An analysis of the theological, experiential, and experiential aspects of the Wesleyan doctrine of entire sanctification. Also compares the teachings of this movement with that of the Roman Catholic Church. The book is a valuable resource for those interested in the history and theology of the Wesleyan tradition.

The distinctive doctrine of entire sanctification is examined through the writings of key figures in the Wesleyan tradition, such as Jonathan Edwards, John Wesley, and Charles Finney. The book also includes an examination of the role of entire sanctification in the history of the Wesleyan tradition.

The book is 200 pages and is available at a price of $9.95.
To know God without knowing our wretchedness makes for pride.

—Blaise Pascal

BY WESLEY TRACY

ADVICE IS CHEAP
—AND VALUABLE

You don't have to backslide to make it through a building program—but is sure helps! That's the advice I received from a seasoned minister when I was launching my first building program.

I got some advice that is worth about as much as an expired Maxwell House coupon—don't you? Most ministers get more advice than they can use or even stand. I've been advised on how to preach, how to dress, how to cut my hair, and to get off the premises. I've been told where to see, what to read, when to speak, and where to go. I've been advised to get on the ball, get on the stick, to speak up, and to shut up.

Advice comes from all directions. Upon arriving at the parsonage of a church I had just accepted, I was met by the chairman of the board. Standing by the U-Haul truck before I even got to the door of the house, he advised me in no uncertain terms that he personally would kick a certain portion of my anatomy if I didn't take care of the money at his house. He further advised me that all preachers were "cheaters," and later in my first board meeting there he made a motion not to pay any budgets that year. One day he came to me and said he had the offer of a job 400 miles away, and would I pray about his decision. You can guess the advice I gave him—and I did pray about it for 10 seconds. My prayer was, "Thank You, Lord."

Once, after the best Christmas sermon I had ever preached, another man told me: "I want you to know that not one word that came out of your mouth was worth listening to." He got saved a little later and now he's a pastor and he has dug up Christmas sermons that are burned at.

Another time an "advisor" caught me just as I was about to leave for vacation. "I don't see why the pastor has to take a vacation—why don't you?" "Well," I said, "you don't want me to be like him, do you?" I had heard Jack Lee say that, so I borrowed it without even using quotation marks.

Once a third of my voting congregation gave me some serious advice. My renewal vote was exactly two-thirds yes, one-third no. One man threw down vote and God sent me to another church. The announcement of the vote by the tellers was almost more than one of them could stand. She dropped out loud, "I had 18 people promise me they would come and vote no, but 5 of them changed over." It turned out all right. I stayed at that church another five years on unanimous votes.

Sometimes advice comes through the mail. One unsigned letter contained only this information:

Tracy: You are either:
A. totally incompetent or
B. a Communist.

Dr. A. F. Harper, my boss then, helped me a lot when I showed it to him. "I know you aren't a Communist," he said and walked away.

It's obvious all the bad advice available doesn't come from misguided troublemakers with room temperature IQs. Some of it comes through uncut assumptions. One of these maxim's should be mounted in the Hall of Fame of Bad Advice. This time-worn notion that the pastor should treat all parishioners the same. Usually time is interpreted to mean keep everybody at arm's length, don't make close friends with anyone, then no one can call you "pariah." In my judgement this advice is just plain dumb. Let's say you have one man in your church who mortgaged his house and didn't tire to help the church make it through the recession and lived and served with equal intensity in other churches of the same congregation. On the fringe of the same congregation you have a bitter guy who throws rocks at the church, is morally upset, beats his wife, sneers at the idea of time, and professes everything in the book—a red blue ribbon, hypocrisy. How can you treat these two men the same?

Of course you will treat all your people with love and send its "sunshine" on the "just and the unjust." You would earn a blue ribbon yourself if you just put around with the people who can buy you thick steaks and fancy club memberships. But such abuses aside, I like what Billy Graham said and what Jesus did. Graham said something to the effect that if he were a pastor he would spend all of the weeks in the church who had the best potential to help the church meet its mission and live as close to them as he could.

Jesus did a similar thing. Sure. He loved everybody in Judea and Galilee where he ministered. He even forgave His murderers. But he chose 12 men and gave himself to building them. He spent more time with them than others. He opened His heart to them, shared His hurts and dreams with them—and the rest is history. Do you suppose Jesus worried about people saying He was close to the Twelve? Than there is the myth that we should leave the leading (continued on page 19)
OOPS!

Our Theological Slip Is Showing

About a month ago while cleaning out the top drawer of my desk, I discovered a little booklet entitled We Want You to Know About Our Church, or something like that. I don't know how it got there. Written by a pastor to distribute to his new converts, it contained sections about the denominations' history, doctrines, government, worship, etc. Posing from my cleaning chore long enough to give the doctrinal section a quick scanning, my eyes fell on a neat diagram.

Anyway, this diagram caught my attention. It was about SIN, particularly the twofold nature of sin. It went like this:

SIN

Sinful Acts (willful transgressions for which we are responsible)

The booklet went on to explain that our sinful acts (which are the outward manifestations of our sinful nature) are forgiven in the new birth and the sinful nature itself is cleansed in entirety from that point on. OK. But the problem lies in the claim, on the right side of the diagram, that "we are not responsible" for our sinful nature. I know that's the explanation, but that doesn't square with my understanding.

You see, if our sinful acts are manifestations of our sinful nature, and we are not responsible for this sinful nature, then we are not even responsible for our sinful acts either! Wow! Sounds like mankind is not sinful after all.

What is wrong here? Just that a zealous pastor in his eagerness to make theology simple for his people, ends up making it false. He had forgotten that the historic Christian tradition has steadfastly rejected all views which eliminate human responsibility from sin (in any of its aspects) and thereby excuse us in our sinning.

Even the Augustinian "realistic" view that each of us is personally a co-sinner with Adam and therefore guilty for his transgression because we were all in Adam's line when he ate the fruit, strange as this may sound to modern ears, was an honest response to the need to let "off the hook" and a recognition that there is no aspect of sin which lies outside the boundaries of our freedom and responsibility. The same goes for the "representative" or "federal" theories in which Adam's guilt is "imputed" to his offspring. Advocates of this new view are saying that in some way guilt attaches to our sinful nature.

To be sure, the so-called "general" theory of sin's transmission does come awfully close to excusing us from responsibility for our sin. But that theory has little currency today among mainline Protestants (mainly because the doctrine is not true to the nature and purpose of sin itself). What is the moral and religious fact? That in regard to our sinful nature, we say "we are not responsible" (just like that, with no qualifications) we create more problems than we solve. If I am not in any way responsible for my sinful nature, then either God is responsible for it, or Satan is, or Adam is, or something else is. And if my sinful acts are but the manifestations of my sinful nature for which I am not responsible, then I am not the sinner, but God is, or Satan is, or Adam is, or that "something else" is. In any case, I must get off the hook.

Now that, I don't accept. I do not accept the idea that everything evil is God's, or Satan's, or Adam's. I do not accept the idea that I am not responsible for my sin, then either God, Satan, or Adam is responsible. I do not accept the idea that I am the sinner, but God, Satan, or Adam is the sinner. And I do not accept the idea that I do not have the ability of free will.

Oh, and all the other things that make the diagram incorrect as well.

What a mess this is. The idea that we are not responsible at all for our sin makes the doctrine of sin meaningless, and it makes the doctrine of justification meaningless. For man is not justified if he is not responsible for his sin.

I'm trying to come up with a simple yet accurate explanation of sin that I can use to the glory of God and the benefit of my people. Any suggestions? Any help would be appreciated.
Guidance from our readers is important to The Preacher's Magazine. Here are some excerpts from our mailbag.

"The March/April/May issue is simply wonderful! The articles are scholarly and practical...and that's no small attainment."
—Donald Charles Lacey

"Just a note to let you know how much I appreciated your editorial in the recent issue of the Preacher's Magazine. It strikes a ready response to some of us who have seen a few writers pass across our horizon. Thanks again and may God be with you."
—William Griffin

"I want to express first of all my own personal appreciation for the Preacher's Magazine. I have been a minister in the church for 28 years. I have in my library almost all of the PMs for the last 19 years, along with some scattered editions of earlier years. I feel that today's magazine is really meeting the needs of the minister in a real and vital way. I have found the issues of recent years very inspirational, and encouraging to my own ministry and in my pastor-to-parish relationships. Thanks for the work!"
—Jim Cargill

"I very much like the thematic program and the depth of the articles. Keep up the good work. You are in our prayers."
—Arlee Whitworth

"I have found all a minister in the church for subject—"
—David W. Heidorn

"I just finished reading your editorial on the decline of the Sunday School in the current Preacher's Magazine and wanted to comment..."
—Clair Budd

"Your recent article in the Preacher's Magazine concerning the Sunday School is one of the most incisive I've ever read any where by anybody."
—Don Hughes

"A recent article in the Preacher's Magazine entitled; 'The Minister's Marriage,' by Louis Mearns, was very on target. I have never seen such problems of the minister and his wife spelled out more accurately. My only dis-

—Raymond E. Row

"I too am a firm believer in the Advent Season, a season of prepa-

—Paul Marki

"The March/April/May issue of The Preacher's Magazine was great with your main emphasis on the study of Micah. Is there any possibility that you will do this with every major book of the Bible? It would be a great undertaking, and perhaps all these articles could be reprinted in a hard-

—Carroll D. Morris

"I was in San Francisco when I saw a copy of the Preacher's Magazine. It was being demonstrated to a group of 50 college students there for our first annual Urban Institute. Paul Moore had it and used it as a display to indi-

—Robert Key

"Greetings in the ever-blessed name of our Lord and Savior, Jesus Christ. "I appreciate the job you are doing as the editor of the Preach-

—James Walker

"Thank you for your article, 'The Future: What She Isn't Used to Be.' In the current issue of the Preacher's Magazine.

—Paul Marki

"I am requesting permission to copy the entire article to distribu-

—Don Hughes

"The March/April/May issue of The Preacher's Magazine was great with your main emphasis on the study of Micah. Is there any possibility that you will do this with every major book of the Bible? It would be a great undertaking, and perhaps all these articles could be reprinted in a hard-

—John Sinner

"I appreciated your article on 'Praise Jinkers.' How I also ap-

—R. Franklin Cook

"Greetings in the ever-blessed name of our Lord and Savior, Jesus Christ. "I appreciate the job you are doing as the editor of the Preach-

—J. E. Halbritter

"I want you to be praised. Well, at least commended for all the help you give us struggling preachers. Your writing is always discrete, erudite, pithy, and humorously witt.

—John Sinner

"The article 'Hunting Parents' is a masterpiece! It should be put into tract form and offered to many who need it. I have faced with this as I have min-

—J. E. Halbritter

"Where did we go wrong? has been asked many times. The first sensible answer I have ever seen was yours. Thank you and God bless you!"
—R. J. Essary

3. Quotations cited NIV are from The Living Bible, copyright 1971 by Tyndale House Publishers, Wheaton, Ill.
4. Quotations cited TEB are from The Living Bible, copyright 1971 by Tyndale House Publishers, Wheaton, Ill.
6. Quotations cited KJV are from The King James Version of the Bible.
We have falsely believed that preparation may stifle spontaneity.

THE PASTOR'S ROLE IN PUBLIC WORSHIP

by Gene Bartlett

The most urgent need for many pastors is a recovery—or discovery—of meaning in that which they are engaged every week. More often than we like to admit, our leadership of worship shows that we really have little concept of its unifying meaning. The pastor thereby loses the effectiveness of this aspect of his or her ministry. So we have acknowledged that the understanding of what we are about is probably our most urgent need.

Particularly when we are considering ministry in a secular culture, it is essential that we provide a framework for the minister of worship is always directly and exclusively in the church. We ought to do it well, and several leads are open to us:

1. Worship is not one person leading and all others listening. This mistaken concept requires some deliberate corrective steps in the average Protestant congregation. We have a great tradition of course, in the congregational structure, but it is the local church that feels the weight of faith pressing God's will to it.

There can be other ways in which the congregation plays an active part. The scripture can be read by a member of the church who comes up from the congregation. Even if there needs to be some practice during the week, so that the reading can be heard, it is worth it for the symbol of a participating community with such reading provided.

With a little careful study there can be more congregational responses. Before the sermon, the minister can say, "Let the words of my mouth, and the congregation respond. And the meditations of my heart", then all can say, "Be acceptable in thy sight, O Lord, my strength and my redeemer.

One even hopes the congregation will feel free to say "Amen" at points in the service which are particularly meaningful. The minister who is sensitive to these points may even take the lead in saying, "And all the people said," to which the congregation responds, "Amen." Even the pastor may be broken up into three prayers to which the people can say the "Amen." On occasions such as the communion service, the congregation may be encouraged to participate in the peace of God to one another.

In short, there is a freshening of worship which comes from the concept of congregational celebration, in contrast to the congregation as "audience." We are discovering what should have been evident only in the presence of the Psalms and devotional passages in the Bible, namely, the active participation of the congregation. Such participation is not a denial of the hdry solemnity of worship, but a recognition that a component of that solemnity is joy.

It will fall to the pastor to introduce and strengthen this lay participation. Generally, lay men and women cannot invite themselves.

2. This suggests that the responsibility for educating the church in worship rests with the minister. We need to interpret to congregations how the service is the continuation of the Christian faith. Time at a board meeting can be set aside for the discussion of worship and for the interpretation of the various elements.

On occasion that interpretation can come into sermons. Also, the minister can be a means of education, especially as new elements are introduced. Adult education classes ought to deal with the meaning of worship. All these together will have marked effect on the congregation, giving them the full fulfillment of understanding, perhaps for the first time, of what worship is about.

