ministry

The pastor who would minister to more than one race must establish rules for himself and for his congregation. Some of the basic rules are:

1. A fair representation of all races on the various boards and committees of the local church. (At our recent Planning Conference, 6 of the 17 participants were of Non-North American white ethnic backgrounds.)

2. A demonstration by the pastor of a spirit of fairness to all, without exception.

3. A flexibility and variety to provide meaningful worship experiences for the different races in the congregation. (In my congregation, our minister of music alternates music styles. The choir sings a variety of music such as Negro spirituals, church and congregation dialogue in song, and sometimes he asks the various racial groups to sing a special in their native tongue. We have the Lord's Supper monthly, since this is the custom in many Asian countries.)

4. A ban on labeling. Help your congregations to develop an intolerance for language and stereotyping with isolated racial slurs.

5. A strong emphasis on world missions, especially on those countries represented in your congregation.

6. A provision of opportunities for internationals to share their culture such as a monthly or quarterly International Friendship Night.

You can tolerate a person without accepting him, but you cannot love a person without accepting him.
**HOME MINISTRY GROUPS: NEW HARMONIES IN URBAN MINISTRY**

by Steve Ingersoll*  

The rehearsal had just ended. The young conductor/composer turned to his middle-aged pianist and asked, "Do you like it?"

"I know," I like this one bar. (Pause.) That's the only bar I understand. The rest of it, I don't make sense. Modern music doesn't make sense anyway.

Surprised and somewhat frustrated, the conductor/composer pointed out that there were 39 or 40 bars in the piece that she would like if she would try to understand the music.

"I wonder if people who write this are... unhappy," mused the pianist, not hearing the conductor/composer's intended explanations. "Not your music, of course," she added. "I wonder if they are not people.

Most pastors who struggle with the pressing demands of urban ministry identify themselves as either the frustrated, misunderstood conductor/composer or the one who is truly insane. Established city churches are suffering extreme crises of identity as they attempt to initiate relevant ministries to the city while holding on to their past constituency who have left for the suburbs. Trying to blend the good and prestige of "First Church" which once people refer to as the "place where it happens." Uniting all "urban groups" on the same scale will allow for each "homogeneous" group to meet and share in depth while at the same time all groups are studying the same portions of the Word.

Any cultural adaptations that need to take place do so as each Home Ministry Group constructs its own identity as part of the larger Body of Christ. The informal environment of meeting in persons' homes rather than church buildings or or drawings persons closer together in Christian hospitality.

Highlighting the Home Ministry Groups' experiences of each month is the Celebration Dinner, where one Wednesday per month every Home Ministry Group gathers at the church for a special meal. Special music, special people, a special sermon, and special food are the staples of this special banquet. Everyone in the church is invited.

Voluntary donations have always meant the cost of the food, allowing the rich and the poor to feel free to come with no restrictions. As each quarter comes to an end, more Home Ministry Groups are formed to include and reach more people.

Here's What

Home Ministry Groups are now the new midweek activity of the church. A new curriculum is designed and written by the pastoral staff of the church to meet express needs of our particular situation. It is taught to seven Home Ministry Groups throughout the city of Los Angeles on Tuesday and Wednesday evenings. The groups are clustered according to concentrations of constituency throughout the city. Each group allows for each "homogeneous" group to meet and share in depth while at the same time all groups are studying the same portions of the Word.

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continued on page 38

**MINISTERING TO ANEIGHBORHOOD**

**David once was as lonely as a pelican in the desert.** Lots of people are just that lonely in the crowd that is Los Angeles.

by Ruth Morse*

The phone rings. The voice on the other end of the line explains: "Hello, I'm Lois Watkins, the manager of the apartment building where Tom Cole lives. He's been very sick the last few weeks, and I got your number from him. I know that you come to visit him frequently, and that you stay by him even when he's not feeling well. I thought you might be able to help him, or at least cheer him up. You seem to be more reliable than his other friends—you don't desert him in his bad times like they do.

You respond with reassurance that you will do all you can. Your fingers dial Tom's number by memory, and a feeble voice on the other end answers, "Hello."

"Hi, Tom, this is Ruth, and I understand you've been sick for a few days. Is there anything I can do to help?"

"Oh, hello. I'm glad you called. I've been having trouble with my back, and something like a case of the flu. Now I'm feeling a lot better, I don't want to go to the doctor—at least not until I'm better. But, I'm afraid he'll put me in the hospital.

The conversation continues for a while. You try to find out how you can help. You remember a person in your church with some medical knowledge, and after you finish talking to Tom, you call the person and ask to visit Tom on the next day. They readily comply. Then you call the manager back to let her know what you have done so that she'll feel a little more at ease.

That incident happened to me a few weeks ago. The names are changed, but the relationship I have with a man in his 70's with severe health problems, and his apartment manager are very real. It all started about two years ago when a group of Nazarenes started ed a program which we called Neighborhood Christian Service Corps. We attend a Nazarene church in the heart of Los Angeles. As a group we hoped to be in Christian ministry to the lonely, destitute people right in our neighborhood. Hence, NCSC was born.

We have never felt comfortable with door-to-door evangelistic approaches that only emphasize conversation while neglecting other vital elements rather than in the church building each time.

*Steve Ingersoll is associate pastor, First Church of the Nazarene, Los Angeles, California.

*Ruth Morse is chairperson, church, First Church of the Nazarene, Los Angeles, California.
The Tower of Babel

One of the major needs we encountered is that many people were desperate for a listening ear. On my first night my partner and I went out to our building (we go every week to the same location at the same time), we met the person who was the subject of the phone call I mentioned at the beginning of this article. A man in his early 70s with emphysema and other medical problems, Tom really wants to have someone to listen to him and care about him. He lives by himself in a rundown apartment building just a few blocks from our church. We discovered that the city can be one of the most solitary places to live. Over the last couple of years, Tom and I have developed a friendship which has significantly enriched our lives. Tom has been so impressed with the generosity of God’s love for him. He isn’t always sure he understands it, but he has a tremendous feeling of gratitude that is now part of his everyday life. He is learning to pray and is beginning to feel a sense of purpose.

NCSC opens the heart to the wounds of the city.

I wish I could say Tom has had a miraculous conversion as the result of this time together. He has not. But he has come to church. The first time at Los Angeles First was the first time he had been in a church in over 40 years. And another way the church can help is to challenge young people to be willing to give two to three years of their lives down here and get married and have children to go into a new-city church, and do the same as missionaries for the cause of Christ, throw themselves into the work of Christ. Give us your prayers and your dollars and your young people.

Cook: You mentioned young people. If you were to advise a young person, maybe one that feels a special pull or tug into this kind of ministry, but really knows very little about it, what’s some advice you would give?

Bledaw: First of all, I think you have to understand this is not an American dream and song. What we need is love and why we have abandoned the city. That is, as long as we yearn for a single-family dwelling in a low-density housing in the suburbs, it is going to be hard for the church to do what it can. And I am praying that we can help creative young people to live in the city. You have to be willing to live in fairly crowded conditions—what the church is. So many young people today are not going to be able to afford the value systems of this world that equates success with having robots do it and the city and God brings you there to minister, you may find yourself less money than you could in the suburbs, and you may miss out on all the fun things of God that they would count dear. You will make sacrifices for the community, and you will miss out of first of all, think long and hard about the fact that you want to give for the kingdom of God, and refuse, absolutely refuse, to give up your country.

Cook: How do you define commitment?

Bledaw: Being willing to pay any price, bear any burden, to see that anything that the Lord Jesus Christ would lay upon your heart to bring people to Him.

Cook: What about skills? Are there special skills that would better prepare one for this type of ministry?

Bledaw: Learn Spanish. The city of Chicago will be a Spanish-speaking city by the year 2000. We English-speaking people will be in the minority before too long. The Spanish-speaking population is growing very quickly in the United States. If we refuse to learn Spanish, we refuse to do cross-cultural ministry, and that can't please the Lord. Learn Spanish.

Bledaw: Second is take all the courses in sociology that you can. Learn about the city and how the city works. Visit the city. Visit a city church. Ask a pastor in one of these great Spanish-speaking churches to spend three weeks in the summer. Those things would be valuable.

Cook: Reverend Gilbert Leigh is a Nazarene who has lived a number of years in Chicago, and operates a special city churches. Please give me your impression of the influence and impact of this man in Chicago, and a little bit about his work.

Bledaw: Well, besides directing New World Christian Ministries, Gilbert also pastors our Engleiside Church, which is one of our two Black churches here in the city. Gilbert is a very respectful African American pastor. I think he is doing a very good job. I think he is doing a very effective job in the ministry of the church, and he has a great understanding of the necessity for Christian church for wholistic mission. This is the city, and every other denomination, that the people of the denomination would much more about the city. They don’t understand that community, they offer prenatal counseling, dental care for the poor and disadvantaged. He has a genuine concern. I believe he’s a valuable resource to the Church of the Nazarene, and I believe God is going to use him in the days ahead.

Cook: Many people have referred to work in the city as being in a very large cities, as pioneering work. How do you respond to that?

Bledaw: It is an exciting time to pastor in the city in the Church of the Nazarene. I believe that the city is where the future is, and that our church. I feel like our pioneer missions have must have felt in the beginning of the church has. We have discovered that the city is the last place God is going to do something that ca’n’t please the church. The church is a spirit-moving, very exciting time to pastor in the city.

Cook: You feel some rapport with the original Harmon Schmelzebach when you’re out there. We sawplained and saw those visions that were untouched and met people that had never heard about Christ, and experienced some of the problems, and lack of support? Does all that sound familiar?

Cook: Bledaw: It certainly does, and I feel a tremendous affinity with Dr. Breesle. The more I read about his burden for the city and the church, I said that the Church of the Nazarene has a mission as a church to reach the poorest part of the world, and that we would have centers of holy fire throughout the cities of North America—his vision for meeting the social needs of people providing free medical and dental services right there in the church, feeding the poor right there in the church. That is a tremendous affinity with Dr. Schmelzebach and Dr. Breesle.

The Pastor’s Psalm

The Lord is my Pastor, I shall not want.
He maketh me to lie in green pastures,
He leadeth me in the paths of peace and amenity.
He anoints my head with oil, He refill my life for my life that I may bring Him glory.
You, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy hand and approving smile, they came.
Thou feedeth me with the bread of life in the presence of my enemies.
Thou anointeth me with oil for my head.
Right hand of the Father and praying for my healing;
My blessings are more than I can contain.
I know that He and pastoral care will be with me every day of my life.
I will dwell in His house and be in His congregation forever.