3. The services of worship as well as the sermon have to have real meaning each week. There is an impressive body of material to assist the minister and we should be well acquainted with such books as John E. Skoglund's A Manual of Worship. We have falsely believed that preparation may stifle spontaneity. Some are afraid of anything that hints at "formalism." But there is no such thing as "formless" services. The question is, will it be good form, with language of dignity fitting worship, or poor form, with language which is repetitious or convoluted or a mere stringing together of phrases which have the sound of piety.

Anything done as often as public worship takes form on! Listen to the prayers that are supposed to be spontaneous and discover how often we are spontaneous about the same things in the same way. It is sometimes hard to distinguish between repetition and despair. There is no reason that inspiration cannot come on Saturday in the quiet of one's home or on Sunday morning facing a congregation where the words come out because one has to say something rather than because one has something to say.

4. In the churches which put the emphasis upon the local congregation, the pastor should take care to reflect the service the continuity of the Christian faith. Many of us convey the impression that the whole enterprise began when our congregation was founded. In the same times, though nothing much in itself has changed, the assembly, the resurrection and the revival which gave birth to our congregation.

In worship a person's history becomes a personal one. This is an important part of our belonging. Whenever we gather the people of God in Christ's name, we are affirming that it was we who came out of Egypt, it was we who stood at Golgotha. But we need to go on and affirm that it was we who bore the early persecutions endured the indignities, engaged in the intellectual encounters which defined the faith, and followed every frontier, planting in each new clearing the seeds of the historic faith. Our worship can and should sing.

For all the saints, Who from their labors rest, Thy name, O Jesus. Be forever blest.

I was working in my yard one day when I tried to brush aside a twig. It would not be brushed aside. When I tried to pick it up, it turned out to be not a twig at all, but the end of a root, and the root was attached to a tree. That thing had connection! It's a fitting discovery that no church is merely local, but in its history, its relationships. To celebrate the meaning of our church as a historic community is not the first business of worship, but it is a reminder of one of God's mighty acts in history—the appearance of His people.

5. One of the growing practices is for the pastor to gather the concerns and celebrations of members and share them with the congregation.

We once assumed that this kind of personal reference was inconsistent with the ordered service of dignity. But we have discovered that such warm, personal concern can add to the service and, in fact, enlivens it. For it is an expression of what we believe.

One thinks of the way in which the apostle Paul included personal references in his letters. Here, as at a few places, one senses the nature of the first Christian congregation—the concern persons had for one another, their mutual support and sharing.

In a similar way, the regular inclusion of concerns and celebrations, usually at the close of the service, proved consistent with our nature. As Christ ministered to individuals, so such rememberance of persons seems to have a rightful place in a service which remembers.

These personal items may be spoken from the congregation at the minister's invitation. Or they may be gathered by the minister, especially when he or she has made the board members aware of the need to know about those who are included. Many churches have started the practice on Communion Sunday, but some have included it in the regular Sunday worship. It is an expression of the event of Christ among us.

No Greater Privilege

The continuation of the event is overwhelming and makes us wonder, love, and praise the church and her people.
Leighton Ford is an associate evangelist and vice-president of the Billy Graham Evangelistic Association. He is a regular speaker on “The Hour of Decision,” and serves as chairman of the Lausanne Committee for World Evangelization. He is also the author of several books, including Good News Is for Sharing, and A Life Surprised.

Wesley Tracy: Dr. Ford, if you were the pastor of a church in the United States, what are some of the things you would put into your local evangelism program?

Ford: It would depend on the context in which the church found itself. There is no one evangelism mix which fits all situations. But there are some basics. First, I would say a strong pulpit ministry based on the Word of God and aimed at the unchurched people. Most growing churches that I know about have pastors who take the Word of God and put it where people can understand it, where it applies to their lives. Second, a strong ministry of prayer is absolutely basic.

Tracy: All right, we have prayer and a Bible-based, need-centered pulpit ministry. What else should be included?

Ford: A discipling and equipping ministry is a must. In a smaller church like we are talking about, the pastor is going to have to do a lot himself to bring about the change. I would try what Billy Graham said. When I first joined the team I heard him say at a pastor’s meeting, “If I were a pastor, I would first look for 12 men and I would spend time with them and try to pour my life into building them, disciple them, and help them, you know, to go on and carry out the ministry.” I think that would be absolutely essential. We must have strong preaching, vital prayer, and a practical discipling ministry if the spiritual leadership of the church is to grow. Further, I think that for evangelism to be successful, the church must relate with friendliness to the community and must really care about the people in it. The Gospel survey showed that over half of the unchurched people in America said that they could not see the church in their situation. What that means is that a caring church could reach them. And here is where a small church has an advantage. We attend a very large church and some people are saying it’s too big for them. People want a local church.

Tracy: So to preaching, praying, and equipping you would add a caring ministry to the community expressed in whatever form is required to meet the needs of the community?

Ford: Right, a church needs to study its community’s needs, and its potential for growth. A small church in a growing suburb will operate differently from a small church in a small town whose residents are moving away.

Tracy: A lot of “listened to” people today say that it does not do much good to have a caring church. Why is that? Does the local church not have the right to care for itself? What is your judgment on evangelism as a sort of by-product of nurture?

Ford: I think healthy evangelism has to grow out of a nurtured church where Christians are becoming whole people. I think it is foolish to send people out to witness for Christ who aren’t becoming whole, not perfect, but moving to where there is some wholeness in their own lives. Such a program is going to fail fast. I think the nurturing, teaching ministry is absolutely basic, but I don’t think that automatically means that evangelism is going to happen. It can take place spontaneously, but there are a lot of churches which emphasize the nurturing fellowship and growing who never get out there. They are like a football team which spends all its time in a huddle. They say, “Boy, we’re really being nurtured, you know. We’re learning that play book, we have great fellowship, and our huddles are getting better every week.” But they never get out there and play in that lineup. I think evangelism has to be a personal thing. You have to say, “God has called us as a people to reach out to others and God has called certain people in the church to get out and break the barrier out there, and reach out in direct evangelistic efforts.” So I don’t think it automatically just happens. I think people have to be helped and equipped and motivated and moved out.

Tracy: It seems to me that the excitement of the new discipling ministries, vital as they are, sometimes shoves evangelism down the priority list, occasionally reducing it to by-product status.

Ford: I’m afraid that that happens, but again, it is not merely a program. It can grow out of that nurturing phase, but unless we are being nurtured for one of the major responsibilities of the church, as some people once said, you know the church is the only institution in the world that doesn’t exist for the sake of its own members. We don’t exist to nurture our selves, we exist for those still outside and wondering.

Tracy: Moving on to another area, what do you think of the primacy of behavioral science in relation today? It seems to me that theology—once the queen—has been tossed off the throne and replaced by psychology, anthropology, sociology, church growth science, etc. What do you think of these developments?

Ford: I think the behavioral sciences are very useful to us. And we have learned a great deal from them, but they are, after all, unscriptural sciences. They are not the exact sciences. They are changing all the time. Textbooks are out of date in a year or two. And God has given to us in the church an eternal Word that is transcultural, that is transdenominal, that speaks to all ages, all cultures, an authoritative Word. I think that if we sell out that, simply for the behavioral sciences, we are buying a mess of paganism and losing our birthright as Christians. One of my close friends, Billy Graham’s son-in-law, is a clinical psychologist. He’s using the gifts that God has given him—wonderful, and I’m very thankful for all he has learned, as I am for the social scientists and the people in the area of communications, and have learned much from them.

But we’ve got to be careful that what we learn from the world around us doesn’t supersede the Word of God. A psychologist spoke recently to the church of evangelism in Milwaukee, spoke to the pastors there, and he said, “Remember as a controller, there is a great difference between you as a pastor and me as a psychologist.” He said, “Don’t try to play a psychologist. Be thankful for the identity and authority God has given to you as a man of God. You can say things to people in a direct way, that you can’t say as a psychologist. People relate better. They can get that from you, when they can’t get that from me.” I think we have to be careful not to try to sell out the great thing God has given to us, as people of God.

Tracy: I see a lot of Evangelicals who look at the discoveries of social sciences and put theological interpretations on them. I think we have to say that when the social sciences describe what is, he has made no statement about what ought to be. So the arena in which Evangelicals should exercise care.

Ford: I think that’s true in the area of church growth and the homogeneous unit. I think socially you can say churches will grow faster if they are among people of the same type, class, etc.
Presenting the Sermon

by Merrill Williams

Professor, Baguio City Nazarene Bible College, Baguio City, Philippines

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1. LENGTH. The preacher can learn from the timely advice of the late advertising executive, Bruce Barron. He said, "There is too much speaking in the world, and almost all of it too long." Many of the great literary masters of all times had at least one factor in common—brevity. The Lord's Prayer, the 23rd Psalm, and Lincoln's Gettysburg Address at all contain less than 300 words.

Preachers and laypersons alike joke about the length of the pastor's homily. But more truth is involved than either would care to admit, especially those upon whom the sermon is "delivered." Most of us are not able to hold an audience spellbound for a long period of time.

Therefore, we must consciously discipline ourselves to avoid the tendency to extend the length of our sermons. We can't leave our congregation wondering what we are doing while we are gone.

Preach short! Let poor speech be short!

2. FLUENCY. Fluency of utterance is simply words, phrases, and sentences flowing smoothly. Since nothing is more distracting or annoying to the listener than continued "ums" and "ahs," the preacher must deliberately erase from his delivery those bothersome lapses in fluency. Fluency begins in clear thinking; it continues in clear writing of the outline, is kept in writing the sermon in full.

Every preacher will and should use the method of delivery that best suits him. Traditionally, homilies preaching at its best has been extemporaneous. And since extemporaneously says fluency, why not employ the extemporaneous method of delivery?

Donald Grey Barnhouse: "Now better in the spontaneous context, even when phraseology is not so perfect as one had wished. (An introduction to Homiletics, p. 138)

He makes an interesting and helpful contrast between the "word-and-phrases" method and the "picture-and-idea" method in extemporaneous speaking. He states his case in favor of the latter because psychologically "words cluster better around ideas and pictures than they do around words" (p. 139). In the extemporaneous preaching situation, words are left to face for themselves.

But since the smallest unit of language is the word, we need to be constantly improving our repertoires of words so they will be available when needed. That doesn't mean we need to know or use all "hundred dollar" words. But we do need to have accessible the words we need when we need them.

3. RATE OF UTTERANCE. The nimest content can be diluted by a blinding rate of utterance. Since it is important to make what is said sound important, the rate of utterance should decrease in accordance with the natural flow of attention. Just as one example in my own life—I've always been pretty much of a perfectionist. I want to have everything in order, prepared, right now. People tend to look at me as a guy who has everything together. Even in our own team, I think there are people like that, and some of this comes from my Canadian background. I remember when out son was 14, He had very serious heart problem and he had to have open heart surgery; an unusual problem. His heart started running away one day at 360 beats per minute. A strange thing called WPW syndrome, he had an extra conductor in his heart. We didn't know whether he would live or not when he went through that surgery. Through that we learned the power of prayer, we learned the sovereignty of God, and we learned how much the Christian people cared. I saw the people begin to look at Leighton Ford in a new way. Didn't just wasn't there a preacher on a platform, but a father who could cry, who could hurt, and needed prayer just like anybody else, and the Lord is saying, that He made that happen for that purpose, but He used that in my life at a point when I really wanted to be a perfectionist but this made me open more vulnerable, and more willing to share, and I've seen a number of times like in my life like Paul said, "God makes all things work together for good."
What Should Your Congregation Pay You?

Perhaps no one knows your needs like you do. In fact, you are an expert on the costs for you and your family to live with your personal lifestyle and methods of ministry.

Most local church boards are vitally concerned to know if they are adequately compensating their minister. Many laymen are keenly aware of their divinely appointed responsibility to care for their minister and his family. However, adequate ministerial compensation can often be confusing and misunderstood. Perhaps a simple outline of ministerial compensation could be beneficial to all parties concerned.

One such outline incorporates four elements in the total care of the pastor and his family: cash salary, housing allowance, employee benefits, and reimbursement for professional and business expenses. It should be remembered that all compensation paid has a direct relationship to both the financial strength of the congregation and the financial stability of the pastor’s labors.

I. Cash Salary

The cash salary paid to the minister is the “pay” which a minister has complete authority to spend as he sees best and as his needs dictate. This is not unlike the pay that a layman receives on payday. Some factors affecting cash salary are job responsibilities, personal qualifications, educational background, experience, the socioeconomic factors affecting the pay scale in the local community, and such subjective factors as bonuses and merit pay for a job well done. Cost of living adjustments should be considered in an annual review of cash salary.

II. Housing

Because the IRS grants special tax advantages for a minister’s housing allowance, nearly every church makes this a distinct area of compensation. Many church boards and other philanthropists provide a parsonage or utilities, other pay a housing allowance adequate for the minister’s needs, and still others provide a percentage of the total cost. Housing allowance can be exempt from federal income tax.

III. Employee Benefits

Every church should be aware of the IRS regulations regarding employee benefits. While not every church can provide all of the following benefits, every church should recognize their value and set a goal of adding benefits as their financial resources allow. Provision for a retirement savings program, health and life insurance, and other fringe benefits are the responsibility of the congregation, not the local church. The local church may provide special tax-advantaged programs that reduce the cost of benefits to the congregation and the minister.

IV. Reimbursements for Professional and Business Expenses

Examples include the expense of operating a car for church business; ministerial books and periodicals; convention expenses; expenses of continuing education; dues paid to professional organizations; church supplies such as handbooks, cards, post-age, etc.; gifts “expected” to be given to members at weddings, baby showers, etc.; and hospitality expenses incurred while specifically doing the work of the church.