Michael B. Ross
**THE CHALLENGE OF METROPOLITAN MINISTRY**

by Alan Rodda

A great deal of attention has recently been focused on ministries to the poor and minority populations of the city. Considerable assistance has also been given to the suburban pastor where more homogeneous and geographically proximate populations are ministered to by the church.

Some urban churches, however, reach out considerably beyond their immediate geographical and cultural areas, and gather together a variety of individuals who share a considerable distance in order to attend. They have an appeal which motivates attendance and involvement from people who live miles away. While some are consumer oriented, offering all-down appeal through music, etc., many are building a quality ministry with their far-flung members. These are exercising an influence throughout the entire city. Many are not complete churches. In the sense that they offer a variety of expertly done services, but offer no sustained address the needs of city dwellers and help their people come to grips with the challenge of ministering in their complex environments. They are what we call metropolitan churches.

This kind of church is generally not faced with the problems of urban blight, poverty and racial turmoil. Rather, brought face-to-face with another huge segment of the city; those whose lives seem fulfilled on the surface, but in whom, behind and beneath the visible display of their activity, are both visible and invisible aches in their spirit. The city is where the middle-class and affluent wounded live in abundance, suffering from internal lacerations of the heart.

The city is full of such people, crying out with groans from the innermost being. For many city dwellers life is exciting, but for millions of others, life is painful, lonely, impersonal, meaning nothing except economic security. For others, unfulfillment means filling and numbness of their lives with superfluous, superficial diversions. Formerly married individuals and single parents struggle to readjust and survive, often without adequate means. Children act out often deviantly, the pressures feel in their large urban schools. Former small-town individuals, for whom life has broken down; seek to get a new start and self-image in the relative obscurity and tolerance of the city.

In this arena, the metropolitan church has an incredible opportunity to attract needy people and minister to them, when it learns how to minister in that environment. While there are many principles of ministry common to both smaller town and metropolitan churches, there are some key differences.

That making reaching out in the city a task requiring some philosophical and functional rebuffing. One reason most city churches do not make an impact is the failures in leadership as if they are ministering in the smaller town with its more homogenous, stable and predictable "knowing everything" about population. To assume that what works in one place automatically generalizes to the city is to court disaster.

What kind of rebuffing is necessary if it metropolitan church is to effectively reach out and get a relevant ministry going? While the writer makes no pretense of exhausting the subject, there are some principles that might be useful in gearing up for effective metropolitan church ministry.

1. The Principle of Social Objective: Here the key question: Whom can you best reach, and how will you minister to them? As previously mentioned, the city is a dynamic blend of many people in varying "spaces" in life. Very few churches in the city have the variety of people to minister to a broad range of needs but usually they can effectively address one or two sets of needs. Most successful city churches discover a set of needs that they might potentially minister to and garner their resources to most effectively address the people those needs. They pick their target audience and go after it prayerfully with all their energies and abilities. They relate other noble but energy-sapping pursuits to secondary priority.

One church in our metropolitan area, only eight years old, decided it could effectively minister to the struggles of the divorcee and single parent. They committed their most dynamic energies into learning about addressing the needs of the formerly married in their city. They still don't exist in some of the other city-plant programs, but are doing a great job with the population they best know how to serve. This is like budgeting the base of their ministries, but their impetus came in narrowing their objective, knowing what they were gilding their energy on to accomplish the goal and moving their total energies in that direction.

Here lie the questions the city church must ask. One way is to evaluate existing resources and determine what kind of foundations of ministry could be built upon. Another is to ask the above mentioned church reached out to singles was because of leadership. Formerly married, themselves, a grasp of how their own needs were met and thus became deeply interested in helping others. Another way is that of interested people simply looking around for a church. "Identifying needs," learning how to address them, though they may not necessarily be representative of that need themselves. Whatever route is taken, an effective metropolitan church seriously follows the principle of selective objective. They study deeply and with considerable energy towards one or two identified needs. One advantage the metropolitan church has over the smaller church is its ability to call upon an infinite variety of resources to gain skills in ministry to the needs they seek to address. The principle of selective objective, choosing your needs and mobilizing to minister to the people who have them, is a very important rule to effective metropolitan ministry.

II. The Principle of Recognition Precipitation. (Settling upon the needs to meet doesn't automatically guarantee you have the metropolitan church. With the cost of intentions and resources, the challenge of getting noticed still looms. When you consider that statistics reveal boom in an average metropolitan population, the most awareness any one church can arouse is about 3 percent of the population. The challenge then, beyond the question of who are the people, is the difficulty of the recognition task becomes clear. As a congregation builds, word of mouth becomes the most important vehicle of "selling the story." And at that kind of industrial growth, churches must be creative in rebuilding their image and getting the recognition needed to attract interest. This is indeed one of the most difficult challenges facing the metropolitan church. The challenge becomes more than just setting the pulpit. When it is realized that no one ad or radio/TV announcement will begin to touch the market. Until the "word of mouth" factor begins to go to work in your behalf, the impact of one isolated piece of advertising or communication does very little good, it is a continual exposure in well-placed areas of potential interest that finally begins to raise the awareness level of interested urbanites in the ministry of a particular church. Our church was on area wide television for seven years before a significant number of inquiries came. To even get a hearing, the metropolitan church must make a concerted effort over many, many years. The best awareness raising tools are not necessarily the media unless the church can take advantage of being in the middle of a newsstory event. The average newspaper church page in the city does little to draw attention from the readers' eyes and say "try me." The best "recognition weapons" of the metropolitan church are a compelling story, the people are most likely to be and interesting the leadership's personal contacts are those stories, those people, those time and time again. The city church striving for recognition of its services would do well to schedule a "gathering in" of activities, and send its more gifted people out to those the audience, i.e., where the people with the targeted needs are.

For example, our church has a strong component of business men and women. We have a very high level of activity in our church. It has come to our attention lately how many of those in those areas we are finding church are experiencing "mid-life crisis." Because knowledge of this phenomenon is not so widespread as to have saturated the area, we organized a first-rate course in the subject. Several weeks before the actual course, church leaders to bring at least one acquaintance to a neutral location. We also advertised this course and its reputable teachers in certain periodicals read by middle-age people. I asked one of the city paper editors to run an article about the course, making this provision that our resources got acknowledged.
and announced. In that way, we combined the best of the information and advertising worlds in the city and got both recognition and results!

While your church might not take that tack, there are a few steps you can take to raise awareness of what you are doing (provided you are on target with the need and its solution) and to get results. Don’t forget the great importance of the principle of recognition.

1. Principle of Acceptance Without Compromise. At this point, it is imperative to be truly understood. Your church is to be a careful steward of the full gospel, which is the only way the “Good News” can be libartian to urbanites whose lives have broken down. But the targeted audiences are often those who exactly fit that category and if the city church is to be built at all, it will be on the faith and perseverance of such concern. It is people like this, liberated by their bondedness, who will begin to form the nucleus for exciting outreach and evangelism.

Each person, however, cannot be “half-citizens” of the church. They must be given the full privilege of belonging and leadership in proper season. Too many city churches replace over the conversion of the divorcees, but do not accord them full stature and opportunity to help lead and forge out direction. At least, there is half acceptance, which at bottom line is no acceptance at all. The old restrictions, built on the stereotype order, are still operative and it is little wonder that the subtle stigma of being divorced or an “outsider” (not a true Nazarene through lineage or connection) results in the eventual exodus of such prime people to more acceptable institutions.

The next sentence is true, but at the same time sad. In our church are at least a hundred people who would give us more than a thousand of our fellowship from church who had the first opportunity, but do not. We fervently desire to be the church of today, and often do so, with a genuine true acceptance. We strongly believe that places of leadership or service are available to anyone who exhibit spiritual fruit as a result of their past or previous connections. It’s an incredible sight to see a former sinner turn and win others to worshiping each Sunday, taking their place in ministry leadership and fulfilling our ministry dream.

Given the nature and problems of the urban citizen, the Church of the Great Commission, must be unconsciously accepting of people without compromising her call to commitment. Otherwise, the mark of the city is diminished to nearly nothing. This kind of sincere acceptance may require some major mental shifts in the leadership’s perspective (especially the pastor), but the effectiveness of metropolitan ministry depends upon it.

IV. The Principle of Personalities. Ten years of ministry convinced me that outside the need to be restored in Jesus Christ, the greatest lack experienced by many urbanites is personal encouragement in their relationships with significant others. The presence of authentic fellowship is the number one reason new people identify with your church. On the other hand, the perceived lack of meaningful personal relationships is the first reason people give for leaving. A few metropolitan churches reach out and pull commuters in on the sheer talent and reputation of their program. Most succeed, however, because they have prioritized the development of vital personal care and fellowship, a need felt almost universally by city dwellers.

Our church spends more time on the creating of relational links and supportive relationships than any other minister. Fellowship outreach is so important to the city that we dare not take it for granted that parachilions will automatically get it. One of the most talented staff ministers spends nearly full-time motivating fellowship outreach, so high is it in our priority system.

For example, there is an opportunity to develop meaningful personal relationships with current members through Host Sponsor Program. Small groups are constantly organized to motivate fellowship through Bible study and prayer. In the Nazarene system, the church has been organized into what is now called “Small Church.” Each church is in charge of a pastor teacher, who is challenged to “pastor” the people much as they would be in a smaller fellowship setting. Whatever it takes to highlight and actualize personal interest and support is strongly motivated.

The key to creating authentic fellowship is the self-understanding of the laity. They must be educated to a greater extent than the consumers and administrators who we have historically taught them to be. Continuously trained, and given the tools to reeducate them to the absolute priority of their own ministry to others, especially new people. Changing ages, ideas and the ways of a bygone era often requires strong medicine, like insisting on sharing the transformation of prayer and the whole of personal vocation, prayer support with them and really teaching them to work for freedom and autonomy in the context of what is otherwise a mass church. Literally, we are reeducating the city and the presence of many laypeople who see themselves in a co-ministry role, using their gifts and energies to minister to others who I could not as easily be understood in the city.

I would not hesitate to say that the most powerful change is occurring in the city and the existence of many laypeople who see themselves in a co-ministry role, using their gifts and energies to minister to others who I couldn’t as easily be understood in the city.

The principle of personalization must be implemented in the church. In the great metropolitan church, if there is any hope of meeting needs.

These principles for metropolitan ministry do not include all the important elements needed for effective relationships. They constitute what, I hope, will be beginning ways of staying on your own action/perspective on Kingdom work.

Second, it is a given that the secular city is the most opportune arena in which to minister today. It is also the most challenging. One of the great needs of the holiness witness is for its liberalizing message to break through with real impact in the great cities of our globe. To those churches who take time to set directions and role for the urban population, the rewards will be magnificent.

Want to Feel Important

The speaker was driving home his point. It had turned out to be a must stimulating session on management. He was speaking to a group of managers in a corporate setting. "But all of them," he said, "have an invisible sign hung around their necks with "Jesus" written prominently displayed. I WANT TO FEEL IMPORTANT.

How often have I thought of that since then? The psychologists have been trying to tell us that the basic needs of people are universal. And ministers are in the unique category to help fulfill those needs.

There appears to be a relationship between these needs, and in this instance this very same need to feel important, and the possibility of a special ministry to the urban areas of the country where our church is strong. This would seem to be especially so in North America where we equate urban needs with ethnic needs.

For 11 years, I lived in a country which was not my own. With time my family and I felt totally accepted until Germany itself became "the land of our adoption." Yet in those early months of adjustment (and certainly a period of culture shock) we felt very much the differences between them and us. Although our skin was the same, there were distinct differences. We warned our children of these. "Listen," we said, "you are Americans; be Americans."

We were, in a sense, an ethnic minority. I am not sure the comparison is totally valid, yet there is at least a slight measure of identification with what ethnic minorities must feel in the United States and Canada. I remember my subconscious feeling rising to the surface, and I tried to laugh it away. I was totally accepted by the society in which I found myself. I imagine, if I were to be real honest, I was saying, "I want to feel important." Not just born back, home, by the people who had assigned me, and even with my own family, but with these, my new neighbors, my new business contacts, with all of them.

We could somehow traverse the scales of prejudice from our eyes and be able indeed to look beyond the colors of skin, the strange ways of speaking, the different lifestyles, and see people, people whom God has created, reaching out and saying, "Look, I'm here. Don't you see me? I need you. Come to the gospel you preach. I WANT TO FEEL IMPORTANT." Probably we would be reaching new and friendly untapped potential for ministry and mission for our church.

So much rhetoric is being spoken by politicians concerning the need for urban renewal that the subject continues to be in vogue. This is as it should be. Churches do need to be cleaned out. Blighted areas must be restored. The quality of life can be improved. Yet there is a dimension to all of this which cannot be met by increased taxes, free enterprise incentives, or legislative actions. The basic need of the urban areas is spiritual, the same as those in the suburban and rural areas. This is where we come in. Not only do we not meet this need, but we do.

If we can somehow see that irrevocable signs being around the necks of our managers and workers that they are wanting from us, we can indeed experience a new and dynamic home mission and church extension thrust in this urban church that will be unparalleled once the days of our early beginnings. They are not only to want important enough for us to recognize their presence: THEY ARE IMPORTANT, and important enough to challenge our resources and energy to reach out to them with the gospel, the knowledge of the financial resources, and the committed talent with which our Lord has entrusted us. I am bold enough to say, God will help the Nazarenes rise to this challenge.

By General Superintendent
Jerald D. Johnson
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Scripture: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek: For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith" (Romans 1:16-17).

I. Background

The text has a note of passion in it, and we are prompted to ask why Paul was driven to express this affirmation so intensely. The answer can be found only in the background of the Epistle, and it is to two aspects of this background that we must look now.

A. The Situation of the Author

Romans was evidently written during the second half of the apostle's ministry, A.D. 50-60. Attempts to date it more precisely have led to no agreement, and are of little help in understanding the Epistle anyway. More important than the date is the author's situation at the time of writing. Fortunately, this is described for us with a fair degree of fullness in 15:14-33, as well as in 1:8-15. From these passages we glean the following information.

1. Paul had just completed years of church planting in the Eastern provinces of the Empire (15:19-23). His principle had always been to work where the gospel had never been preached before (15:20), and apparently there was no more for him to do in the East.

2. His immediate plans were to pay a visit to Jerusalem in order to hand over the money that had been collected by the Gentile Christians to help their poorer brethren in Judaeas (15:25-27). This

agrees with the statements in Acts 20:2-3 and 24:17, in which case the Epistle to the Romans was written towards the end of Paul's ministry in Corinth.

A conclusion that finds support from the mention of various Corinthian personnel in Romans 16. E.g. Phoebe is said to belong to the church at Cenchreae (16:1). Corinth's eastern port. Gaius (16:23) may be the one mentioned in 1 Cor. 1:14; while Erastus (Rom. 16:23) may be the one mentioned in 2 Tim. 4:20 as having remained at Corinth.

3. Paul was aware that his mission to Jerusalem was dangerous. Apparently, the danger was two-fold: first, from "the unbelievers in Judea" (16:31); and second, from the saints in Jerusalem who might spurn the offering he was bringing (16:23). There is no suggestion that these dangers were equal; but there can be no disguise that Paul was apprehensive.

4. The scene of Paul's next missionary thrust would be Spain, and Paul planned to stop off in Rome on route (15:24, 28).

5. Paul's forthcoming visit to Rome had more than one purpose. One explicit reason given is that he might win converts in Rome "as well as among the rest of the Gentiles" (11:14). In other words, he wished to exercise his ministry to the Gentiles in Rome. He also hoped the Romans would give him assistance in his Spanish mission (15:24). However, there seems to have been other reasons too, though these are mentioned in a way that suggests a certain sensitivity about them. For one thing, it is noticeable how anxious Paul is to assure his readers that his failure to visit them thus far has been occasioned by preoccupation rather than neglect (1:8-10, 13: 15:18-23). Had he been accused of not caring about the Roman church? For another, Paul believes the

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Roman Christians to be in need of some strengthening spiritual grace (1:11): even though he at once emphasizes this need, he does so not for their benefit (1:12). It is tempting to conclude that, while he felt he understood their need, not all of them did. We should note the very emphatic statement in 14:29 that he knows he will be coming to Rome; "I am not ashamed of the gospel of Christ." This much, then, we can learn, of the situation of the author.

The setting and purpose of the Epistle

Is it possible to move beyond the author's situation to that of the recipients? Our information in this regard seems to come from two sources.

1. The nature of the Epistle. Romans is the longest and most comprehensive theological statement in the extant writings of Paul. For this reason it has sometimes been described as Paul's systematic theology. The Epistle has been compared with the forebodings Paul expresses in 15:29, the Epistle to the Ephesians, and the Letters to the Hebrews as "the Letter of the Law" (1:1-28).

2. For all its imposing appearance, however, it is doubtful if Romans can reasonably be described as either systematic or comprehensive. Some aspects of Paul's theology are conspicuously absent (e.g., eschatology) and, above all, the Epistle has all the marks of a real letter: live readers, in a particular situation. The nature of the Epistle as such cannot tell us much about its purpose unless we can find some information about the situation of the church in Rome which can illuminate the contents of the Epistle.

The history of the church in Rome. At least one event which is likely to have had an impact on the form of Romans is the final and partial expulsion of all Jews from Rome in A.D. 49 by the Emperor Claudius. Those expelled would include some of Paul's converts and the Talmudic tradition credits Paul with being one of the expellees. It is impossible here to recount the saga of Jewish-Gentile tension in Rome before the destruction of Jerusalem and the final and partial expulsion of Jews from Rome on the young Christian church. To say the least, it is possible to imagine how tensions would arise, especially when the Jews returned to Rome following the death of Claudius in A.D. 54. Writing after the Talmudic tradition credits Paul with being one of the expellees, a principle motivation of the Epistle may be to reconcile the rival groups in the church.

We may imagine how such a context would have a great deal to do with the organization of the Epistle and the themes, as well as their order, which Paul selects for this institution. The Epistle may well have been written as a means of pacifying the church in Rome. At least it seems from 1:11ff. that Paul has been at pains to indicate his intention of cutting down the atmosphere of criticism of Jews which characterized much of the Jewish-Gentile tension in the church. This is why he says, in verse 17a, that he is not ashamed of the gospel of Christ, "for the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1:18).

3. A third event of possible influence is the expulsion of all Jews from Rome in A.D. 49 by the Emperor Claudius. This may have been a consequence of the Jewish revolt, and would have created a situation in which many Jews in Rome were not able to practice their religion. Paul's Epistle may have been written to address this situation. The Epistle may have been written to encourage the church in Rome to accept and minister to the needs of Jewish converts. In this way, it may have acted as a bridge between the Jewish and Gentile communities in the church.

In summary, the Epistle to the Romans is a complex work, with many possible influences on its form and content. It is likely that Paul wrote the Epistle with the intention of reconciling the Jewish and Gentile communities in the church in Rome. However, the exact nature of these influences and their impact on the Epistle is a matter for further investigation.

The central theme of Romans is the gospel, and this theme is developed in the first three chapters of the Epistle. In these chapters, Paul emphasizes the importance of the gospel and its universal significance. He argues that the gospel is the power of God to all who believe, and that it is a message of salvation for all who trust in Christ. The Epistle to the Romans is a comprehensive theological statement, and it is likely that Paul wrote this Epistle with the intention of addressing the various theological questions that were being raised in the church in Rome. The Epistle is a complex work, with many possible influences on its form and content. It is likely that Paul wrote the Epistle with the intention of reconciling the Jewish and Gentile communities in the church in Rome. However, the exact nature of these influences and their impact on the Epistle is a matter for further investigation.
criticized on the ground that the Hebrew term translated "faith" means "faithfulness." What Habakkuk said was that, in the coming upsurge of the Chaldean invasion, it was he who remained faithful to God who would live. This is indeed Habakkuk's meaning, but the root of true faithfulness is faith itself. As F. F. Bruce says: "The terms of Habakkuk's oracle are sufficiently general to make room for Paul's application of them—an application which, far from doing violence to the prophet's intention, expresses the abiding validity of his message."

Yet this faith must not be misconstrued as a human achievement even though it is undoubtedly a human activity. For in its essence it consists of openness to divine help and is therefore the final confession of human helplessness.

To these five cardinal ideas Paul adds this further component: that this saving power of God based on faith and disclosing God's way of righteousness is now being revealed (present continuous tense) in the New Testament the terms reveal, revelation always refers to a divine act of revelation, commonly at the end time (e.g., Rom. 2:5; 8:16-19). The Jew believed that God's saving action to redeem man would take place in the end, but in the present tense Paul is affirming that it is taking place here and now. As was said above: the eschatological salvation is retrojected back into the present. Kaiser comments aptly: "To this extent Paul's doctrine of salvation is the precise theological variation of the primitive proclamation of the Kingdom of God as eschatological salvation." 2

III. From Exegesis to Exposition

The method of the apostle (which in a literal sense means much the same as exegesis) is used here in its homiletical sense to refer to the method of profit-by-the-exegesis. Paul takes the meaning of Paul's message to the Romans but turns it into a form and key which will make it intelligible and useful for the project at hand. This passage under review could be handled homiletically in more than one way; the following may be noted as one possibility.