When any of these expenses are incurred because the minister is doing the work of the local church, they should be considered expenses of the local church. As such they should be reimbursed if these are accounted for accurately to the church, such reimbursements need not be reported to the IRS. They are not employee benefits or expenses of the local church board. Because the Bible regards the local church as a separate entity in all respects from the other aspects of the national church, the church board must act as a good employer in the area of compensation to the minister and local church staff. The minimum goal should be to provide adequate cash salary, parsonage allowance, appropriate employee benefits, and full reimbursement for professional and business expenses.
Fourth, Allah's prophets, A prophet, for Islam, is one who is directly inspired by Allah. There are six major prophets and 55 minor prophets, as mentioned. (Mohammed, it is said, spoke of 124,000 prophets.) The six major prophets are: 1. the chosen of God, the Lord Saviour of the world, Mohammed, the friend of God; 2. Moses—the spokesman of God; 3. Jesus—the Son of God; 4. John the Baptist, the friend of God; 5. Abraham and his messenger, Abraham, the friend of God; 6. Noah, the friend of God. These six are the most exalted prophets and are held in the most exalted dispersions. They were allowed in the last judgment to intercede for their followers.

In Islam, Islam's prophet, has great praise for Jesus Christ and acknowledges Him to be the only sinless prophet. He asserts, however, that it was only the likeness of Jesus that was crucified, and not Jesus himself. He further claims that Jesus is only the servant of God and not His Son. The Christians' greatest sin, Mohammed says, is ascribing deity to Jibak.

Mohammed himself claimed to be the final prophet. His coming, according to Islam, was foretold by Jesus in His discourse on the Parable, which Mohammed attributes to Jesus. The Koran declares that Mohammed is the human and liable to error. God is not to have permitted man to exist in the life of the supposed to have been an ambivalent, sensuous enthusiast, who broke nearly every moral precept to further his own ends. However, tradition declares him to have been preexistent, sinless. He will be an intercessor on the day of judgment. He is the Son of God, the angel of death. There are two recording angels and not Jesus himself. He further claims that Jesus is only the servant of God and not His Son. The Christians' greatest sin, Mohammed says, is ascribing deity to Jibak.

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WHAT DO YOU MAKE OF BAPTISM?

As I handed a young father his baptism certificate, he said something that I will always remember. "Pastor," he confided, "my baptism tonight has been one of the most significant experiences of my life."

I believe that baptism is intended to be an unforgetable event in the life of every believer.

The New Testament reveals the importance of the sacrament of baptism. At Jesus' baptism, Matt. 3: 16-17 states, "...baptism, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens saying, 'This is My beloved Son, in whom I am well-pleased'" (NASB).

Baptism was an experience of great joy in the life of the Philippian jailer. After he had believed in Christ and washed the wounds of Paul and Silas, the Bible says, "...immediately he was baptized, and all his household, and he brought them into his house and set them at table, and rejoiced greatly" (Acts 16:33-34, NASB).

Baptism is one of the two sacraments of our Church. While we do not place as much emphasis on baptism as on Holy Communion, it is an essential part of the Great Commission...Christ's purpose for us, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit"... (Matt. 28:19, NASB).

BAPTISM—A NEGLECTED SACRAMENT

While there has been a positive trend in recent years, there remains a neglect of baptism in the Church of the Nazarene. Reasons are offered to justify this neglect.

Some say, "Baptism isn't really very important," contending that since a person can believe and be saved without being baptized, baptism is not essential. Yet in response to this low view of baptism, the Bible reveals that baptism is the normal step of obedience for new believers in Christ.

Other pastors, when arriving at a new pastorate, may hear church board members say, "We didn't build a baptistry in our church because it cost too much," or "Some day when our sanctuary is built, we'll put in a baptistry." Obviously, then, a church without a baptistry must hold baptisms (for converts or re-baptisms) in a nearby river or borrow someone else's baptistry on a Sunday afternoon. Hence, the pastor has to plan extra service. He may anticipate a smaller crowd.

The congregation is deprived of the privilege of witnessing baptisms in their regular services when most of the people are present.

Perhaps the most common neglect of baptism is that under the multitude of pressures faced by the pastor, he does not give the time necessary to make baptism a significant event in the life of any believer.

The primary purpose of this article is to encourage you to rethink your preparation regarding Christian baptism. Also, I wish to share with you an approach to baptism which I have found most meaningful and successful.

BAPTIZE—WHEN A CONVERT IS READY

A custom in many churches is that baptism takes place one or more times a year, whenever there is a "class" of candidates. The Scriptures, however, tell of leaders who were sensitive to the individual need of the convert. Philip led the man from Ethiopia to a belief in Jesus Christ. When they came to water, the convert asked, "What prevents me from being baptized?" (Acts 6:36, NASB). Philip proceeded to baptize him.

How often should baptisms be occurring? I am suggesting that baptism should take place whenever an opportunity presents itself. From the act of obedience by a person being baptized, the Holy Spirit convicts others of their need. Time and time again, people have approached me after a baptism service and said, "Pastor, during the service I felt I needed to come and talk with you about baptism."

A person is "ready" for baptism when he or she has a clear experience of salvation by faith in Jesus Christ. (2) When he or she expresses a sincere desire for baptism, and (3) when he or she understands the meaning of baptism.

How can a pastor come to recognize readiness? First, by being actively sensitive to new converts, and by consistently communicating that baptism is one of the first steps a new Christian should take. Also, it is helpful for the pastor to identify "spiritually aware" leaders in the church and train them to be sensitive to new converts. Leaders may be instructed to ask converts to talk to the pastor about baptism.

Since baptism is intended to be a once-in-a-lifetime event, the personal time spent by the pastor with prospects for baptism should have a primary place in his ministry. I have found that this interview has not only been an opportunity to discern a person's readiness for baptism, but has built a close relationship between me and my people.

MAKING THE MOST OF A PERSONAL TESTIMONY

I was born and raised in the baptistry with the pastor, he whispered to me. "Will you share a personal testimony?"

I was afraid to share stories in front of the congregation and stammered. "I love the Lord and will give my life to Him"...I had deep feelings within me, but was unable to express them to a group of people. Over the years I observed that most people also had difficulty in communicating clearly to a crowd.

What became a pastor, I began to ponder the amazing way in which God searches for and finds and convicts a person. I do not wish to belittle the marvelous way in which God loves and convicts a person, but the story of the person who was influenced by my testimony, and the reasons he or she was influenced by my testimony.

As a result, I have made it a practice throughout my ministry to meet personally with each candidate, ask the following questions, and write down their responses.

What were the early religious influences in your life?

"As you grew up, were there times when you sensed that Christ was reaching out to you?"
The Grandeur of the Pastoral Ministry

Roy S. Nicholson
General Superintendent Emeritus, The Wesleyan Church

The pastoral office is listed among those which God has given to His servants. It appears along with "apostles . . . prophets . . . evangelists . . . pastors . . . and teachers" (Eph. 4:11). The purpose of all these ministries is both high and holy. And a proper regard for one's duty in either of them means that one becomes a "worker together with him" for the glory of God.

In this day of so many specialized ministries the worth of the pastoral ministry is in danger of being undervalued. Whether he is interested in the rural ministry, the urban ministry, the inner-city ministry, the youth ministry, the hospital ministry, the prison ministry, the counseling ministry, the radio or television ministry, etc., etc., the spirit of ministering to human needs to the glory of God is the supreme concern.

Throughout its ministry the office of pastor has been more or less responsible for the spiritual well-being of the church. For although the deacons and elders have the secular duties of the church, it is the responsibility of the pastor to make the spiritual objective his primary concern. For this reason the pastor is a "fit man"—a man of prayer, study, and prayer. The pastor must have the ability to change the lives of people through the power of the Holy Spirit. For this reason the pastor must be a man of prayer, study, and prayer. The pastor must have the ability to change the lives of people through the power of the Holy Spirit.

The pastoral ministry is not "unspectacular work."
The preacher needs to be a pastor, that he may preach to real men. The pastor must be a preacher, that he may make the glory of his work alive.

care leads to agreement with Dr. Andrew W. Blackwood, Dr. when it is said that the pastor should be one who was

"As brave as a Chevalier;
As skillful as a Physician;
As kind as a Saint; and "..."

The pastor must be a preacher, that he may make the glory of his work alive. The preacher who is not a pastor, grows re-mote. The pastor who is not a preacher grows petty.

One cannot escape the fact that there is dis-continuity in the field of pastoral administration, and an erroneous comprehension of the dignity of the pastoral office, and a need for rethinking how the work should be conducted, the new, the air, the new means of pleasure, new styles of business, new standards, and the like, of which call for "progress in adaptation" or "finding new uses for old resources." Yet, in this very day, there goes up the cry from thousands that hoped that someone's heart is attuned to their cry: "Come and heal us!

Potencies in Pastoral Work

A casual glance at Dr. Dick's list of con-tacts between pastor and people reveals an aston-ishing scope of such contacts. This list is Space forbid's attempts to list other areas, for they vary with individuals. The pas-tor has been referred to as "the spiritual father" so often that it may appear as tribe to repeat it. But the pastor is very often the only one who can understand some situations. Plans from the general and district boards and conferences are ineffectual unless the pastors implement them in their local churches. The pastor and his church people are inseparable. His success is mainly through them and not apart from them. A shepherd without sheep is useless; and sheep without a shepherd perish.

1. The pastor must become the leader and the brother of his members. No relation binds a man to the heart of the pastor like the bond of his life. Dr. Cuyler said: "The closest ties that bind us together is that sacred tie that has been wound around the cradle in your nursery, the courtesies in your sick chambers, the cheers at your fireside, and even the collars that have borne away your precious dead." The lan-guage may be that of yesterday, but the situation is the same in this modern day.

2. The pastor has the opportunity to deal with problems at their source. He has the privilege of individual, personal contacts and pastoral messages from the pulpit which preach to the peo-ple's needs, but not at them.

3. The pastor has the opportunity to make in-di-vidual contacts. Mass efforts never replace the need for individual contact. And no one could be more concerned than the pastor. It is apparent that some misdirected mass movements are losing ground among the pastors. But to profitably establish these contacts will require ingenuity. While the gains of the Early Church came from personal contacts by individuals, how are over-thrown by granting vast collections. Religion of customs and of thinking comes from a change in individuals' interests. The church is working in a new world. Abolitionists in the overthrow of slavery is proof of this. So was Luther's Reformation. So was Wesley's revival in the 18th in the West and in America. The pastor from the pulpit and in his personal contacts is called to mold the thinking of individual members on vital issues of doctrine and Christian practices.

4. The pastor has the opportunity to mold the spirit and shape the life-style of his congregation. As a rule, strong churches are not built by short-cuts. The fact that a pastor is extended an invitation to a pulpit gig or to go on a "pulpit gig" and to the people who accept the pastor's leadership. After several years of effective pastoral interest, a church can be expected to reflect the spirit of the pastor. At the beginning of his pastoral service the church situation may not be what the pastor feels that under God it should be. But with patience, prayer, personal example, he strives to secure its transformation into the ideal fellowship of true believers. He seeks to mold it, not to control it.

Success in undertaking may involve strenuous efforts to make the church's work interesting, to bring in new ides of challenge and stimulating. They are to be shown that the church is vital to the highest and best interests of all. This will require one to be alert to the perils that menace social injustice. The pastor must challenge and inspire the heroic in the members. Most church members need to be enlisted as crusaders for the Lord's work.

Sometimes There Is a Way Back

I saw an older restored to his ministerial standing. It was a beautiful sight. He had a new smile as if he had not smiled in four years. He was able to see the beauty of the world as it was meant to be seen. It was a delight to him. His appreciation in a new way. He felt more weight and warmth for the church that had helped him.

Four years ago my friend lost his credentials. I believe he was not a practicing Christian long enough to fulfill the tragic incident occurred. It was a momentary slip. The world was still all right with his life. But there it all left him to be faced. He was reproved for the wrong he did. Some of them knew him and believed in him, while others were very cautious, not wanting to cause the church further injury. All sought to do the right thing.

Imagine the elation when the recommendation was made and the district assembly voted to re-store the elder's orders. But the difficulties were not over. Absent from the pastorate for more than three years, my friend experi-

difficulty securing an assignment. Then the call came. My friend prayed and received the assignment to the church and we held our farewell social this evening. That is when I saw him smile as I had not seen him smile since he had surrendered his credentials.

It is a tragedy when a clergyman falls into mortal sin. How disapproving and heartbreak- ing at the very time he was ready to be made use of. Twice at least there is a way back. Few make it, but some do.

My friend is now on the road to restoration of his successful career as a pastor. The momentum he enjoyed is gone. He may not reach the heights of a career that once was his, but he is back doing what God called him to do. I am glad. I long remember the smile I saw on his face tonight.

5. The faithful pastor has the opportunity to be enthroned in parliaments' hearts as a treasured counselor. His people believe in him as their chief counselor, in every declaration and decision that he makes. But his respect his leadership, accept his message and entrust their families to his spiritual shepherd. He is the one who sought to provide "pastures" in which his flock could rest. He is to be shown"safe paths" by which they could reach those pastures, by which they can rest, and by which they can provide "protection" from all foes that would harm his flock. Saintly, even more, he guards them while they grazed and rested. As a conse-quence of this shepherd's relationship they feel a love for him that is not shared with any other in God's service.

The pastor has the importance and grandeur challenge one to give his best. And who gives it his best? The pastor's re-ward is a glory that abides. There will be a shining sun with which the shepherd shall appear and the Books are opened.
POINTERS FOR A NURSING HOME MINISTRY

by J. Grant Swank, Jr.
Pastor of Fiskhill Church of the Nazarene, N.Y.

During my nursing home services, I sometimes wonder if I am getting through to those who sit stoically in front of me... How can I be effective when so many odds are against me? Here are some ideas that have proved helpful to me.

Vary the order of worship. One time begin with the Lord's Prayer, stated in unison. The next time, conclude with this prayer. Still another time, include it in the middle of the worship: Or instead of formally beginning the worship segment, simply start by chatting with each person. Take time to shake their hands, to pause and make remarks about their outfits, to speak about the weather, or to ask what they had for lunch. Soon a community feeling has been created, and those who at first appeared stone-faced are opening up with smiles and remarks.