THE SERMON

Introduction

A natural starting point is Paul's pride in the gospel. The negating form "I am not ashamed" is a figurative way of saying: "I am proud of it." Paul has no inferiority feelings about the gospel. The text supplies the reason; he is proud of it because of:

1. Its Dynamic Force: "the power of God"

Against those who are content with abstract ideas or mere talk, Paul appeals repeatedly to the power of the gospel to make visible changes in men's lives. See 1 Cor. 1:17-25; 2:4.

2. Its Saving Impact: "leading to salvation"

As is explained in the exegesis, there are two aspects in mind:

A. Final Salvation

B. Full Salvation

3. Its Universal Scope: "to everyone . . . the Jew first and also the Gentile."

4. Its Redeeming Effect: "in it the righteousness of God is revealed."

This has two aspects, as shown in the exegesis:

A. God's activity to pull man right: "God's way of righting wrong" (NEB)

B. God's gift of righteousness (both legal and moral) to whom it was revelation of righteousness as something given to the savior at the end time (e.g., Rom. 8:18-19).

5. Its Specifics: "from faith to faith."

It is a matter of faith from start to finish.

"Because contrary to other KJV's, the Greek word means:

1. Justification before God which is not a legal concept.

2. Righteousness as God.

3. Righteousness as God's gift.

4. Righteousness as God's gift except that which is obtained by faith."

"The message to the Roman Christian people is: the righteousness of God is revealed in the person of Jesus."

"But what was the righteousness of God, this hope of life at the end of the age? It was a righteousness of the faith of God through Jesus Christ to all who believe."

"I believe, there is a fundamental distinction between the term 'righteousness' and 'right."
house, that he may eat bread and drink water. But he shall die in a land of exile."

The "man of God" would not accept the invitation of King Jeroboam, but told his wife, "a lion shall slay him today." The lion did not hurt the donkey, nor devour the man, but killed the donkey, which was standing over the carcass. The man did not attack the man who came to take up the body of the dead animal, but rather said, "I am the prophet who told the carcass of the man of God in his own grave; but they have taken him up, saying, 'Alas, my brother!'"

The lone mourner at that grave was the prophet who realized that the truth of his message was sealed through that tragedy: "The saying which he cried by the word of the Lord against the altar of Bethel... shall surely come to pass." So apostate churchmen must mourn the passing, saying, "Bury me in the sepulchre wherein the man of God is buried." Even the rules of the holy movement are as grand as the Parthenon on the Acropolis at Athens. God gave us the mission of the "Nazarites" and laid upon us our duty to abstain from these things not because we are, necessarily, our own, but most certainly our unique mission.

We will recall ourselves to our message and our mission (and our discipline as Nazarenes?) Will we allow ourselves to be qflicted by the icy fingers that threaten to chill and strangle us?

For God will not wait indefinitely for disobedient people to humble themselves, confess their sins, forgive one another, and restore themselves in unity. If they do not, even the stones will cry out the truth they no longer "shout from the housetops."

Suppose—and it's a supposition which we pray earnestly may not come true—that the holiness church abandons its message..."

Aging had gone, his head was grey. The black top Los Angeles was no more, for example..."

What is Black Power? Simply, black power is the nonnegotiable assertion that black is a fully appro priate and intrinsic model for a people, an assertion whose secur ity depends on minimizing the quality of life for millions of others, many of whom are my brothers and sisters in the Lord! What cowardice and in sensitivities allow one who cries out against an injustice that he feels deeply, and injustice that he believes I help perpetrate! What spirit is consonant with the one about whom it was said, "A bruised reed shall he not break, and the smoking flax shall he not quench." Is it if we follow Jesus Christ.

James Cone, a professor of systematic theology at Union Theological Seminary, New York City, is probably the chief representative of a number of black theologians who are not followers of black theology. Other leading black theologians include J. DeBoy Roberts, James Gardner, Albert B. Cleage, Joseph Washington, Walter Yates, and Preston N. Williams. Although there is notable diversity in the way these theologians state and define black theology, they are all agreed on this one point: the meaning of the gospel to be properly understood, it must be viewed as unilaterally opposed to racism in every form. The liberation of which the gospel speaks must include the command and power to struggle against that polarity by making visible the autonomy of the human spirit that racism foetors.

As did the prophet Amos, Cone believes that true love for God must be evidenced by an uncompromising pursuit of social justice (Amos 5:4). He believes that the language of the biblical literature, so God identifies with the oppressed, the children of God must be enlarging the faith of those who might work against the church's mission. The church, Cone believes, loses its true identity apart from this commitment to compassionate service. To transform the oppressive structures of society, the church will have to renounce the social and political benefits derived from the practice of peddling racism. "If the church is to remain faithful to its Lord, it must make a decisive break with the structures of this society, and declare its faith in God's decision against the evils of racism in all forms. If it is not to become a nonentity in the interlocking structures of this society, the church must become a nonentity in the structures of this society."
Black power means that the black person does not have to forget his hope for being a person. And he doesn’t have to forget his blackness. "act white," in order to become a person. What he is or she is by God’s gift and grace. That call to be a person, living in community with, and assailing others to become persons. Black power means "complete emancipation of black people from white oppression by whatever means black people deem necessary." Unless the black person insists on this point, he allows the white person to decide what conditions blacks may assert, their own humanity, to the extent of his estimate of him, and the problem is simply perpetuated.

How should a black person respond to a world which defines him or her as a nonperson? That he or she is a person is beyond question. But when the black person attempts to relate as a person, the world demands that he or she respond as a thing.

White people say, "We are God’s people. Black people are not." Does God think it is because the black person’s moral insistence that black is an appropriate indication of human existence and existence as the only person’s estimate of him and challenges the social role given to blacks by whites. Black power directly confronts the myths, the social, economic, and educational benefits derived by whites from the racism that pervades our society. In fact, one says, as the beneficiaries of racism, whites aren’t even aware of how extensive and subtle racial oppression is in the United States. Any white who has ever taken the time to listen to a black person describe the many forms that racism takes in society will know that what he says is true.

White people as well as blacks must see that neither of them can achieve the human wholeness God intends if oppression blacks is accepted. So black power is concerned with white liberation, with liberation from the moral and religious blinders that keeps us from seeing how true human dignity endues us so long as we choose to participate in the oppression of another. One believes one of the key elements of God expressed in the gospel of Jesus Christ strikes "at the very center of man’s desire to define his own existence in the light of his own interests at the price of his brother’s enslavement." The coming of Christ, one insists, prosecution has been made for white wholeness and now the resurrected Christ calls people to make this provision theirs.

What is the meaning and purpose of black theology? Black theology asks, "What does the Christian Church have to say to the powerless black man whose existence is threatened daily by the inarticulate terrorities of white power?" A message from Christ to the countless numbers of blacks whose lives are threatened daily by white society?" Black theology analyzes "the black man’s condition in the light of God’s revelation in Jesus Christ. The black theology of scorning, a joke, a nervous laugh, a white racism. It seeks to apply the "freeing power of the gospel of Jesus Christ to black people who suffer the oppression of white racism."

The gospel of Christ to truly become "good news." One insists, it must speak directly and meaningfully to the times and situations in which people live. For it to have a major impact on black people now and in the years to come, then who Jesus is as liberator and today’s church will become more racism. A "white gospel" that offers a Jesus who approves of white oppression, whatever its form, will be rejected by blacks. Black people will recognize the racism and in their content with over black people who says that "blacks should be treated as though they are white" is but one more servant of racism, and consequently as "no messiah at all. Neither position believes that black and black belong together. Albert Gleave puts the matter this way, "Black people cannot build dignity on their knees worshiping a white Christ. We must put down this white Jesus which the white man gave us in slavery and which has been tearing us to pieces.

Black theology and the rediscovery of our people. We could not worship a black Jesus until the last 2,000 years of history, and we could not worship a black Jesus until the last 2,000 years of history. The years of the contract had thrown the church of the curse of which and permitted to be realized to the black church. The church has become increasingly acute."

The years to be free of all sin’s oppression, including racial oppression. One thinks, is inspired by Christ. "As in Christ, God enters human affairs and takes sides with the oppressed. Their suffering becomes their despair, divine despair. Through Christ the poor man is offered freedom now to rebel against that which makes him other than human. When black people begin to hear Jesus’ message as contemporary or with their life situation, they will quickly realize that Christianity is a religion of protest against the suffering and afflicting of man."

In a recent address on the life of the church in the world, one warns his hearers that the church must always face the danger of separating the gospel of Jesus Christ from the hopes, fears, sufferings, and failures of everyday life. When the church succeeds in this temptation it becomes sociologically irrelevant. The gospel, he warns us, is nothing unless it makes an impact on our life in the world, upon the values which govern us. The church must not exist by verbal definition and illogical doctrine, although these are important. Rather, it exists where the gospel of Jesus Christ, his word of liberation for those oppressed by sin in every guise, is given embodiment through its members in the world. White Christians who study the gospel of Jesus Christ, the black theology of scorning, a joke, a nervous laugh, a white racism. It seeks to apply the "freeing power of the gospel of Jesus Christ to black people who suffer the oppression of white racism."

(Continued on page 60)
Moore: So one trend may be the D.S. taking a more personal interest in you as a person and in your ministry.

Michael B. Reese: I don’t know if it is a trend or not but I do know that I felt totally accepted and supported, and to that extent, it was a trend that I was very grateful for.

M. Jantz: It’s just a trend that always happens with the pastor and the people there really becomes a close fellowship with that church, and you almost dread for that revival to come to an end. But you do have to pack up and leave.

M. Jantz: If you had just one thing to say to the church of the 80’s, what would it be?

C. Jantz: Let’s see, seek sanctification and then pattern your life after the Sermon on the Mount, the 5th chapter of Matthew, and the Sermon on the Mount, Matthew 6. I want to see those posts that give you an idea of what it means to live a life of faith.

M. Jantz: I think I would like to see some of the most either the holiness of the holiness come in, because that is where the jobs have been. We can try to make doctrine fail, but it doesn’t shake up our souls, what good have we done? I would like to see some of that come back. Dr. Williams hardly ever preached without underlining the ethical contents of holiness. Dr. Chapman the same. I would like to see us as Nazarens take it out of the textbooks, and put it in our lives.

M. Jantz: I want to say to the church, by being an evangelist, that there is no substitute for the preaching of the Word. I think that we will that turn preaching into another method that will be a lot of other people preaching. True preaching of the Bible from the Bible has no substitute. It is like marriage, or the Eucharist. Nothing replaces them. We must have the preaching, we need the preaching.

Moore: Lea’s talk about the invitation, I guess evangelists are no different. If you want a church to go to, what makes a good altar call? or what if you were the number one object that you must break down the barrier that many people have built up. upper-level groups, that should be open for all levels of needs. Many of our people carry heavy burdens. I think they feel that we are just going to come and pray about this, and not be counted as a seeker, I don’t believe in counting seekers, you’re Presbyterians. You have a code of ethics, you have polity rules, and you have many people simply come to pray, they may not want to share with me or their pastor, but they can come and cry and they can realize that they have just feeling that they have solved some of the problems. Maybe this could cut down some of the problems.

Jantz: I think the service of the church, I believe, is what should be open. I think that when you open the altar, people should know what they are doing. I think that the people should be seekers, not seekers. When you open the altar, I know that there is no person who comes to see if you got the answer. When they stop in at 10:30 and you know, they are going to talk to you and they are going to talk to you and you have to get $500.00 a year in order to get $50,000. Travel, meals, expenses. And that’s what I don’t think we need to know in ad- dition to what the financial arrangements are.

Jantz: I think there are other things, the art of specialization, the power of the church...

Moore: This is a very old question, but what about 

Jantz: I think the service of the church, if we were the number one object that... I’m not going to say much about this, and that the altar is going to be of... I don’t know how many living children in the home, in the Moore, we are doing better financially, but what... 80’ers, you have to go to 10:30 and you have to go home, and you have to get $500.00 a year in order to get $50,000. Travel, meals, expenses. And that’s what I don’t think we need to know in addition to what the financial arrangements are.

Jantz: I think there are other things, the art of specialization, the power of the church...
CONFRONTATION in Pastoral Ministry

by Glenn A. Chaffee

In pastoral calling, the minister faces many challenging issues which arise from his responsibility for keeping people in touch with factors related to Christian discipline and accountability for the conduct of their lives. Dealing with these issues often results in confrontation—times when the pastor will challenge attitudes, beliefs, and behaviors of the people. This may happen through preaching, counseling, or even administration. Sometimes it happens by design, sometimes without warning.

Facing one’s ministry on confrontation is as unwise as steering clear of confrontation altogether. Many issues must be dealt with directly.

The material that follows, certain factors will be considered that set a climate for confrontation that maximizes the probability of meaningful and productive results. These factors are motive, meaning, and method.

MOTIVE

In the work of the Kingdom, only one motive is justifiable—deep love and concern for the welfare of people. Jesus made it very clear that persons are more important than institutions, traditions. His ultimate goal in every confrontation was to improve the quality of life of those confronting.

Since performance pressures on pastors tend to be heavy, often they may creep in. When those pressures are external, money matters, membership and attendance goals, and the desire to be a successful counselor may become hidden motivators. The pastor may also get under pressure to himself, bad things that translate into bad feelings on the tangible factors that can be counted. Fear of failure may propel the pastor into confronting with individuals, the church board, or the entire congregation.

When the climate for confrontation is set by any other than love, the tone is harsh, intol-erable, and the result is confusion, inappropriate guilt, and defeat. When love prevails, the tone is compassionate, warm, inspiring, and compelling, and the result is an atmosphere in which an honest appraisal may take place, and tender souls may respond in dignity.

Prayer and honesty in searching oneself and discussing the issues with a trusted colleague will prove useful in clarifying motives.

MEANING

It is easy for the pastor to become myopic— to tacitly assume that everybody understands things in the same way he does and then for him to act accordingly. In fact, a pattern of behaviors, and a collection of words often mean very different things to different people.

By way of illustration, a young father once explained that he took his six-month-old child out of church and spanked it to see if that child learned to behave in church. It would be difficult to fault his motive, but what about the child? Why was he husky? Was he trying to disrupt the service? Were his intentions evil? Most unlikely. He was probably hungry, needed something, or just plain uncomfortable.

While the father thought he was teaching the child to behave in church, the child was actually learning that it was wrong to be hungry, or wrong to feel uncomfortable, or wrong to be frustrated under uncomfortable, or wrong to be frustrated under uncomfortable, or wrong to be frustrated under uncomfortable, or wrong to be frustrated under uncomfortable.

Sincerely, the pastor may believe he is pointing the way to spiritual growth and productive insight which he is being misunderstood and seen as judgmental, meddling, uncaring, rigid, and callous.

If one refrains to challenge the behavior, attitude, or beliefs of another, the context must be clearly understood so that the meaning to those confronted will be what was intended and expected.

METHOD

Probably every pastor at one time or another has fantasized himself in the position of Nathan confronting King David with the finger of judgment and the world. "Thou art the man!" Some have even tried it. But these are not the authoritative days of the Old Testament. In our culture we are all taught the value of thinking for ourselves and evaluating all of the information we receive. Few will tolerate ideas that do not, but most will consider care- fully when matters are identified as important for their well-being.

Here, Jesus is our Example. Peter had denied Him, but Jesus didn’t force the issue as an outside authority. He focused upon love and Peter’s relationship to Him, speaking the words in the intensity of the moment that forced Peter to come with him off and face the internal issues of loyalty, honesty, and obedience. Peter reconfirmed his commitment not out of guilt or fear, but be- cause he wanted to continue in relationship with Jesus—the most powerful motivation of all.

At this point, temptation arises to discuss confrontive techniques. But research has shown that technique is relatively unimportant in determin- ing outcomes. What really matters is the quality of the relationship between the confrontor and the confronted, and the manner in which the challenge is expressed. After many years of research, three factors identified by Carl Rogers and his associates seem to be of great importance in determining out- comes:

1. Congruence: The confrontor is what he ap- pears to be. His words match his effect. He has no hidden agenda, and he does not attempt to induce guilt or fear as a means of challenge. It is all on front and genuine.

2. Empathic understanding: This refers to the confrontor’s coming to know how the other person feels, achieving a deep sense of his reality at the moment. This is not to be equated to sympathy, which tends to be corroborating and demeaning. Empathy reinforces our essential brotherhood and promotes strong, enduring, and productive relationships.

3. Unconditional positive regard: Jesus empha- sized our need to have this kind of love for one another. It is the opposite of being judgmental. Manipulation cannot exist in its presence. It tends to release people from feeling bound, and create an atmosphere of trust in which one may examine himself and contemplate change.

Confrontive interaction is an intensely emotional experience, and not a mere intellectual exercise. The quality of that intensity and the outcomes that result from its resolution will depend on the technique that produced it, but upon the strength and meaning of the relationships that provide the context. Method has more to do with the building of relationships than with the means for precipitating confrontation. That always takes care of itself.

CONCLUSION

Confrontive interactions between the leader and the led are inevitable. A proper climate must be developed in order that the result will be positive in the terms of the building of relationships, personal growth for pastor and people, and the intensifying of the Spirit of Christ in every life.

The pastor must be very sensitive to his motives; only a deep concern for the welfare of people will suffice. He must be sensitive to the mood and understanding of the people in order to insure accurate transmission and reception of the message. The pastor must be committed to total candor and honesty, to knowing what the people are feeling, how they are experiencing life at the moment, and to an unconditional acceptance of all of them, even as Jesus is open to all men everywhere.

Finally, the pastor must never conduct himself to have come to know and understand “all truth.” Sometimes the tables are turned and the confrontor becomes the confronted. What such times, it is imperative that the pastor acknowledge it and respond honestly to his feelings. It is a great opportunity for him to lead by example. You can be sure that people will respond to words and spirit of one who has discovered the way. Apart from the effects of the people, when a pastor resolves to place in his personal experi- ence of confrontation, he too will grow and be better able to order his life effectively.
Good Communication
Is Person-centered

by Neil Hightower
President, Canadian Nazarene College

A layman visited a great city church in Ohio a few years ago. Following the service, he congratulated the preacher on the sermon. "But," said the manufacturer, "if you were one of my salesmen, I'd fire you. You got my attention by your appearance, voice, and manner. Your prayer, reading, and logical discourse aroused my interest. You warmed my heart with a desire for what you preached; and then you finished without asking me to do something about it."

"In business," he continued, "the important thing is to get the customer to sign on the dotted line."

Granted the preacher is more than a salesman, and the church is more than a business; but the principles of good communication are the same in any field. We must preach for a verdict in the minds of our hearers, else we will never accomplish much.

We may not always seek a verdict in an altar-call conclusion, but we will always insist in our discourse that people take a stand, individually and volitionally. In order to engage the will of the individual we must realize that our hearers are receiving us through a built-in "filter" in their minds. This filter is constructed from, their past experience, their present emotional and physical state, along with their ideals and goals. We must work our way through the filter.

We break through the filter at the level of the "felt need" of persons. This is reason enough for a pastor to visit periodically in the homes of his people—to discover the social and emotional tones of his people. He will be a more effective communicator of the Word if he does.

When we hear a speech or a sermon, we make not only conscious assumptions which everyone else makes, but some conscious assumptions which we can make, because of our personal experience.

The same is true when we read something. Any linguistic or literary act is quite complicated. This concept of "assumptions" came to me recently as I was reading an interview of William Hugh Kenner, professor of English at Johns Hopkins University. Kenner said: "I think people who talk about putting things in plain language should be aware that there is no plain language."

He went on to advise that technical or philosophical subjects will be more readily communicated if we use as many verbs as possible, without overpowering the nouns. (Ought not theological discourse and doctrinal preaching need this advice?)

William Kenner illustrates the weakness by quoting an engineering journal. "Rods, beams, and posts are mutually interdependent, with mutually critical relationships."

Kenner's revision is clearer: "Beams will hold up a roof, and posts will hold up beams. But posts clutter up your floor space. If you move the posts too far apart, forming vehicle of God's desire."

How we interpret meanings and people will determine whether or not we communicate effectively. Our use of simple, colorful action words will provide clarity. It will also signify that we care more for people than for profundity.

Good communication, like history, is more than putting a name between two dates. It is seeing the proclaimed Word as the transforming vehicle of God's grace. It is considering the worth and esteem of our hearers, and seeking to motivate them to act upon things that matter most."

According to Acts 6:1-6, 8-15, it is possible for both philosophers to coexist. Actually, both must be present for the working relationship to be most effective. Philip was a ministerial associate to the disciples. He had been ordained as a deacon to care for areas of ministry referred to as "serve tables." The purpose of his function was to give the "preachers" more time to preach. In this respect, he was more an extension of the disciple's ministry than a deacon in his own right. Though he was ordained as a deacon in the same as being ordained as a preacher, he also did the work of an evangelist. He taught the people of Samaria, Haste had he been ordained as a 'preacher' we would call his speaking 'preaching.' His teaching was so effective that Philip had no need of the "assistant" accorded giving attention to what was said by Philip (Acts 8:5). In this Philip was a minister in his own right doing the work of ministry.