Start worship with a solo from one of the church volunteers. Another time start with a favorite chorus the group has learned. If a child can be present, start by introducing the child and having him lead the group in a children's hymn such as "Jesus Loves Me." The adults never seem to mind singing children's songs.

A compassionate way to conclude worship is to ask each person if he has someone he would like remembered in prayer. Some begin to open up during this prayer request time. At the last worship I conducted there were nine people present. Three said they had no one to remember in prayer, but six did voice requests.

Visual aids in worship are especially important for older persons. An excellent attention-getter at the outset of the service is to present that visual aid and its lesson. Eyes become alert and chatter ceases when the worship leader holds up the visual aid and begins to speak about its spiritual application.

Some sample worship orders may include:

Visual aid presentation
The Lord's Prayer (stated in unison)
Hymn: "Jesus Loves Me"
Psalm 23 (repeated in unison)
Prayer requests
Hymn: "What a Friend We Have in Jesus"
Solo
Hymn: "More Love To Thee" (followed by two or three other hymns chosen by the worshippers)
Psalm 1
Concluding prayer

Hymn sing:
"The Old Rugged Cross"
"Amazing Grace"

Worship at the community convalescent home is an important outreach ministry of the church. Yet at times it is treated as a nuisance.

"My Faith Looks Up to Thee"
Prayer requests
Visual aid presentation
Hymn: "Closer Walk with Thee"
Solo
The Lord's Prayer (stated in unison)
Psalm 91
Concluding prayer
Psalm 37
Solo (from a child or children singing duets, trios, etc.)
The Lord's Prayer (stated in unison)
Visual aid presentation
Hymn: "The Beautiful Garden of Prayer" (followed by three or four hymns selected by worshippers; singing two verses of each hymn)
Psalm 23 (repeated in unison)
Prayer requests
Psalm 1
Concluding prayer

Select hymns known by most persons present. For group singing, choose hymns which are familiar to church-goers from a variety of denominations. Sometimes sing all the verses of the hymns. Other times sing only the first verses. The person leading the singing needs to sing loudly. Usually the worshippers are not physically able to sing out that lustily. I feel free to bellow, because some do not know the melody of the hymn chosen, and some are nearly deaf.

If possible, hand out hymnbooks for worshippers—preferably ones with soft covers that can be held easily by the elderly. If no hymnals are available, use mimeographed song sheets. I have found that when hymnals or song flyers are distributed, even those who are somewhat senile want their own copies; it gives them a feeling they have been included in the group. Consequently, it is important that plenty of copies are available.

Choose familiar scriptures. Psalms 1, 53, 97, 110, and 105 are always appropriate. Ask the worshippers to repeat these psalms with the leader.

Do not read complicated passages. Many worshippers will quickly "check out" in their minds. Furthermore, never delve deeply into doctrinal content or intricate theological treatises. Select easily understood verses and spring from them into a lively discussion with those present. For instance, after reading "The Lord is my shepherd" ask: "How does a shepherd care for his sheep?" and "What would you do if you were a shepherd and there arose a storm?" Or "In what ways is Jesus our Shepherd?" By doing this, the leader has created a group-sharing experience which will be far more effective than any polished message from the podium. Read the passages slowly, loudly.
and distinctly. Put emphasis into the major portions of the Scriptures. Do not read long passages; even when reading something like lengthy Psalm 91, pick out the surging verses dealing with trust and God's help. The psalms chapters do not have to be read in their entirety.

Use visual aids. Never preach a conventional sermon at a nursing home. Use visual aids as much as possible. The eyes do not have to be complicated.

In fact, I have walked into a nursing home and noticed a bouquet of flowers on a table, lifted the bouquet and started to speak about the beauty of the flowers and the fragrance of the bouquet. Then I related the Christ who is God's flower in the garden of life.

On another occasion I noticed a candle near the worship center. I picked up the candle and spoke about its beauty, the attractiveness of the holder, and yet the uselessness of both unless a lighted match was placed against the candle's wick. I applied this to one's life, saying the believer is of little use to the Kingdom until the wick of his witness has been set afame by the Holy Spirit.

On still another occasion I picked up a blanket and talked about God being our blanket—our warmth, our protection.

Serving Communion to those in convalescent centers is most meaningful, and the elements themselves serve as visual aids. Many times I have watched the Holy Spirit speak to the elderly as we water the leaves there.

Make the prayer times personal. During the half hour, feel free to have as many as three prayer times. The Lord's Prayer is usually request segment.

The following is for the convalescent center staff: nurses, doctors, aids, dietitians, cafeteria workers, custodians, crafts supervisors—include them in the prayer. Be sure to thank God for the sunshine, the white snow, the stars of nightime, the moon's light, the color of the building, the medications for the sick, and the presence of Jesus in our lives.

Jesus' love naturally become very depressed in their situations, it is therefore important to encourage them. We can do this by thanking God for electric lights in the ceiling, carpet on the floors, attractive pictures on the walls, and a church for walking into the room.

When praying, speak loudly, clearly, and briefly. Do not use religious terminology. Be practical and personal, relating to those present.

Give small gifts. This cannot be done at every service, but it can be done three or four times a year. Start with gifts not expensive; in fact, homemade items are preferred. Children can make them, or the children's church and Sunday School classes. Vacation Bible school is a good time to make and give small gifts.

One gift our church gave was a bottle, attractively covered with pasted-on colored paper. The bottles were used as vases to hold dried flowers. Use children in worship. Some of the elderly have

MESSAGES

So let the preaching of today
Come from my kindness I would say At weary feet so bruised with care, Top heavy for one burdened there.

So let the sermons I would speak
Flow from my tenderness, too meek, In lifting weights from others' backs, Too cumbersome 'neath life's worn sacks. And so the messages ov years, Shall leave the memories of those That need to hear the Word in fact, In deed, in work, in loving's act.

J. Grant Swank, Jr.

The Church: A Biblical Theological Definition

Part III

The most expressive New Testament term for the common life of the people of God in the body of Christ is the word koinonia, which is generally best translated as "fellowship." The root of this word in all its derivatives occurs some 50 times in the New Testament, with a common core of meaning, namely, "that which is common." It is significant to note that approximately one half the New Testament occurrences of koinonia refer to spiritual sharing and halting sharing material goods. The dominant sense of this word is noted by R. Newton Flew as being "the inner relationship which constitutes fellowship." In accord with Flew, O. J. Sellz says, "In early Christian experience fellowship was never just a matter of amiable sentiment, but always a bond of brotherhood in Christ."

The following synthesis of Donald G. Miller's analysis of New Testament koinonia lays an excellent foundation for some considerations regarding the implications for koinonia for the Church. The fellowship about which the New Testament speaks is the expression of a "combined vertical-horizontal relationship." It is the sharing with others what one shares with Christ. To belong to God as a member of the Church is to belong to everyone else who belongs to Christ. Christian fellowship is the giving away of the new life which has come to us through the resurrection of Christ. It is to carry over into human relationships the amiable oneness which we have found with God in Christ. To be related to my fellowman as I am related to God is Christian fellowship. The shared life of Christ in the common of the faith—this is Christian fellowship. The shared life of Christ in the common of faith—nothing short of this is worthy of God's Church. Where the content of koinonia as background we will comment on instances of its New Testament usage. The word is twice used in the New Testament without any modifying words. In neither case is it a synonym for the Church: once in Acts 2:42 ("the fellowship") and once in Galatians 2:9 ("the right hand of fellowship"). As Luke describes the people of God immediately after Pentecost, "the fellowship" appears as the second of the four marks of the Church. Further, their oneness of heart and soul led to a sharing of material goods, so that "there was not any needy person among them," for "no one said that any of the things which he possessed was his, but they had everything in common" (Acts 4:34, 32, RSV).

Bender correctly observes, "This was fellowship, not communism. It was love, not economics." This was not a new economic order, although it broke through conventional secular limitations. The sharing was the Christian sense of "overwhelming participation in a common life which swept every aspect of life along into it." A striking and powerful use of koinonia is found in Paul's message to the Corinthian church which was seriously abusing the Lord's Supper (cf. 1 Corinthians 10—11). The King James Version translates koinonia here as "communion"; the Revised Standard Version makes it "participation." The New English Bible renders it sharing. With the preceding material serving as a background, it is interesting to read the verse using the Greek word with the sense of the meaning rather than attempting a strict translation: "The cup of blessing which we bless, is it not a koinonia in the blood of Christ? The bread we break, is it not a koinonia in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:16—17, RSV). Here the common relationship and communion service of Christ's death, it is a visible act of testimony to a common koinonia in one body of Christ.

The sin of the Corinthian church was the breach of koinonia in the local congregation along lines right as the Christian fellowship exemplified a similar breach in the life of the Church as a whole. The body of Christ was not being discerned.
that is, the real meaning of fellowship in the Body of Christ was missed. For a member to claim participation in Christ’s Body while breaking fellowship with other members of the local congregation, was an open denial of the unity implied in the Body of Christ. He who destroys this “heaps judgment upon himself.” For in effect he destroys the kingdom."  

Thus we may rightly assert that kolonia is the very essence of the Church, drawing her common life from God the Father, Christ the Son, and the Holy Spirit, the life which has redeemed us and keeps us in His grace makes us inevitably one in heart, soul, and spirit, and results in mutual love among the members of the body. Kolonia, therefore, always carries the dual divine-human dimension.

CONCLUSION
Initially we posed the question whether the Church is human or divine. Some might say that for one day engaged in the work of the Church as a called "herald of Christ" to ask that question would be the height of absurdity. But it is probably more pertinent to say that one who is daily engaged in the work of the Church had better find the answer to that question and remind himself of it daily. In the existential milieu of daily routine the "herald" needs a certainty based on deep inquiry that the Church is divine, lest he become disillusioned and fall to defeat. It is at times altogether too obvious that the institutional church is composed of humanity which is not divine.

The divine element of the Church is not necessarily her constituency organically, nor her structure, or even her programs, although it is hoped that the guidance of the Holy Spirit is being followed closely enough to hint at divine attributes. The Church is divine at the point of her genesis. She is divine in the context of her continuing purpose. She is divine in her ultimate goal. For each of these is founded in God and actualized through the personality of Christ and the anointing of the Holy Spirit.

Each of the three main analogies used in our study serve as a broad heading under which many images of the Church could be considered. We have touched only a few, but each provided a continuity fitting the purpose at hand, namely to break down the nature of the Church. Regardless of the metaphor, people of God, Body of Christ, or fellowship community, Christian workers should have a passion for the Church as she and the Father are one in the clime of New Testament ecclesiology.

NOTES
OK. Say Amen.

Daughter Daves have been real occasions of joy and memory.

Like any Christian parent, my wife and I faced the various times in the school program like dismissals to attend movies, dances, etc. For each occasion we explained where we were as a family. Then we planned a "bigger event" for the child involved to replace the time they felt they had.

I am convinced that the family must be taken seri-
ously if we are to survive as the church and in our communities. That my first responsibility is to my family, and I have prayed for them not only in their current situations, but for their futures, their mates, their jobs. I am committed to God's order.

PERSONHOOD

Early in ministry I realized that I had to know who I was, who I could be, and what the ever-present temptation to sell your soul for position and praise, acceptance, and survival. I discovered that the private alone-moments are the moments wherein you feel good about yourself. And to feel good in such moments means that, during the other occasions of living, you have done the truth, you have been true to yourself, your values, your ideals, your convictions. The danger, too often, is allowing others to force a decision upon us by virtue of how they respond or what they think. I have come to decision-making, the basis of fact and personal conviction.

I, like every pastor, learned the price of values and convictions. But as I stand some distance, now, from such price-paying experiences, I have no regrets. And the dividend is that I was true to the people to count—myself and my family.

TRUTH

The truest definition of life in this premise—
God's truth, revealed as the Word, through His Holy Spirit, is simply God's way of stretching life to the best. So, where I understand that truth, I must re-
source. For me, it has been strength and means a source for my past. My will, my attempts to ever-occasionally feel good about you.

OD

I have been real occasions of joy. My confidence in the character of God is too big for any of us. To understand, trials, tests, overwhelm the capabilities. To have but one Person to whom life is accountable, the pressure of life.

I have come to see that if things do not fit with Jesus, they will not fit life, in a good way.

CHRISTIAN HOLLINES

I have a growing confidence in the holiness message. I have never had any real reservations with the central doctrine of the church. I have great confidence, today, in its biblical base and its theological connections. The doctrine has left me, in some blank spots in understanding it. But I have, of late, to settle for the present doctrine that I understand, make them practical and liveable, and not worry too much about that which I do not understand. The doctrine of the Holy Spirit may want to teach me about holy living.

I have preached more, in recent years, about the Holy Spirit giving us power to be someone, rather than power to do something.

PRAYER

Dr. Jones has been an enlightening agent used by the Holy Spirit in my life. I heard him at one of the National American Seminars. I learned some-
thing about prayer that has been growing. Dr. Jones noted that in recent years he had not asked the Lord to direct his life. My mind began a journey! In my own heart I have been coming more to ask the Lord about my attitude of life, rather than an asking of the heart.

Attitude is so decisive in all we do. Certainly, then, it must be paramount in our prayer lives. More and more prayer life is centered around at-

titude—attitude of life, of mind, of caring. And as my communion with the Lord moves around the at-
titudes and sensitivities of life, I find the asking process taking care of itself. Don't misunderstand me, I still have my petitions, my requests, my asking.

Times. They simply are postscripts rather than pri-

orities in my communion-times with God.

PREACHING

My life has changed. I trust, naturally, for the better. I left seminary with a desire for homilistic

preachings. And that I still have. I have tampered it, however, with the ingredients that make any sermon real—hope, encouragement, practical help, uplift, and challenge. Dr. Charles Allen has said that it seems he has spent all his ministry, "helping people get home'."