In the first instance, Philip was the pastor's associate. In the second he was obviously an associate pastor. Jesus spoke of the difference as recorded in John 19:7-21. He identified the "ministry" as one who did only what the employer required. When times were not easy the wolves came to the "pastor's flock" and got greener pastures and left the congregation (sheep) to fend for themselves. Jesus identified the ministry of the pastor or associate pastor who stays through the difficult times and helps the sheep grow and enter the heavenly pastures of glory.

In our government the choice is up to both the senior pastor and the ministerial associate which philosophy or combination of philosophies, is most appropriate. There are times when the associate must be allowed to be a minister in his own right. But there are times when he must subject himself to the authority of the senior pastor. The distinction needs to be made. The senior pastor may give suggestions to the other, it is as if both are seated in thrones, facing each other, with no desks or other psychological barrier between them. Ideas flow freely and are analyzed for both positive and negative aspects. Conclusions are generally reached by consensus and thus are actively supported by both parties. The associate's relationship is determined by how well he carries out his responsibility. It is also determined by whether or not the senior pastor is free to carry out his responsibility without undue concern about the associate.
John Wesley's "Bible Christianity"

by R. Larry Shelton, Director, School of Religion, Seattle Pacific University

One must, therefore, approach the Bible prayerfully and in an attitude of obedient submission in order to have the supernatural sanctification and experience of God. While he speaks of "faith in the Scriptures" as the "sine qua non," his emphasis on "plain, old Bible Christianity" did not necessitate or require the literal adherence to "every single verse" or "every single word" in the Bible, as a rule. His belief in the inspiration of Scripture does not mean an absolute literalism, nor does it mean a "blind" or "mechanical" acceptance of every detail as being literally true. He held that Scripture is the Word of God, and that it is the supreme authority in all things, both great and small.

All Christian teaching is to be judged by its conformity to biblical teaching. He counsels:

"Receive nothing untried, nothing till it is weighed in the balance of the sanctuary: Believe nothing they say, unless it is clearly defined by passages of holy writ ... And, in particular, reject with the utmost abhorrence, whatever is described as the way of salvation, that is either different from, or short of, the way that is laid out in the foregoing discourse."

One of the reasons why the Puritans appealed to him so much was that they were "mighty in the Scriptures," and appeared to them for all truth. Furthermore, in his refusal to allow any thing for truth other than Scripture, he was in line with the Reformers.

His break with the Moravians was related to their tendency to allow experience to supersede the biblical criterion.

It must be noted, however, that Wesley's emphasis on "BibleChristianity" as the basis for truth does not contradict the use of reason and experience as criteria for truth. He did not see Scripture, reason, and experience as contradictory. Sound reason and reliable experience would certainly be in conformity to the teaching of Scripture, as long as the emphasis of "plain, old Bible Christianity" did not lead to a mechanistic or literalistic approach to the Bible. Wesley believed that the Spirit-filled and holy church should be "keeper of the home." This involves more than just doing housework. A home-keeper needs to shoulder the everyday worries and cares. With her husband on a flexible schedule, she may be tempted to use him as baby-sitter, chauffeur, or chef. Instead, instead of changing menial work to his life, she should take some away. She can fill the gas tank and learn to change a washer, freeing her man to his God-called work.

As part of this home-keeping, she may protect him from interruptions. Even Spirit-led servants don't write themselves. If she can handle the less-urgent matters, or offer them to someone else, she will be more precious than gold.

The keeper of the home must make the home a warm place. She makes the home a place where her family can relax and find contentment—a haven for husband and children.

The keeper of the home protects her children. Parasites can have ugly purposes. The wise shepherdess tries to shield her children from as much of the unpleasantness as possible.

Tongue control is mandatory. She should not gossip before her children—or anyone else. If a problem must be discussed, she can talk to her pastor-husband in the bedroom or study. If someone hurts her, only her husband should know. She is to remain silent (Eph. 5:13: "in quietness and confidence is thy strength.

Quietness and confidence should also be manifested in the home. Lashing back can only make things worse. She'll hurt her ministry, her family, and her reputation. If it falls to talk with quiet acceptance.

Since retaliation is not an option, what can she do? She can pray. Indeed, she must. And not only when his ministry falls under attack. If the pastor's wife's integrity falls under question, then she's not more than a housekeeper. Fervent altar prayer of Wednesday nights is fine, but may also be interceded in God's house, on her knees, over her sink.

The pastor's wife should be doctrinally sound. This is of utmost importance when she counsels at the altar. She can't help a seeker find entire, or even partial, rejection of herself. "I can't be like that," cries the prospective pastor's wife. But the qualities we have discussed are no more than those of any ideal Christian woman. They are available for all, and she doesn't have enough strength left to make a home for the pastor and to engage in prayer. God calls some persons wives to use their skills in secular jobs. This can be a ministry, or a tragedy. One pastor's wife taught special education in a local school. She learned the open-classroom concept, successfully applying it to Sunday School at her church. Another pastor's wife teaches nursing in a city hospital. The Christian students lobby to get her as freshman advisor. Soon, most of the freshman class made decisions for Christ. It's a rare woman who can hold both secular and pastoral work, but when God calls her, she shows remarkable fruit.
Perhaps nothing would be more appropriate than to make a few comments about "Music and the Worship of God." As a basis for our thinking, I read the scripture passage which is the starting point for more utilitarian theologians.

In the year of King Uzziah's death I saw the Lord seated on a throne, high and exalted, and the skirt of his robe filled the temple. Above him were 6 wings of 2 pairs each, with 6 wings: one pair covered his face and one pair his feet, and the rest spread out like Flight. They were calling ceaselessly to one another.

Holy, holy, holy is the Lord of Hosts:
the whole earth is full of his glory.
And as each one called, the threshold shook to its foundations, while the house was filled with smoke.

Then I heard the @ascartion: "Who is able to stand before the Lord?"

Man responds: "Who is able to stand before the Lord?"
God quickly replies to our confession: "Be for- giving and I will forgive..." .

While we are yet wandering at His grace, His voice continues: "I am able to forgive; it is possible that the transformation of a pair of unclean lips to a pure pair is the only thing he can be. "Here am I, Lord. Send me."

Thrice, is the dialogue which should take place in every worship service. But I fear that we frequently forget who is talking to whom. Some- times it appears that the minister and the choir are engaged in anthro- phon, or perhaps the congrega- tion and the preacher. When Kierkegaard speaks of worship as a drama, he insists that the congre- gation is the actors and that God is the audience. To his own point of view, "the people" are "promp- ters"—those offstage individuals who remind us when to say or do anything.

When the minister preaches, he brings us word from heaven that reminds us what our response should be in the dialogue. When he prays, he does so vibraciously on our behalf—speak- ing to God for us—and at the same time encouraging us to whisper our own prayer.

The choir's anthem is not planned for our plea- sure alone. The singers express praise of God for themselves and for us too. Hopefully, if what our hearts only seems to have gone dry, they will prime the pump, and our personal adoration will flow God's way.

Furthermore, the most significant music in wor- ship is that which is written even of our favorite gospel soloist, but that which we sing for ourselves. For when we join in the congregational hymns, we are, in Calvin's words, "the church's first choir." It is then that the human-divine dialogue can be most direct and powerful.

Incarnation
When we suggest that "worship is incarnation," we are trying to say that worship is not alone some- thing we do. A worshipper is something that we be- come, with our whole being. The British Baptist, Donald Hustad, says: "Both as revelation and response, worship should involve the whole personality of man, the body and soul, the mind and heart, movement and action as well as listening and understanding."

As I look back on my early spiritual pilgrimage, I am amazed at the new words and the idea that true worship is largely cerebral and propositional. Today's young people have reminded us that we got over the shock of "choirography" in church—that the body is not intermediately separate. It is the fact that this Platonic hierarchy has crept into our evangelical thinking. Some of us should have remembered our heritage of the craft meeting, for that was a great significance in kneading at the wooden altar, in living a life, in moving and even in the occas- ional holy "dance before the Lord," always es- tatic and, I believe, usually reverent.

The admonition to "present our bodies as living sacrifices" certainly includes the use of the lungs, the tongue, and the voice. If the song is a hymn, in music church is for singing: the truth is that "singing is for believers.

The relevant question is not, "Do you have a hymn book spread before you?"

There is a close relationship between today's emphasis on man's corpous, his body, and his psycho, his emotional self. It is here that we mu- sicologists make our greatest contribution to worship. For music has been called the "language of the emotions." It communicates transcends that of words alone, for it helps to reveal the numinous, the transcendental. It aids us in our attempts to express the inexpressible.

In my younger days, I was sometimes irked by the well-wisher who wanted to thank me for the singing of the Moody Chorale, saying, "The music was a bless- ing." Ironic, but the word was fitting and the con- ciliation by asking "What did God say to you?"

"What did you say to God?" The great Marian Anderson was once asked to delineate in words the meaning of a song. Her reply was: "If I could have said it in words, I would not have sung it!" For too long we have downgraded the importance of emo- tion, even ecstasy in worship. As the apostle Paul said, "I will pray... I will sing with the spirit," and that praying and singing is, at least occasionally, more emotional than man can explain. As an old m斗ier once said, "Some things are better felt than told!"

At the same time, we must not belittle the second half of Paul's comment on his personal liturgical practice, "I will pray... sing with the spirit, and... with the understanding also." Hymns, anthems and solos have words, as well as melody, rhythm, and harmony, and it is proper for the individual worshiper to judge the theology of the "youth musical" as well as that of our professional choirs and speakers. It is speaking to you through the words and ideas of the hymnal as well as those of the Sunday School quarterly.

Yes, worship should involve and transform the mind, as well as the body, but what we may then be to church musicians often underestimate the potential of the tool within our control. For when words and music are allowed to be coupled with emotion, it is then that we may expect the holy spirit to speak through an action of the human will.

This then is the ultimate in the process of in- carnation in worship. This is worship that springs from our innermost being. This is "singing and making melody in your heart to the Lord." Worship is fin cuply submission. It is best expressed on the benched knee, with wavy fingers spreading among the words as spoken by Amos in chapter 5, verses 21 to 23 (NEB).
I hate. I spurn your pilgrim-feasts; I will not dance on the heads of your prophets. When you present your sacrifices and offerings I will not accept them, nor look on the offerings of your shared-offerings. Spare me the sound of your songs. I cannot endure the music of your lutes.

Some of us may guess that Amos is speaking as a music critic and that he was condemning the ancient prototype of the southern quarter's "all-night singing." In fact, the chances are, this was the well-rehearsed traditional song of the liturgical priests, every one a trained, trained and dedicated professional. Culturally, the music was probably related to the best contact performance of the First Methodist Church. The problem was not musical, but spiritual. The voices were singing—gloriously, indeed—but the hearts of the singers were mute and cold. We need only add the next sentence: "Amos's challenge.

Spare me the sound of your songs, I cannot endure the music of your lutes. But let justice roll down like waters, and righteousness like an ever-flowing stream (vv. 23-24).

Offering

For our last image of worship, we reach back to the oldest biblical concept, one which is missed by many modern churchgoers, every day by-called evangelicals. For too many people, worship is simply "getting a blessing." Fundamentally, worship is an offering-paying, more than getting.

The Old Testament is replete with references to music in worship as a "sacrifice." Psalm 27:6 reads: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Therefore will I offer in his bosom sacrifice of joy: I will sing, yea, I will sing praises unto the Lord. I will magnify him for he is my health. I will feel secure, clear assurance that I sacrifice of worship is appropriate in our day of the new covenant: "Through Jesus, then, let us continually offer up a sacrifice of praise to God the throne of grace; let us approach God with confidence, and music seems superficially to bring us into the very presence of our Lord" (Hebrews 4:16). The same exhortations to "Be holy! Be sober! Be humbly! Be holy! Be sober! Be humbly!" The same exhortations to "Be holy! Be sober! Be humbly! Be holy! Be sober! Be humbly!"

The best advice for the preacher is to be authentic. If a younger minister has chosen the wrong "priority" as a model, he will not have any influence. Sklavos observes artfully. More than that, this kind of imitator runs the risk of reproducing not just the style, but also the weaknesses, of the man chosen as a model.

The good and growing preacher will cast a shadow of empathy. Of course a preacher should be very familiar with his text and his theme. But more is required. He should strive to develop rapport with his listeners. Some will be missed, of course. In a typical church there is too much variety to expect a net of compassion to encircle every person in the congregation. But most of them will have their moments. "He is reading my mind!" "He has thought about my problem!" he knows I have found that passage of Scripture hard to understand! When that kind of image is being created, the preaching is what it should be.

-Something else belongs to this kind of preaching. Let's call it clarity. 'Do listeners esteem your preacher as a clear thinker and a lucid speaker? Or do they regard him as a preacher who thinks loosely and speak obscurely?'

-Once men and women's moments and for worthy reason, technical theological jargon should be forgotten. If that language is necessary to make a point, then let simple words do the job done. A pastor should work at clarity. And for that reason.

One pastor chose to lead the life of a rhetorical recluse. His church members said of him: "he is invisible all week and incomprehensible on Sunday!" For shame!

All of us preachers are image-makers occupying our time with making stock of what we are projecting is a healthy exercise.
Churche Plan Book
Our children's Church Plan Book is a three-ring notebook that has dividers for each month of the year. This plan book is left on the pulpit in the children's church area at all times. A schedule of the service is kept for the day of each week, the service usually helps us to know what songs were votes and that children who come involved on a particular Sunday can follow along in the upper right corner. The evening is recorded in the upper lefthand corner.

Martha Kildermade
Roxana, Illinois

Receiving Members
Candidates, accompanied by sponsors (board member or God's time in salvation or membership), come forward during appropriate song to seek admission by church secretary. Reading of Manifest Page 20; Welcome, page 31; Pledge of Allegiance.

Ritual: Minister: It is our joy and privilege to greet you this time to welcome and receive -- those earnestly desire to acknowledge Christ as their Saviour and Lord, and to enter into the fellowship of his Church. Although witness and assurance has been given, you need not be a church member to gain the benefit and the leading of God in your lives. We welcome you as members of this Church and seek to foster the nature of the Church with its privileges and obligations.

I then give a one-minute biblically based devotional:

"This is Prayere, a ministry of the First Church of the Nazarene in Melissa, Texas, a church that prays. If you want a member to call back after regular office hours or dial (optional phone number).

(20 seconds pause for caller's message)

"Your time is over. Thank you for calling Prayere."
THE MINISTRY OF SETTING PEOPLE FREE: PHILEMON

To discover a special restaurant, an exotic cove along the seashore, or a captivating book is to be "surprised by joy." Such was the feeling I experienced recently when Paul's shortest and humblest letter opened its treasures to me. Tucked between the weighty Pastorals and the lofty First Corinthians is to be found... (Continued on page 57)
SERMON OUTLINES

QUARRELING—IS IT A SIN?
Text: Col 3:12-15
Introduction: Manual, Church of the Nazarene. "Avoid any kind of evil... quarrelling, spreading surmoses injurious to the good name of others."
This is a part of "Living Out" of the sanctified life.
I. What is Quarrelling?
A. To contrast.
B. To lament.
C. To magnify anger or deep resentment.
D. To find fault.
E. At the base of quarrel is usually selfishness.
F. A quarrel can be an Action or an Attitude.
II. Clothes yourself with:
A. Compassion.
B. Kindness.
C. Humility.
D. Gentleness.
E. Patience.
F. Bear with each other.
G. Forgive whatever grievances you have against another.
H. Forgive even the Lord forgive completely, forgetting.
III. Put on love:
A. This thing brings together.
B. This is the bond of completeness.
C. Peace of Christ rule in your hearts.
D. Be fruitful.
E. Let the Word dwell in you.
F. You must teach with wisdom.
G. Sing with psalms, hymns, spiritual songs.
H. Live with gratitude in your hearts to God.
I. Whatever you do or word or deed—do in the name of the Lord.
J. Giving thanks to God the Father.
Conclusion: "Do unto others as you would have them do unto you."
"We Are One in the Bond of Love."—Jim Cummins

ENTIRE SANCTIFICATION
Text: 1 Thess 5:16-23
Introduction: Practically all religious people believe in some form or theory of sanctification. There are six of the six in the preceding page will "experience" simultaneously.
Those who hold to this theory are often heard to say, "I got it when I was converted."
1. Sanctification is attained by growth in grace.
2. Sanctification takes place at the time of our conversion (1 Cor. 6:11).
3. Sanctification takes place after death in purgation.
4. Sanctification is imputed.
5. Sanctification is an experience subsequent to regeneration, and conditional upon entire consecration and faith, and is the privilege of every believer.
6. In Christ we have three fundamental facts about eternal sanctification. These facts that should always be emphasized in our preaching.
I. Entire Sanctification Is a Second Work of Grace
We do not need to go outside the letters of Paul to the Thessalonians Christians to discover this fact.
A. The church was in God the Father and the Lord Jesus Christ (1 Thess. 1:1).
B. The church manifested works of faith (1 Thess. 1:3).
C. The members of the church followed the Lord, and they had rest and joy. (1 Thess. 1:6)
D. The membership had received the Word of God. (1 Thess. 2:12)
E. The people loved each other. (1 Thess. 4:8-10)
F. The members of the church were no longer in darkness. (1 Thess. 5:4)
A. Now Paul prayed most earnestly and sincerely for the people to be sanctified wholly, if they were already in possession of the experience of the prayer of the apostle was mockery.
II. Entire Sanctification Is a Divine Work
The apostle Paul prayed, "And the very God of peace sanctify you entirely" (v. 23).
A. God is the Originating Cause of our sanctification (Judg. 1:11).
B. Holiness with the people cannot be before the morning stars sang together (Eph. 5:5).
C. Jesus is the Meritorious Cause of our sanctification. (Heb. 12:12; Eph. 5:29-27).
D. The Holy Spirit is the Efficient Cause of our sanctification. (Rom. 15:16; 2 Thess. 2:13).
E. Faith is the Instrumental Cause of our sanctification. (John 15:7).
F. Faith is the Conditional Cause of our sanctification. (Acts 15:16).
III. Entire Sanctification Is a Complete Work of Grace
The apostle says, "I pray God your whole spirit and soul and body be preserved blameless at the coming of the Lord Jesus Christ" (v. 23).
There are three results mentioned, in this passage. All of our activities, whether they be spiritual or natural, are performed in these three realms.
A. There is then the sanctified spirit.
1. This means a sanctified conscience (Heb. 10:22).
2. It also means a sanctified will.
3. There are two departments in the will.
   a. The power of choice.
   b. The power of determination.
B. There are three sanctified motives.
1. Our motives may be pure, but our methods may be faulty.
3. A sanctified soul will manifest the quality of the Spirit of Jesus (Romans 9:5).
4. A sanctified soul is the seal of our affections and understanding. This is the realm of imaginations, emotions, and tastes. Hence, a sanctified soul means:
   a. Sanctified affections.
   b. Sanctified thoughts.
   c. Sanctified tastes.

BLACK THEOLOGY
(Continued from page 45)
we can work for the full human dignity of every person, regardless of color. Black theology should be the concern of white Christians too.

Endnotes
2. Ibid., p. 1.
3. Ibid., p. 2.
7. Ibid., p. 9.
8. Ibid., p. 10. The text of this sermon was first delivered by Walter J. Mann, Jr., to the Illinois Conference of the Church of the Nazarene, Chicago, May 9, 1971.
10. Ibid., p. 23.
11. Ibid., p. 32.
12. Ibid., p. 33.
13. Cone, Black Theology, p. 35-37.

SETTING PEOPLE FREE
(Continued from page 57)
2) The Bible. People are predominantly interested in what the Bible has to say. The Scriptures offer more than a touchstone for a topical sermon; they are infinitely resourceful in terms of providing the Lord's people with "food for the message itself. Expository preaching, moving systematically through large portions of the Bible, continues to be one of the best strategies for maintaining and building interest.
Good expository preaching is always more than a running commentary. It must relate the truth of the Bible to the lives of the people. When Scottish preacher put it: "My preaching begins in Jerusalem and ends in Aberdeen, or it begins in Aberdeen and ends in Jerusalem." Meeting the needs of the people more effectively can be achieved through series expository study, especially by other methods.
3) Stories. There is one aspect of childhood which we never outgrow: that is, our interest in stories. People utilized the method of parable and teaching to full advantage. And so will we, if we are wise.
4) Current Events. There is a reason why the nightly news program on television consistently outrivals all others: that is because people are very interested in what is going on in the world about them. Commenting on national and international situations directly related to the world in which the Testament prophets proclaimed the Word of the Lord can do that.
5) Humor. Maintaining interest throughout a sermon is not only a matter of content, but also of style. Too much of the same produces weariness of mind and heart. There is nothing like a touch of humor to lighten and liven a good message. It offers an emotional release and a mental break which enables the listener to return refreshed and attentive to the sermon with renewed interest.
6) Sharing. People are always interested in what is going on in their preacher's life—people that they don't overlap it. Paul said, "Most gladly, therefore, I will rather boast of anything than that any power of the Lord's Christ may dwell in me" (2 Cor. 12:9). It is helpful for people to know that their pastor is human too. And then they can relate when he moves from the confession of weakness to rejoicing in Christ's power.