CONFESSION

The area of confession has been an area of ex-

posure for me. A number of years ago I wrote a week's devotional around this thought for the Upper Room Disciplines. It put my mind in a prime of growth, revealing our hearts and lives to God in the areas of dependence (acknow-

ledge) and prayer (direction).

A PRACTICAL ITEM

I have some practical "growth-points" that have become important to me, perhaps not to be taught, but over the small things, but to be in full armour for the big. I am sure, in early years, I spent lot of energy on things that did not matter all that much.

In recent years, I have tried to give my time and en-

ergies to the things that matter, principal-points of life, the basics, the swing-issues.

READING

I imagine there is one area that has little changed over the years—except to be confirmed. That is the importance of reading and study. I wish our educa-

tion institutions emphasized it more. I am frightened by how little our people—both ministerial and lay—

read. And, by what they read!

The challenge that seminary professors gave to me 20 years ago lingers yet. Every year I have read 100 books, plus periodicals, tapes, etc. When I assumed a new, much more time-demanding role, I immediately had to reorder my time and schedule. But the priority of study and reading is still intact.

SOME CONCERNS

I have some concerns at this mid-point of my passage. The one perhaps that most concerns me is the erosion of values within the church. I know that it only takes a few weeks for the treasured values, spiritually, to be challenged and forsaken.

The decline can come quietly. The recovery pro-

cess is long and frustrating. I pray a new sense of commitment to our values and our beliefs.

I am concerned about the work ethic that has crept into the church and ministry and the declining role of servanthood. I fear for the inroads such a philosophy breeds and the damage it inflicts. I am glad that such are still definite minorities, but they cast a bit of death everywhere they go. There is need for us to stay close to the Bible in all we do, and to understand the impact of the biblical message like the area of work.

CONCLUSION

Well, that's about me. I am a person in the making and enjoying the process, the discoveries, the changes, the growing. For me, the journey would be laborious and dull without the discoveries and the change. My prayer is that the few things I have learned will start to open the doors of the unknown world. I want to teach me. I live with constant awareness the truth that the second coming, the exciting truths discovered, the moments of growth, are all benefits of living for Christ.

HOW TO GET RID OF A MINISTER

by Ronald S. Combs

1. Look him straight in the eye when he is preaching, and say, "After you've finished, tell me how you think he'll kill himself to death in a few weeks.

2. Ask his hand and tell others about his good points. He'll work himself to death.

3. Start paying him a living wage. He's been on starvation in the past, and his wages will double as soon as he's paid.

4. Rededicate your own life and understand why he was a great job to do. He'll probably die of a heart attack.

5. Get the church to unite in prayer for the preacher. He'll win the battle of the large church will take him off your hands.
Helping the Church Board Function Successfully

by D. Eugene Simpson

There are days of involvement by the laity in the work of our church. In the past decade we have seen a marked increase in the involvement of women, young adults, and youth in the decision-making policies of our local congregations. These programs have encouraged this rediscovering of the New Testament teaching concerning the partnership of the church in the work of the world.

There is need for a clear statement of policy and program for the local church board and congregation as we involve more persons in the work of the church. Often misunderstandings can be avoided by a clear statement of policy at the beginning of the church year. This Board Operational Policy needs to be amended and adopted each year by the newly elected board. An ideal time to update and adopt this philosophy is at an annual church board retreat and planning session.

After this policy has been adopted by the board, it should be printed or mimeographed and bound in a folder for distribution to all board members. This can be done in a public service of unity and dedication. Our statement says:

"Realizing the importance of the mission of the Nazarene church and the need for our church board to be involved in the decisions affecting the church, we feel it is our duty to involve the laity in the decision-making process. We need to involve the laity in the work of the church.

We further agree that it is our responsibility to be involved in the decision-making process of our church board.

We further agree that if the occasion arises that we cannot give total adherence to the above-mentioned commitments, we will save the church embarrassment and honor by voluntarily resigning from our position on the church board.

What should be included in the policy and philosophy statement?

1. One of the first items should be an agreement page stating what is expected from the board members. This would include faithful attendance at the board meetings and faithful attendance at the church services, including revivals and special meetings. A statement emphasizing the need for good communication between the pastor and board members would be in order. In our statement, we agree to always be led by the teachings of the Bible and the Manual of the Church of the Nazarene, and the Board Guidelines and Agreement as adopted by the church board of this church.

2. A second section could be entitled, "Administration." This would include such items as the date and time of meetings, when the board committees are to meet, and who can call special board meetings.

In this section, we have a clear statement on who is authorized to pay the church bills. We agree to pay this amount and how much church is expected from the pastor without previous board approval. We have an Executive Committee composed of the pastor and the four board committee chairpersons who are authorized to make these emergency decisions.

In this section of the agreement we name the board committees and agree how they are to be elected as well as how committee chairmen are to be selected.

It is beneficial to include the names of those on the various committees along with their chairpersons.

As church committees such as Flower, Nursery, Money Counting, etc., should be placed under the responsibility of one of the board committees. These committees should be included in the policy booklet also.

3. Financial matters should also be included in this booklet; such items as salaries, benefits and pay for evangelists, as well as a copy of the church budget for the new church year. We also spell out what the pastor can expect as far as car allowance, expenses to district and general meetings, and other such benefits.

4. Other matters covered might be use of buildings, Literature Fund, special workers, and rotation of board members. Why should the local church consider having a board operational philosophy agreement? One reason is to promote harmony. Since our people desire to work together in building the church, the adoption of such a statement can be easily obtained. The goals of pastors and laymen are really the same when they are finally put down in an agreed-upon statement of operation.

Another reason for having an operational agreement is to save time. Why should we take valuable time at the board meetings to discuss items which could be agreed upon at the beginning of the year? Board meetings can then become positive times of sharing how to better reach our..."
THE LOCAL CHURCH BOARD PLANNING RETREAT

I still recall the early morning devotion time at our Church Board Retreat and Planning Session held at Rock Springs Ranch. As the sun rose over the Flint Hills of Kansas, 60 of us gathered in the beautiful outdoor hilltop chapel to hear Dr. James McGraw, who was our inspirational speaker that year. Dr. McGraw led each of us into a deeper walk with the Master at this retreat held only a few months before his death.

For several years I have made it a part of my annual plans to go aside with the church board for a time of reflection, dreaming, sharing, and planning. I know of no other way to accomplish quite so much in such a short time.

It is my goal in this article to share with pastors a few insights I have gained in my six years as pastor of a church program. You can add personal ideas for your church and your area. Since no two churches are identical, each pastor should plan with his own local congregation and needs in mind.

In the summer of 1980, issue of Leadership magazine, Dr. Howard Hendricks writes: "If you were to call the church staff and lay leaders together for a planning retreat, what "bottom line" questions would you want the group to discuss before launching another year of ministry? At the beginning of any new ministry year a church must evaluate its past performance.

Dr. Hendricks then goes on to list the three questions that should be asked:

1. What are we doing well?
2. What are we doing that needs to be improved?
3. What are we not doing that we should be doing?

In my last two churches, I have planned a part of my annual planning time with the staff and leadership team for this purpose. The past six months of my pastorate as a board, we looked at our history over the past 10 years and projected goals for the following 10 years. We also made short-range plans that would help us reach these goals. It was a time to get to know the board members and other church leaders, along with their spouses, in a more personal way. Our meeting together in this manner established a rapport between staff and lay leadership that is needed to build the Church of Jesus Christ. We feel it is best to go away from goals. The board meetings can include times of prayer, and can focus on the spiritual task of overseeing the thrilling work of Christ in our community.

Since we often have an overlapping of committee and board assignments, such a statement can also clarify our areas of service and minimize the duplication of ministries.

One of the best examples of shared responsibility is found in the 18th chapter of Joshua. Joshua, the father-in-law of Moses, tells this great leader that it is not wise for him to carry the whole burden of leading the Israelsites. He gives an excellent plan for involving other capable men in meeting the daily needs of the people.

Jesus also, as He sent the Twelve out to evangelize the villages gave clear instructions as to their message and plan of ministry (Matthew 10).

This policy statement is an ideal place to include other items such as the "100 Percent Nazarene," article by Dr. J. B. Chapman, and "Why Budgets Are Important," by Dr. Arthur Sprague.

The church has never had a challenge quite like that of the 80'S. Most of our pastors and church boards are earnestly endeavoring to minister to the spiritual needs of their people. We are also adding ministries of recreation, education, and other age-group activities. Perhaps the church has become too complex, but to most of us, it seems that our people are desiring new ministries in their church program.

A clear statement of policy and philosophy can assist us in keeping our priorities straight and working harmoniously to accomplish the work of the Lord in the local congregation of the Church Board Operational Philosophy will enhance the work of the ministry, not add unnecessary complications. It will free the pastor and board members to operate with a clear understanding of their various responsibilities. If this be so, then we have gained yet another tool that can help us in carrying out the Great Commission.

THANK YOU, DOCTOR CHAPMAN

As a young pastor I avidly read everything Dr. J. B. Chapman wrote—not only his books and articles but also his answers in the "Question Box" of the Herald of Holiness and its editorials in the Herald but especially the Preacher's Magazine. Many other than Nazarene leader he molded my thinking and shaped my ministry, and was my greatest joy to be ordained by his hands.

Dr. Chapman was dealt with death. He often expressed truth in aphorisms which had a way of sticking in the mind. Several of his sayings became a part of my life philosophy and guided me through troubled waters on more than one occasion in my pastorate. As I reflected on this, a whole cluster of his finally expressed ideas came to mind. In these paragraphs I would like to share to share to some of these with you, I wish I knew they would be as helpful to you as they then be to me.

You've been the main man; "God has never lost a battle." Not so, said Dr. Chapman. God often loses a battle, because of the human, dishonest or rebellion or unbelief. "God has lost many battles," he insisted, "But He will win the war." This honest appraisal of the divine-human situation commended itself to my thinking. It gave me needed perspective and put heart in me to fight on in the face of seeming defeat. God's purposes are apparently thwarted at times but God remains God, whatever we do or don't do. And the final victory is His! Praise God!

But Dr. Chapman had another word which always came to my mind when the battle was really going. "One man and God are a majority in any situation." If I really am the Lord's—then can make a difference between success and failure, and I can pray." It was a time to get to know the board members and other church leaders, along with their spouses, in a more personal way. Our meeting together in this manner established a rapport between staff and lay leadership that is needed to build the Church of Jesus Christ. We feel it is best to go away from

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  Ask for specifications and endurance test results.

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- **February 17**: Pennsylvania, New Jersey, New England, New York
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- **March 10-12**: Washington, Oregon, Idaho, Montana, North Dakota
- **March 27-29**: Arizona, New Mexico, Texas, Oklahoma, Arkansas
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the local church setting for these retreats. It frees those attending the retreat from job and family pressures so they can relax a few hours and look at the church. Our board goes for one night, and we try to keep the cost modest. Our retreats have always been self-supporting. We ask the members to attend and plan the retreat schedule with them in mind.

• The pastor can open the retreat on Friday evening with a keynote message. His positive challenge to the church can set the mood for the entire retreat. Themes such as “Sharing Christ as a Way of Life,” “Good News for Kansas,” and “A Spinning People” might be used. It is good to have your keynote message printed and an agenda booklet for all retreatants.

• The schedule should include time for devotion, planning, commitment, and fellowship. Sometimes the entire group will meet together. Other times they will be divided into special committees. Plan some definite time for leisure and fellowship. Board members who have had good fellowship at a retreat in September are likely to work harmoniously on church business in January.

I always close the retreats with a called board meeting in which we adopt definite goals for the new year. We then dedicate ourselves to God as instruments for reaching these goals.

• We often make assignments to various committees and individuals before the retreat. I encourage them to use graphs, charts, and facts that will cause the retreatants to think and find answers to the needs of our congregation in those demanding times. Use a variety of persons on the program.

• Retreats should be held annually. Sometimes you may want to have the board retreat in conjunction with the Christian Life Board, the Music Department, and the Mission Council. The paid staff will always be a vital part of each retreat.

• There are many reasons for having a Church Board Retreat and Planning Session. It is helpful to know where we have come from and where we are going. We need to look seriously at our recent records in giving, new members received, Sunday School growth, and total mission to the world. It is good to look objectively at building grounds, community image, and long-range planning. We can ask questions such as: Where do we need to be as a church in 10 years? What ages are carrying the burden of our church work today? Are we involving our young adults in the decision-making policy of the church? How are we doing in Christian education? Evangelism? Music? Are we accomplishing God’s will for our congregation in these exciting days?

• The board retreat can be practical and uplifting. Use it to look at the past, and then accept the future as a challenge from the God of power and victory. We must not be mired in the swamp of trivia but must answer questions people are asking. We must help them where they hurt. We must help them with their children, their marriages, their jobs, their social problems, their adjustments to old age, their recreational and social needs. This can be done in a church of the 1980s firmly grounded in the Bible and the historic purposes of the church. The pastor, working with his church board, has an unparalleled opportunity to exercise strong leadership in this decade.

—D. Eugene Simpson
What To Do When the Senior Pastor Leaves

by Jim Johnson
Minister of Youth and Music, Lakeview Church of the Nazarene, Tyler, Texas

In our mobile society, ministers move, and the associate is left with the decision to go with the senior pastor or remain, hoping that the "new man" will retain him. Since the latter has happened to me, I believe there are some good points and bad points that should be discussed.

The Good Points First:
1. The church may want you to stay. Unless there has been division in the church and the senior pastor has left under difficult circumstances, the people normally want you to stay.
2. If the staff person has preaching ability, the task of filling the pulpit can provide a vital link to the cohesion of the Body of Christ. The interim period of the church is usually the most crucial time it will face.
3. You can keep the church running smoothly. Don't allow the interim to hurt the long-range goals of the church. When the new pastor arrives, some of the goals will change, but until then, continue with "business as usual."
4. There is a need for an ongoing youth program during the transition. When the shepherd is gone, the sheep begin to wander. If someone is there to care for them and guide them until the new shepherd arrives, wandering can be curtailed.
5. You can provide the extra love and attention necessary to see them through this difficult time. Even though you have loved the people all along, during the transition period there is an uncertainty in the hearts and minds of the people as to why their minister has left.

Now for the Bad Points:
1. Probably the most difficult problem the staff person must overcome during transition is depression—both yours and your congregation's. There always seems to be a "let-down" when the senior pastor leaves. During this critical period, you must be sensitive to the needs of the people. I wrestled with low self-esteem and my family was depressed and in a state of uncertainty as we embarked upon this interim time together. Prayer and a strong devotional life are the keys to overcoming depression. These tools will bring you to a deeper realization that you are worth something to God.

2. An important factor that all staff personnel must cope with is mandatory resignation 30 days after the pastor announces his resignation. (See Manual, paragraph 181.5, 1980 edition.) The uncertainty about your status can keep you from doing an effective job. Continue to fulfill your responsibilities. God has led you here. He will take care of you in whatever lies ahead.

3. There may be pressure on the incoming pastor to retain re- maining staff when he arrives. This can build into a very difficult situation. Since the new pastor will have enough pressure with adjusting to the new situation, you can do your part by stressing to the church board that the pastor must make his own decision in regard to his staff. This will enhance your relationship with your new pastor as well as eliminate any power struggle repercussions that may arise.

4. The problem that has caused division in many churches is determining who the leader is to be. As in a corporation, the pastor becomes president when he accepts his new assignment. There are enough difficulties in adjustment. A pastor does not need to worry about the associate being pitied against him to achieve any measure of success with certain members of the board. Do not allow yourself, as a staff person, to get trapped in controversy. It can only hurt your effectiveness as both a Christian and in the unity of the church. Keep an open line of communication with your pastor and inform him of situations that need his attention.

Dr. J. Otis Seyer at Olivet Nazarene College gave me some valuable information. "Never drive a bigger car than your pastor (that's a problem now), and wear clothes you can't wear nicer clothes than he does. Remain amenable to take in, when he is compromising the standards of your Christian faith or the principles of the church." These principles have enabled me to work well in the youth ministry, even through the difficulties of transition.

Two scenes from the motion picture Ben Hur provide a gripping picture of Jesus.

The first shows Ben Hur a prisoner on a forced march across the hot and arid lands of Judea. The soldiers stopped at a well for refreshment but refused the prisoners a drink. His thirst almost drove him to the brink of suicide. Ben Hur looked pleadingly to Jesus for a cup of water. Giving the cup of refreshment resulted in a scowl at Jesus by the centurion for slaving the march. Jesus' look of contempt, however, froze the centurion in his tracks.

The second scene from the book brought a reversal of the first. Jesus was carrying the Cross. Much emotional and physical stress was involved. Ben Hur, now refreshed and healthy, provided the cup of refreshment for Jesus, literally defying the power structure of Rome. Although many Christians today have received refreshment and nourishment from Jesus, and in turn have given help to persons in need, few have had to express their Christian benevolence under the threat of punishment or death.

No one would deny that we are living in a world which needs refreshment. Most affluent Americans associate the word refreshment with color, desserts and beverages. The basic word, however, refers to bringing to life again. Dying of thirst physically, emotionally, and spiritually, our world needs such refreshment.

The world is suffering emotionally, spiritually and physically. Psychiatriests are not alone in the recognition that our dis-turbed world is emotionally crying today. Many people are finding that living can be worse than dying. While the poor are dying from physical hunger, the rich are dying from the lack of tender, loving care.

The world is indeed in need of spiritual nourishment and refreshment. Longingly, the world is looking for the cup to be filled with the life-giving "living water" of Buckner Fanning, in his book Christ In Your Shoes, vividly describes some of this physical suffering, "Through starvation alone," he says, "more than 10,000 persons die every day—seven deaths every minute."

The world is suffering emotionally. Psychiatrists are not alone in the recognition that our dis-
Included? are a way: Perhaps the simplest answer

is to the worst uses (John Wesley, Forty-Four Sermons, Epworth Press, p. 576). When used properly, money answers noble ends and brings food to the hungry, relief for the naked, and health to the sick. All who fear God should employ the valuable talent of making money. There are, however, three basic instructions to observe as faithful stewards: "Gain all you can. Save all you can. Give all you can." We are to be good stewards of God's resources.

In the two points of emphasis on material things which flourished in evangelical Christianity may be

instructed by John Wesley's sermon, "The Use of Money." The simple life-style emphasis can sometimes draw a virtual equation between money and evil. On the other hand, the "new-prosperity" message draws a casual relationship between righteousness and monetary success.

The greatest untapped resources in a church today are the human resources. Every class has some sensitive members who are literally begging for a meaningful project. Some years ago, a young man called at my office. He urged me to help him and his church members fulfill the concern for the disadvantaged. We finally worked out a way for them to meet their needs and, later, the same man, at age 63, entered his ministry. Why? He had gotten a taste of the new wine available for all who hunger and thirst after righteousness.

Even if all else fail, remember the Holy Spirit will not fail. In Him you have unlimited resources. The apostles did not have the local resources, but what a source of power they had! Jesus sent out the 70 with the same burden, and they had obtained and used rightly. It is a blessing, He says:

"For let the world be as corrupt as it will, is gold or silver to blame? "The love of money," as we know, "is the root of all evil; but the thing itself. The fault does not lie in the money, but in that use, it may be used ill: and what may not? But it may likewise be used well. It is full as applicable to the best, as to the worst uses (John Wesley, Forty-Four Sermons, Epworth Press, p. 576)."

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The Future State of the Lost

"In hell he lift up his eyes, being in torments" (Luke 16:23).

by Charles W. Carter

The Westminister Commentary

The concept of a future punishment for sin has often been misunderstood and misapplied. The idea of an afterlife, whether in heaven or hell, has been the subject of much debate and discussion throughout history. The Bible provides a clear and consistent teaching on this matter, and it is important for us to understand what it says on this subject.

The Bible teaches that there is a future state of rewards and punishments based on one's eternal destination. Those who believe in Christ for salvation will inherit eternal life in heaven, while those who reject Christ will face eternal separation from God in hell. This is based on the teaching of Jesus himself, who said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19:24).

The New Testament also provides similar teaching, such as in the book of Revelation, where it is said that those who reject Christ will be cast into the lake of fire (Revelation 20:10). This is a clear indication of the severity of the judgment for sin.

In the Old Testament, the concept of a future state is also well-established. The idea of a future judgment and rewards is present in the prophets, such as Isaiah, who wrote, "For I will save you, and your children shall be saved" (Isaiah 41:17).

In conclusion, the Bible teaches that there is a future state of rewards and punishments based on one's faith in Christ. Those who believe in Christ will inherit eternal life in heaven, while those who reject Christ will face eternal separation from God in hell. It is important for us to understand the teaching of the Bible on this matter and to live our lives accordingly.
reach. Hell is "outer darkness." "God is light and in Him there is no darkness at all." (1 John 1:5, NASB) Therefore hell is outside of and beyond the presence and reach of God. Thus if man would, he could not save himself, nor can God save him from the hell that is beyond the life and outside of God, for the finally impenetrable. If man will not be saved in this life, he could not be saved in the life to come. One has significantly queried, concerning the effects of hell on character: "Like the photographer's bath, may its operative effects be his own character, rather than to change it." With the apostle Paul, in faith we "wait for His Son from heaven, whom He raised from the dead, that Jesus, who delivers us from the wrath to come." (1 Thess. 1:10, NASB).

It is as much the moral responsibility of the Christian minister to declare the awful and solemn truth of the scriptural doctrine of hell from which Christ died to deliver man, as it is his moral duty to declare the glorious truth of God's love and mercy expressed in Christ's redemptive work on the Cross. Redemption takes its meaning from its power to deliver man from the ultimate consequence of sin, the awful ultimate state of the lost, which is hell. However, it should be noted that the ideas of immortality, or everlasting life, and everlasting existence are to be sharply distinguished one from the other. Immortality belongs to the redeemed only, as it consists of the life of God (2Co 2) imparted to the believer at the moment of his conversion in Christ. Jesus said: "I give eternal life to them" (John 10:28, NASB, cf. Rom. 6:23). And Paul wrote to Timothy that Christ "alone possesses immortality." (1Tim. 6:16, NASB). Certainly the lost will have everlasting existence in the future state, but they will not have immortality, for that belongs to God and those to whom He imparts it in their salvation.

I Would Rather Have a Housing Allowance

by Wendell Garrison, Pastor, Winsted Baptist Church, Fairview Heights, Illinois

I suppose all of us are looking for the advantages of a housing allowance to outweigh the advantages of living in a parsonage. As a pastor who has had experience with both of these housing methods, I am ready to cast my vote for the housing allowance.

Yes, there are some advantages in living in a parsonage. When I came from seminary (broke) to a parsonage which provided the parsonage, I didn't have to worry about coming up with a down payment on a house. And having twice resigned churches that provided parsonages, neither time did I have to worry about trying to unload a house that for some reason wouldn't sell.

As long as I lived in a parsonage, I never worried about unexpected crises as a furnace failure or water heater breaking down. Shortly after we purchased and moved into our home five years ago, I started to the handyman much more time working on tools (namely a pair of pliers and a hammer), to repair a plumbing problem, my wife's vanity concern, did not help at all: "What don't you call the tradesmen?" Yes, the parsonage has its advantages.

The truth is I never learned how to repair a dripping faucet or install a rheostat until I came to a church providing a housing allowance. While living in a parsonage I always felt I was between a rock and a hard place. On the one hand, I always dreaded going to the trustees with parsonage problems. I never forget one lady's comment: "My husband used to spend so much time working on the parsonage he didn't have time to work on his own house!" On the other hand, I never felt free to work on our own house (though it belonged to me).

When we moved into our own house, I began to enjoy my newfound freedom. Again and again I have stood and looked at our modest Cape God frame house with the wooded hillside behind and experienced the joy of ownership. I agree with a pastor friend who after nearly a lifetime of living in a parsonage moved out, bought his own home, and said, "This has given me a new lease on life.'

Yes, I found out that tools needed for home maintenance are expensive. I discovered that I was "all thumbs" when it came to fixing things. But I also found out I could learn. I could do more with my hands than I realized. I learned that maintaining a home can be an enjoyable hobby, a pleasant diversion from "spiritual" things.

Guess what? We didn't like the wallpaper and the paint colors we inherited from the house's previous owners. Happily realizing it was not a parsonage, we proceeded to redecorate every room to suit our own tastes. I discovered my wife had always been an interior decorator at heart! She had always wanted to experiment with colors and design her own drapes, but she had never been free to do this as long as we lived in a parsonage. Now in our own home she tackled the project with vigor, room by room. Yes, there were times when I fumed for the "good of days in the parsonage."" There was the day, for example, when I came home for lunch in my funeral suit only to be talked into jumping into my coverslips and quickly helping her apply some wallpaper on the bathroom ceiling. And as the wet, stinky paper fell on my upturned face, I had a few choice words about housing allowances! But the truth is I wouldn't trade the fun we've had for the best parsonage in the land.

"Then there came the day we decided to enlarge and remodel our parsonage. I began talking to the trustees about it and discussing the project with no one except our banker! And one day I was at the parsonage, time to sit before the fireplace. I imagine having to justify the validity of that kind of project to a board of trustees. Again and again we have experienced the dignity and..."
Do the Scriptures
Teach a Second Crisis?

by John Allen Knight
President, Bethany Nazarene College

IT THERE a "double infallible" moment in the Christian walk, where one is practically purged from all sin? We believe there is.

Discussing preachers of the Nazarene position have cited numerous scriptures to denote a "secondness" of Christian experience. Not all are equally conclusive.

We will note the weaker ones first.

1. Evidence from Inference

a. The disciples who were filled with the Holy Spirit on the Day of Pentecost (Acts 2) had been cast out of "the world," they had been kept by Christ, they had been obedient to God's Word, and Christ was glorified by them (John 17). They had been commissioned by Jesus (Mark 6:7), and were told by Him to "rejoice because [their] name was written in heaven" (Luke 10:20).

b. The account of the Samaritan revival occasioned by the words of Philip indicates that the Samaritans had believed, received the word of God, and were baptized. Subsequently Peter and John were sent from Jerusalem and they received the Holy Spirit (Acts 8:15-17).

c. Cornelius is described as a "devout man," who feared God, gave alms to the people, and "prayed to God." To him Peter was sent to lay his hands on him that he might "be filled with the Holy Spirit" (Acts 10:7).

d. John the Baptist seems to indicate a "secondness" in pointing to Jesus' coming fiery baptism in the Holy Spirit. "He will baptize with the Holy Spirit and fire." (Matt. 3:11-12).

2. Scriptural Evidence Which Is Explicit

a. Paul's first letter to the Corinthians is addressed to the church of God in Corinth, to "those sanctified in Christ Jesus and called to be holy" (1:2, NIV). The apostle gave thanks that their testimony of Christ had been "confirmed" in them so that they did not "lack any spiritual gift" (1:7-9, NIV). Yet he said he must refer to them as "revoked, even ... as babes in Christ" (3:11f.). The climax of the letter comes when he described them the "more excellent way" (12:31f.), namely, the way of divine love.

b. John, the Baptist seems to indicate a "secondness" in pointing to Jesus' coming "firey baptism in the Holy Spirit." He will baptize with the Holy Spirit and fire." (Matt. 3:11-12).

c. He will baptize with the Holy Spirit and fire." (Matt. 3:11-12).

- Housing Allowance

(continued from page 41)

Independence of home and thanked God for the privilege.