W. B. Walker
Bethany, Okla.
The most troubling aspect of the entire Exodus narrative is the plague sequence (7.8–11.10) with its startling assertions that Yahweh the God of Israel caused one horrific disaster after another—just because Pharaoh demanded the Israelites for worship. This act of Yahweh to him was a heart of Pharaoh so that he could no longer withstand his requests. It ultimately exacted an enormous toll of human life. In this article, I shall attempt to answer some basic questions raised for the Christian minister by the story of the plagues.

In terms of the structure of the plague sequence, 5:2 must be identified, as a key introductory verse, even though it is separated from the plague section per se. In 5:2, the response of the Pharaoh to the first appearance of Moses and Aaron before him with their request that the people’s cries cease—earlier in the text, Pharaoh says, ‘Let me alone, for the Hebrews are too numerous to be subject to you!’ (Exod 5:2). So Yahweh is essentially saying, ‘we need to ask, Who was Pharaoh?’ And the answer to this question is given by the very first of the forces of nature. This enabled Pharaoh to become a focus for the world of nature and live within the boundaries that set up in a seemingly arbitrary fashion. But clearly the plagues of gnats, flies, animal pestilence, boils, hail, and locusts demonstrate the Lordship of Yahweh over everything belonging to the world of nature. Pharaoh, and so the question is often raised as to how God could harden the heart of a free moral agent in such a way as to prevent him from any possibility of obeying God and coming to the truth. We need to ask, Who was Pharaoh?”

In the first place, the Pharaoh was believed to be a god, not a human being. And the issue at stake in the narrative is not how God could harden a man’s heart but rather if Yahweh was powerful enough to control and manipulate the Pharaoh for the purpose of freeing his people. In dramatic terms, the story is presented as a struggle between two gods (Yahweh and Pharaoh) for us to ask questions on the basis of our own understanding that the Pharaoh was not really a god is quite beside the point.

In a war between two gods, there are no rules. Pharaoh was being presented to the world and to the helpless Israelites as a fact. In this kind of claim had to be met and countered in terms that could not be misunderstood. Yahweh’s willingness to become involved so intensely with his people and his ability to control the Pharaoh are some of the crucial descriptions which emerge from the narrative.

A related issue pertains to the structure of the plagues as they unfold in the heightening tension of the narrative. Four main cycles are apparent. The first of these (plagues one and two) portray the “magic” of Aaron and his brother—wonders to Pharaoh. The second cycle (plagues three through eight) demonstrates the power of Yahweh over the forces of nature. In ancient Egyptian theology, many kinds of animals were considered sacred and virtually divine.

There are many eerie and supernatural elements about the world of nature that are difficult to explain: the Egyptians gave a theological explanation for the many forces of nature. This enabled Pharaoh to become a focus of the world of nature and live within the boundaries that set up in a seemingly arbitrary fashion. But clearly the plagues of gnats, flies, animal pestilence, boils, hail, and locusts demonstrate the Lordship of Yahweh over everything belonging to the world of nature.

Plague nine (darkness) represents a third cycle in the plague sequence, this time an attempt to demonstrate the power of Yahweh over the sun. In Egyptian theology, the most well-known sun god was worshipped daily was the god Ra, the sun-god! The ancient priests of Egypt taught that Ra had been the first Pharaoh of Egypt; every Pharaoh was a son of the sun.

Thus for Yahweh to control the life-giving rays of the divine Ra (the sun) is clear testimony to his power over forces not only on Earth, but also in the heavens. To bring darkness to Egypt (the land of the Pharaoh) is as awesome a display of power as any Egyptian could imagine.

Cycle four is plague, the death of the firstborn. Two things happen to Pharaoh in this cycle: Yahweh to possession of Israel was expressed in terms of a father-son relationship. In 4:22-23, the message sent from Yahweh to Pharaoh is to Pharaoh, ‘Your son will die... if you refuse to let God’s people go, I will strike your firstborn son.” (continued on page 62)
How Churches Grow in an Urban World
By Francis M. Dubose (Brod-
man Press, 1961, pp. 160, $2.50)
Building a great church is dif-
ferent in this day of the small
town. I have had experience in both places, and Frances Dub-
ose helped me to see that cities
don’t fare so bad—in fact there are some advantages to building a church in the big city rather than the small town or rural setting.
Quoting Dr. Dubose on Paul’s plan: “his pattern of ministry was to enter a city, preach and min-
ister, gather converts, form a church with its own indigenous leaders, and move on.”
On the openness of urban peo-
ples: “the church’s teaching areas are much more bound to their tradi-
tional religion and custom—... upon moving to urban centers, people are much more open to new ideas—... secular culture therefore does not rule out, nor does it become the social context in which true evan-
gelism can flourish, if we will seek to meet them in the churches of tradition, religious or otherwise.”
On healthy church growth: “There should be influential growth as well as organizational growth, spiritual growth, numerical growth, multiplication growth, as well as numerical growth.”
The discussion on the 12 types of urban churches is very inter-
esting: the cathedral, downtown, “the local church,” the people’s church, the uni-
versity church, the migrant church, the small neighborhood church, the storefront church, the black church, the ethnic church, and the suburban church.

Dr. Dubose takes the opposite side in the debate with Dr. Peter Wagner concerning the “Ho-
mo-Christian Principal.” He pre-
sents strong arguments from scripture, reason, and logic to prove his point. Both views need to be heard.

How Churches Grow in an Urban
World should be read by pas-
tors in our cities but not with the thought to “get 10 new ways to see my church grow.” It won’t give you a new promotional idea but it will give you a new appre-
ciation of the complex makeup of urban centers and some fresh thought on how to reach urban
people for Christ and the King-
dom.
—Jim Dieti
God’s Healing Community
By Frank B. Stanger (Abingdon, 1961, pp. 136 and back, $4.95).
Frank Stanger has done an excel-
- lent work in presenting the theme of healing. Stanger, him-
self, has been healed. At a very young age, his life and health are his
istry, healing became a “front and center” subject when changed his life and ministry.

God’s Healing Community is good reading. It is not heavy but is exciting. Stanger’s book is filled with usable illustrations and excel-
sent quotes from well-known
l
dividuals such as E. Stanley
Jones, Albert Day, Henry Drum-
mond, Leslie Weatherhead, and Paul Tournier. His bibliography
is very extensive.
Stanger is one of the rarest men today. He openly contrasts all the objec-
tions, sermon titles that go to atten-
tion, or catchy outlines, the book is for you.
Dr. Vines is a Southern Baptist
and his sermons are consistent with his theological understand-
ings: eternal security, imputed righteousness, naturalism, etc. His book is good.
Lear Leans Again

Norman Lear and others of his ilk are howling like wounded beagles. Lear is one of the 300 or so people who control television. The corps of 300 has used the public airways to promote all sorts of liberal causes, especially the "political正确ness" era. The prime time "heroes" almost without exception are pictured again and again in token suits and ties or dresses. These purveyors of amoralism can stand the "new right." Norman Lear in particular has become as narrow-minded as Archie Bunker and wants to drive the "moral majority" into the sea. Why? Because they are trying to influence people. He is organizing a coalition of various vigilantes, including a cadre of liberal Christians, in order to launch a mission against the rightists. Poor Norman, the pot is screaming that the kettle is black. Just can't tolerate any viewpoint but his own.

Identity with That Sinner

Ever since the Church of Thomas as a Christ could best help an alcoholic friend by getting drunk with him we have been on an "identity with" binge. Sometimes this turns into a "cheap grace" substitute for faith. Perhaps it is time to hear Bar T. H. Huey's thoughts on this theme. "You do not save a drowning person by identifying with him. You save him by becoming involved with him where he is. You do not break around in the water to assure him that you are not a better swimmer than he is. Nor do you go in a couple of times to give him confidence that you understand his problem and that you accept him. In fact, because you understand his situation so thoroughly, your thought is to get him out of the water. The only way you can help him is through identification!"

Take a Message to Mary

At age 72, Dr. James Reardon was on a preaching tour—even though the Conference had retired him. He wrote a letter to his wife, Mary, in which he said, "I shall pocket and sell up all my crusades of complaint; join myself even to the terror hope, at the front of the storming party, and mount the barricade for the God of armies in the defence of his people!"

About four months later he was buried in London. That's what it took to get him to cancel his preaching state.

She Loves Me Not

"When the church's motors begin to sputter, don't blame theology. We can't fix our churches honor the Bible as the source of the power. And don't blame the system of government: Most of our churches have at least one wrong president. Blame the people. The major reason for discession and controversy in the Body of Christ is simply that we don't love one another."—Sherwood Wirt

Dream On

I dreamed I was walking along the beach with the Lord and across the sky flashed scenes from my life. For each scene I noticed two footprints in the sand; the other to the other to the Lord. When the last scene of my life flashed before me I looked back at the footprint in the sand. I noticed that many times along the path of my life there was only one set of footprints. I also noticed that it happened at the very poorest and saddest times in my life. I questioned the Lord about it. "Lord, You said that once I decided to follow You, You would walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don't understand why in the times that I needed you most, You would leave." The Lord replied, "My precious child, I would never leave you during your times of trial and suffering. When you see only one set of footprints, it was then that I carried you."—Unknown

Short Takes

"The source of all wars, the source of all evil, lies in us. No outside protection will be sufficient if the world is covering at the bottom of our hearts is well hardened to truth."—Pierre Loti

"God never gives vision to the cowards, and for the all-sufficient reason that they could not use it. Courage makes the soul receptive."—J. H. Saward

"All missionaries and others who study to use fine expressions in their prayers, rather complimenting than praying to God, never high among the hypocrites."—Adam Clarke

"Do you know the difference between an individual responsibility and a corporative responsibility? No individual has the right to impose his personal conviction upon a corporate body. If you can't make that distinction, you can't lead."—Melton M. C. Cohles

"If we preach Jesus Christ the Saviour, in the majority of His goodness and His pity, He assures a listening world. What else do a preacher want?"—Wilfrid Bloch

"Unions of the spirit is the inspiration of the minister's life, he will not have much appreciation for the value of people."—Dr. Shelby correl.

"Life's not a paragraph and death I think is no parenthesis."—E. E. Cummings

"When the freedom they wished for was the freedom from responsibility, then Athers ceased to be and was never free again."—Edith Hamilton

"The trouble with many of us is that we would rather be ruined by praise than saved by criticism. The reason for this is that we put the wrong emphasis on the things of the world. Unfortunately the emphasis is on the wrong things. Let the Lord correct this."

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