Our family can have bought on that this is our home. They are not growing up in the "personage." Their parents are taxpayers like all the other people in our school district.
The best feature of a housing allowance is the realization that family is an equity better preparing our family for retirement. Did you ever stop to think that a $25,000 mortgage for 35 years, he has really bought that house for the church. (Assuming the church counts the living in the church in part of its revenue.) Or, to put it another way: He has "rented" for 20 years without ever really "reaping" the privilege of choosing whether or not to rent.

It is to the church's advantage to provide a housing allowance. I have heard that pastors on housing allowances tend to stay longer. (Of course, that may be due to the pastor's age.) A housing allowance does get the church out of the business of "renting" tax-free property, which is unfair to the community in general and the housing interests in particular.

A related point is that the church from worries it doesn't need—wondering if the parsonage is adequate. It will worry much less, if the church knows they are paying their pastor a salary, because they now don't have to worry about the church taking care of the pastor and family.

The church does not have to worry about the church taking care of the pastor and family. The pastor may have a better idea of what he wants, what he wants to do in a home, and the church is not responsible for that.

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WINNING IS TOUGH TO BEAT
by Dana Welling
Youth Pastor, Westside Church of the Nazarene, Olathe, Kansas

Running to your mark! Get set!" The explosion of the starter's pistol launches the two sprinters. Amid the hubbub of Olympic activities, a few heads casually turn to observe the event. Concentration and desire etch the faces of both runners as their coaches jog along shouting encouragement.

A typical track meet. Not really. The Olympics? No, not really that either. This is a Special Olympics. Special because the athletes compete against their own physical handicaps as much as each other. On a patented Minnesota spring day at University of Minnesota, this race makes these Special Olympics even more special. The drama of this race draws us into a freeze-frame encounter with the eternal.

Running our own races, most of us rise to the challenge to win. We may try to be the best bricklayer, die-maker, legal secretary, teacher, doctor, or president. Or else we compete for the most popular, most athletic, Miss America, or Most Likely to Excel award. Still others play out their options trying to convince the world they are not competing. The basic fact is this: success in life is measured by winning. The patron saint of professional football, Vince Lombardi, summed it up best by saying, "Winning isn't everything; it's the only thing." And in our world the belligerent broadcasting of this theory clearly draws out the whispered power of the golden rule.

"Go, Joey! You're winning! Keep it up! Attaboy, Joey!" The coach was proclaiming this theme to his palsied athlete. Joey was winning by a good 10 yards as they rounded the first turn of the 440-yard track. With determination both boys struggled to keep up the garbled communication between mind and limb. The result was a humorous, heart-warming resemblance to running. Nearly every junior higher can imitate this gait and have his peers in hysterics. No one was laughing now. This was in many ways a life-and-death run. And Joey was winning.

I was there because I wanted to be the best youth pastor. Toby was there from my group, so I was there. Toby had cerebral palsy and her left side had all but abandoned her. She didn't have a father to watch her do the standing long jump, so I was there to stand in. Good youth pastors do that. Toby had been to the Olympics, she had been to the World Class Games, and she won a medal. Yet, her option to be at the Games was limited.

Coaches can't be blamed, though. We are all subjected to the voice coming over the System. Yes, there is another voice. The voice that says, "If someone strikes you on the right cheek, turn to him the other also; and if anyone wants to be first, he must be the very last; the servant of all." These are the familiar words of Jesus. Yet, in the chaos of a world looking for number one, these words have lost their meaning to many. Without them, humanity is reduced to the scrambling struggle of an animal filled with water. People become rungs on the ladder of success. Values become the interchangeable currency of convenience. In the midst of this Joey stops dead in his tracks to teach us all a lesson.

"Joey! What are you doing?! Keep going! Don't you want to win?!" The screams of the coach could be heard above the increasing roar of the crowd. Joey, a mere 25 yards from the finish line, had stopped with a beguiling smile on his face. Joey turned and looked at his competitor who was still chugging along like the little train that could. Joey started yelling and waving "Come on! You can do it! Attaboy!" He threw his face broke into a huge smile, and I declare that his stride increased and he ran faster. As the gap narrowed between them, Joey reached out his hand as all eyes turned to the seemingly halted track. There was a split second of complete silence as they joined hands. Then the whole field erupted into cheers as Joey and friend who placed to the fifth place with hands in hand. Joey and his friend hugged. Both coaches hugged. Everyone was hugging everybody. Joey's coach, in a voice grown husky with emotion, just kept saying, "Attaboy, Joey! You're a winner! Attaboy!"

As I stood in the middle of the field with tears streaming down my face, there was a divine conversation going on inside of me. What the other Voice said to me may be what He wants to say to you. In your own race, are you concentrating on winning so much that the joy of the race is lost? Who are the people you are to help and across the line? What good is a victory if there is no one to share it with? The answers could change your view of winning.

In the early part of the race, seeing Joey struggle, I said, "O God, thank You that I am not like him!" As Joey crossed the finish line my prayer had changed to "O God, please help me to be more like him!"

*Author's own phrasing.
People in Darkness Have Seen a Great Light

by Dwight Swanson

Text: 1 John 1:1-2:2

There is a house in my town which stands as a witness. It bears its testimony to me every morning as I leave town, and each evening upon my return home. If you enter its front door, you experience the great elevator as you turn the last bend in the road, and this house will greet you.

It's an average, ranch-style house, only two years old. A year ago the owner began to add a garage, but never finished it; a roof remains without siding or doors. The windows are now darkened.

This house is a witness to me—a witness to the tragedy of sin. I knew the family that lived there: I saw the death-throws of love, of hope, and of innocence; I witnessed the agony of this young couple as their slavery to their anger and habits tore them to pieces. The house is now empty, and stands as a symbol of all the misery caused by the awful power of sin which is tearing apart the homes and lives of so many others in my town. It testifies by standing cold, bleak, and dark.

When John begins to write about God's acts among men, he reflects the great joy with which the story of grace into this world has brought to those who have known the penetrating power of darkness upon men. Looking back, tears later, the stories are still so vividly etched, as he recalls, "we have heard, we have seen, we have been" (2 John 8). "In our speeches we have strong reasons" (2 John 11). "Faith in the light of Jesus" (2 John 14). "Living in the midst of darkness" (2 John 11). "The coming of Jesus was like the event of the darkness was not yet perfect. The wedding was the world." (2 John 7).

With echoes of Isaiah ("Arise, shine; for your light has come"," The glory of the Lord shall be revealed, and the light shall shine upon the people of the world") and the "light of men" (John 1:9), with similar words, in 1 John, we summarize the message which Jesus delivered: "God is light." This is the great contrast of our age: on the one hand, sin is evident in its emptiness, loneliness, and darkness; on the other, we see God acting in Christ Jesus, and i...
Theology is to evangelism what the skeleton is to the body.

By Charles R. Shumate

Evangelism has been high on the church's agenda in the early '70s and greater interest in evangelism will continue to spread in the last part of this decade. Recently, a popular pastor expressed the need for a theology of evangelism that com- municates with the layperson in the church and the secular person. As one writer put it, "Theology and evangelism cannot be separated." They are complemen-tary.

A nationally known evangelist said, "Theology is to evangelism what the skeleton is to the body. Remove the skeleton and the body becomes a helpless, quivering mass of jelly-like substance. By means of the skeleton the body can stand erect and move." Evangelism and theology cannot be separated because they are interwoven in the Scriptures. "A further reason why theology and evangelism cannot be sepa rated is that they were not sepa rated by those leaders who have most influenced the church throughout its history," says John Havlicek, Paul, Augustine, Luther, and Wesley were those who radically changed the theology and direction of the church. They were also evangeli sts. When Luther was asked, "What should we preach?" he answered directly, firmly, and succinctly, "The Gospel." His defini tion of evangelism was to bring Christ to men and men to Christ.

A separation of evangelism and theology would kill them both. There is nothing as insane and meaningless as a theology without evangelism. To believe something as great as God's love in Jesus Christ and not want to share it with others with excitement is unbelievable. On the other hand, there is nothing more shallow or empty than a purely emotional appeal to a cheap kind of grace that really doesn't take Christ and his cross seriously. Evangelism needs theology, and theology needs evangelism.

Evangelism is the good news about what God has done by the greatest of all His acts—Jesus Christ. This message is to be verbalized and "flushed-out" in human lives. The evangelism of the Early Church was a simple confrontation. Christians learned the pagan world with the news about Jesus, God's Son. They told what He had done for them. They told why He had been able to perfect the change in their lives...and they called people to repent and believe.

Evangelism is more than a message; it is the task of the church. Matthew 28:18 says, "The task is to go into the world and make disciples..." It is the task of every person in the community and to equip those persons for discipleship.

The church is the medium for communicating the message of Jesus Christ and His Lordship. The church communicates to the world not only by what is but by what it does—and the church fulfilling its task not only "is" but "does." It proclaims the message of God in Jesus Christ, involves its members in ministry. It dis- ciples or equips for effective min isty and ministers to the needs of humanity. To say it another way, the task of the church is to evangelize every person in the community and equip for service every person who is conformed to Jesus Christ.

Rooted in the Gospel
Jesus came into the world to help all people find themselves and to save them from their lost- ness. Zacchaeus could be a variable of modern mankind. He...
found God, and in so doing found himself.

Ask yourself this question: Does our church's evangelism program grow out of the gospel or does it beget that many churches are beehives of activity (and, in some of them, highly organized activity) without having a biblically based evangelism?

A recent case study of grief at a local church-council this important question. Where are you spiritually? Christ is commonly re-responded by putting 100 members in a category called the "uncommitted." Another 91 were cntected as "committed." The remaining 308 people could have been walking out of the church building with the right theology to witness.

Involvement-Incarceration-Liberation

"The theology of evangelism is a theology of involvement. Jesus loved and accepted the rejects of his society, and those of variant life-styles. He saw them as "sheep without a shepherd." He went to them and they believed in him (Matt. 9:36). He was not merely touched. He was moved.

The theology of evangelism is a theology of immersion. Christ is to be found immersed in the life of the believer and the church. After Zacchaeus met Jesus, He began doing what Jesus would have done. Also put it well when he said, "A theologian based on analogy evangelism does not draw upon a bag of clever tricks; it must draw upon the very truth by which the church lives and moves and has its being: 'Jesus Christ. We must stay all tricks,' "ladle the life of faith, which will change the life of one person, He can change the life of all humanity.

From: Will Crisplycr. Used by permission.

THE IDOL IN OUR MIDST

by Paul N. Ellis, Bishop, Free Methodist Church

The Rev. Jim Jones was paranoid, according to medical opinion. He was unsound of mind. He was distracted and distressed by fears and delusions. In suicidal depression, he led his 900 followers into the valley of death-a macabre scenario, incredibly acted out in his final scene.

"We can't ignore this shocking tragedy. The "Death" of Jonestown was once a deeply religious youth in an evangelical church. In Indianapolis and later in California, political leaders sought counsel and approval of social trust. He was judged a charismatic leader, a popular religious and political agitator. He brought the church building to the brink of destruction. By 1978, he was a mand of a cult, with his 900 followers, named "People's Temple."

He was moved, and as I ponder the life at Jonestown, I look beyond the sickness of one man. I see the shadow of a huge idol in the midst of all men. This idol is love.

The extremes of our age rise from the thinking of two French philosophers, Voltaire and Rousseau. Voltaire believed in reason, always and only. Man's salvation depends upon intellectual enlightenment and rational conduct. Good.

Rousseau had little or no trust in reason. Life springs from emotion. Feelings are all-important. Rousseau trusted passion as action to redeem society. Warm and full of heat, isn't it?

One of these philosophers symbolizes the "guilt of reason." The other is the high priest of the instinct. Both find no need of God. Both draw their water from the same broken cistern, man's adulteration of himself. Humanism is the religion of their disciples. Small wonder whether the idol takes the form of a head or the shape of a belly.

Humanism pervades our religions. Men seek a sign. Turn off your mind! Let your heart speak! There is true emotion in religion, true when inspired by truth. Emotionism is something else-an expression of our endemic idolatry.

In the face of growing fanaticism, the established church's graver fault lies in the direction of Voltaire. Keep it cool. Let the reason rule. Take refuge in soundly orthodox theology. Don't let reality fuzz up our sharp definitions of dogma and duty.

The religion of both nằm and Rousseau is a quest for the answer to the deepest and most important questions of human life. These are the questions which cause us to reach for God in our search for meaning and purpose. It is in these questions that he finds the source of our deepest desires and fears, our sense of meaning and purpose.

The theology of evangelism is a theology of emotion. The love of Christ unshackles us from our limitations, our fears, our weaknesses, our perfections. The theology of evangelism is also a theology of hope. If Christ can change the life of one person, He can change the life of all humanity.

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Blessed Are They That Mourn

by Wesley Sullivan


It is from the book that we are studying, "The Gospel for the Present." It is a book that deals primarily with the loss of family and the "significant other" in the life of the individual. In this chapter, Mr. Sullivan speaks about the process of grief and how it affects people. He draws parallels between the process of grief and the process of mourning. He argues that mourning is a natural response to loss, and that it is a healthy and necessary part of the healing process.

Mr. Sullivan also provides practical advice for those who are dealing with the loss of a loved one. He writes about the importance of allowing oneself to grieve and the importance of seeking support from others. He emphasizes the importance of finding meaning in the experience of loss and of using it as an opportunity for growth.

Mr. Sullivan's book is a helpful resource for anyone who is dealing with the loss of a loved one. It is a book that is both practical and compassionate, and it is written in a way that is accessible and easy to read.
THE CALL OF GOD AND HUMAN LEADERSHIP
by Kenneth Vogt
District Superintendent, Washington Pacific
District, Church of the Nazarene

Any person who accepts the call of God to be a minister, must also accept the responsibility of human leadership. Not to do so is to nullify the calling of God. This does not mean that he will become a leader among ministers, although he very well might become one. It does mean that he will be the leader among the people to whom he ministers. What then, are the marks of such a leader?

1. HE ACCEPTS RESPONSIBILITY. He does not allow himself the luxury of blaming the people, the board, the economy, or his predecessor for the condition of things. He knows that now that he is there, he is responsible for the situation. Of course, things go well, he is honored as the leader. Why, then, should he not also accept the blame if things do not go well? He should accept it, face it, and change things.

2. HE CREATES THE CLIMATE. A leader is not a thermostat. He is a thermostat. He determines and creates the atmosphere. A church-body always reflects what the pastor is. That is an immutable law just as much as a mirror reflects the image of the person in front of it. Some churches are pessimistic, dull, and gloomy, because the pastor is basically negative in his thought processes.

It is not easy to be a thermostat and create the climate, but a minister will either learn to do that, or have a mediocre ministry. You do not know how many self-help books I’ve read, and how often I have quoted the promises of God to myself. Now, when people see me, they tend to say, “But you, are naturally optimistic in nature.” That’s not true. All of us naturally gravitate toward anxiety, fear, pessimism, discouragement, and despair. We only reverse that trend by the grace of God and a disciplined self-help program.

3. HE GIVES THE GLORY TO GOD. A person who does not do that in his heart, will sooner or later fall into the ditch. The Lord will not share the glory of the progress of His church with any man. People may praise a leader. That’s all right, in fact, that’s good. That’s a part of what it takes to make the kingdom of God strong and dynamic. Board members, whether local or district, who do not praise their leader, are hurting their own cause, but the leader himself, down deep in his heart, knows how to look at every accolade at the foot of the Cross, and say, “It is the Lord who is a witness.” He alone can trust.

4. HE IS COURAGEOUS. A timid leader is a contradiction in terms. A leader leads courageously with boldness and faith. That does not mean he will act irrationally. He will evaluate. He will assimilate. He will listen to counsel. The temptation will be to put off action until absolutely all the facts are in. Such a leader will never act. We never have all the facts at hand. There are always unprecis- tedables. The leader learns to act and challenges his people to act in the face of some unprecis- tedables.

The manager of the largest branch of the Bell Telephone System in the state of California gave me an insight into the reason for his success record in his great company. He said, “We have computers for analysis. We put every conceivable factor into the computer that we know about. When that is all done, I go to my desk with these assembled projections, and make a lonely decision on the basis of my own intuition.” Said he, “There are always facts that I do not know. There are always predictions that do not materialize, and so with bold courageous action, I put the plan into effect, believing that action is better than indecision.”

5. BOLD ACTION AND PRACHING ATTRACTION THE BEST AND LARGEST FOLLOWING. That is true in life and true to Scripture. “If the trumpet give an uncertain sound, who will prepare himself for battle?” Some young men tend to be foolishly brave, and some older ministers tend to be passively cautious. It would seem that a proper mix would make the most desired leader. The truth of the matter is that we gravitate toward a leader who is bold, daring, and courageous. Strange as it may seem, the people will both admire and castigate a leader. He looks status quo fall in the face and demands a new commitment. Thus, both the old timers and the new-comers have to commit themselves to a changed life, and submit together to the demands of current changing situation.

To quibble and be indecisive about the standards of the church will not attract a committed following. Our life-style is the collective conscience of the church gathered through the years and brought up to date into the swirling tides of today’s world. Timidity about these will engender uncer- tainty concerning our doctrines as well, until in a short time, the church has degenerated from prom- lamation to debate and argumentation.

A man who answers the call of God to be a min- ister, in order to be effective, must also be a bold, courageous human leader. Consider the prophets who challenged powerful kings. Take for example, John the Baptist, St. Paul, Martin Luther, John Wesley, Princeps Bresee. These were all men, who in fulfillment of their calling, became strong, cour- agous leaders.

STRANGE IDEAS

As denominations and churches grow, they seem to accumulate strange ideas. One of those ideas is that we should be paid and promoted without produc- ting. Then, suddenly, the scriptures that Jesus gave us leap out at us with Holy-Spirit-directed insights, and we find out that simply is not true. Jesus said in John 4:36 that it was the reaper who receives wages.

Jesus said in Matt. 20:3, to those who were idle in the marketplace, to get into the field and gather in the sheaves, and they would be paid.

Jesus said in John 15, that unless a true bore fruit, it was to be cut down. It should not numb the ground.

Jesus even gave the secret to fruit bearing, by saying that we were to abide in the Vine. Whoever abides, bears fruit. Whoever does not abide, perishes.

But, we say to ourselves, “That is very hard.” Yes, that is true, but Jesus said it, and it is also true to nature. The fruit tree that does not bear fruit begins to die. If strong corrective measures are not put into effect, it will die. In nature, there is no deviation from the law of “produces or perish.”

My prayer: “O God, lead me to a spiritual encounter with a lost soul today. I will count each day incomplete, in which I have not been personally in the widest field. Amen.”

Kenneth Vogt
Cultivating the Fine Art of Worship*

by C. S. Cowles  
Professor of Preaching,  
Northeast Nazarene College

Alexander Solzhenitsyn wrote an open letter to the Patriarch of All Russia in which he was sharply critical of the Orthodox church's accommodation to the Communist government. He begins his protest in this way:

Your pastoral letter states that parents should inculcate in their children, along with a love for their native land, a love for the church.

As I heard this there rose up before me my own childhood, the many church services I attended, and the impression they made on me, singular in freshness and purity, which no personal suffering and no intellectual theories were able later to erase...We are robbing our children when we deprive them of something they can never experience again—the pure angelic perception of worship (The Name of the Wind, Oct. 1974, p. 35). The Psalmist said, "Worship in the beauty of holiness." (Ps. 92:2. KJV). William Temple gave this definition of worship:

To worship is to quicken the conscience by the holiness of God; to feed the mind by the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to express to God the homage due to Him who is the source of our being.

I. WORSHIP IS THE HEART'S JOYOUS RESPONSE TO GOD'S CALL (Gen. 12:1-4. 7-8)

A. God's Call locates Abram in the land of obscurity and sets him on the road to destiny. William Churchill said of his political opponent Clement Atlee, "He is a modest little man with much to be modest about." It could have been said that Abraham was "an obscure anecdotist with much to be obscure about"—that is, until God called him. But with God's call, a nobody became a somebody because of God's call, Abram, the desert nomad, became the father of three great world religions—Judaism, Christianity, and Islam—and the father of all whom God calls to himself through Jesus Christ into the obedience of faith.

B. Abram's Response is obedience (v. 4) and worship (v. 7). Worship does not begin with man's movement toward God, but God's initiative toward man. It is God's call that awakens the possibility of a worshipful response.

II. WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS MERCY (Gen. 13:1-3)

A. Abraham's compromise (12:10-20)

B. Abraham's instruction (12:1-4)

C. God's commandment (vv. 4-16)

Worried, embarrassed, and humiliated by his compromises in Egypt, Abram finds his way back to mercy and beginning. And there he finds mercy (cf. Exod. 25:16-26:3; the mercy seat).

III. WORSHIP IS THE HEART'S OBEDIENT RESPONSE IN GIVING (Gen. 22:1-19)

A. Sacrifice: Abraham is asked to offer up his only son Isaac who represents not only his greatest treasure, but God's choice gift. Life's greatest sacrifices are those we offer up to God what He has graciously given us.

B. Worship: "And Abram lifted up his eyes and saw all the plain of the east, and he was afraid for his people...and the king of Sodom. The sacrifice of an obedient heart becomes the worship of a loving heart (Rom. 12:1—"spiritual service of worship").

C. Resurrection: "...and we will return to you." Abram's faith was "resurrection faith." He never doubted for a moment that but God's purposes would be realized. Death is never the final word for those who respond to God's call in obedience of faith.

IV. WORSHIP IS THE HEART'S THANKFUL RESPONSE FOR GOD'S SPECIAL PROVIDENCE (Gen. 24:1-27)

A. The servant's task (vv. 1-4)

B. The servant's prayer (vv. 5-12)

C. God's providence (vv. 13-25)

D. The servant's thankfulness (vv. 26-27)

V. WORSHIP IS THE HEART'S ACCEPTING RESPONSE IN THE FACE OF ADVERSITY (Job 1:21-22)

A. Job's character (vv. 1-6)

B. Job's devastation (vv. 13-19)

C. Job's response (vv. 20-33)

"Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshipped..." (v. 20). How could Job genuinely worship and not blame God in the midst of his great disaster? He had resurrection faith (19:25-27). And his faith was not that his possessions would be restored or his children returned to him, but was focused on seeing the Lord.

VI. WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS GLORY (Exod. 33:17-34:29-35)

A. The prayer: "Show me Thy glory!" (33:18)

B. The answer: "I myself will make all My goodness pass before thee" (33:19)

C. The response: "And Moses was made haste to bow low toward the earth and worshipship..." (34:8).

D. The result: "the skin of Moses face shone..." (34:35).

VII. WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS SOVEREIGNTY (Josh. 5:13-15)

A. Joshua's question: "Are you for us or for our adversaries?" (v. 13).

B. The answer: "Not!" (v. 14). God does not take sides, but takes control. He is Lord not only of Joshua, but of the whole world.

C. Joshua's response: "And Joshua fell on his face to the earth..." (v. 15). In success and failure, blessing and blight, life and death, God is sovereign Lord.

VIII. WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS BLESSINGS (Ps. 61:1-8)

A. A searching vision (vv. 1-5)

B. A cleansing vision (vv. 6-7)

C. God's holiness is revealed, not to crush but to cleanse, not to oppress but to liberate, not to destroy but to build.

IX. WORSHIP IS AN ENCOUNTER WITH GOD IN CHRIST (Matt. 28:1-20)

When the risen Lord appeared to His own on the road, their response was overwhelming: "And they came up and took hold of His feet and worshiped Him." (v. 16). He continues to do. He makes himself known to His own by the Spirit as the risen Lord, and when Jesus comes, the heart is not moved to worship Him. This is the preeminent experience of worship.

St. John's vision of heaven forms the capstone of worship.

And I heard the voice of many angels around the throne and the living creatures and the elders...saying with a loud voice:

"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing..." (Rev. 5:12). To Him who sits on the throne, and to the Lamb, be blessing and glory and dominion forever and ever.

And the four living creatures kept saying, "Amen." And the elders fell down and worshiped (Rev. 5:11-12, 13-14, 16-17 added).

THE WORSHIP CONTEXT OF PREACHING

Worship is the heart's response to God's self-disclosure. While the preaching of the Word is the normative catalyst for initiating the God-man encounter, it is not the only means—as our study of worship clearly indicates. Every part of the worship service can minister toward creating an environment conducive to an awareness of the divine presence.

The pastor who desires to lead his people into a real worship experience must give sensitive attention to all levels of the service. Like an artist, he must blend together all of the stimuli that impact the worship from the moment he drives into the parking lot until he drives out again. The texture of the canvas and the tint of the background hues is just as important to the final picture as the actual picture. The pastoral artist will be concerned about these elements:

1. Purpose. A worship service without a clearly defined objective is like a ship without a rudder. Every hymn, prayer, sermon, and worship service is a point to be posited to a specific goal or aim at a focused response. Mostly it is a "triumphal" event. All worship is a service is the purpose stated or implied in the sermon.

2. Planning. The pastor needs to plan every detail and sequence of the worship experience he expects to prepare his sermon. All participants in the service need to know what to do and what sequence, far in advance. Many pastors find it helpful to rehearse an entire service with the choir and all participants on the Wednesday night before Sunday—at least on an occasional basis.

3. Precision. The worship service is ordered. Too many hymns or specials, too many announcements, too much repetition, too much preparation, too much production, too much criticism is a service is rarely diminished by what is left out, but often damaged by what is left in. It is well to aim at an adequate space in which praise, prayer, and proclamation can become a mighty symphony of worship that leads people into "the heavenly places".

See the initial irregularities, as several references in this article are from the New American Standard Bible.

*Unless otherwise specified, all Scripture references in this article are from the New American Standard Bible
SERMON OUTLINES

THE PATH TO PEACE

Preaching Point: Dan. 2:16-22
Theme: Finding Inner Peace

Introduction: It was a hot August afternoon in 1945 when the Japanese army surrendered unconditionally to the allied forces. It was not until 1951 at a peace conference in San Francisco that a peace treaty was actually signed.

I. Peace is a highly prized possession for nations and individuals.
- Peace is often referred to as a blessing.
- Everyone is searching for peace, world peace and inner personal peace.

Explanation:
1. Jacob is a prime example of a man who searched for inner peace.
2. No peace at home—tensions between Mom and Dad, brother and brother.
3. No peace in the inner man—he lied, cheated, stole.

Proposition: God can bring inner peace to our lives.

Transitional Sentence: Jacob had three life-changing experiences with God that brought him inner peace.

I. A DREAM AT BETHEL (28:10-22)
1. The Need:—no fear for his life (27:41)
2. The Experience:—met the Lord, God came to him (v. 13a)
3. The Promise (v. 15c-16)
4. The Response (v. 21-22):—made a vow, but it was only a bargain
5. The Result:—he was changed, became an honored man

II. A DEBATE AT PENIEL (32:2-22)
1. The Need:—he feared for his life, family, and possessions
2. The Experience:—struggled with God over the matter of his life (v. 24-25)
3. The Promise:—no longer suppliant but new prince of God (v. 28)
4. The Response—(1) surrender—confessed his name (v. 27b) (2) humility—he saw God and lived (v. 30)
5. The way to win in any wrestling with God is to surrender

Illustration: Tell of my struggle over his will concerning my call to preach.

III. A DEDICATION AT BETHEL (20:1-14)
1. The Need:—return to the source of blessing (Sahwe means house of God)
2. The Experience:—gave all idols, purify yourself, change clothes (v. 2)
3. The Prophecy of change of name confirmed (v. 10-12)
4. The Response:—complete devotion and dedication and worship (v. 14-15)

Illustration: Lyman in Dacatur, "I gave God my business"
5. The ideals at Life often block the pathway to revival and peace

Conclusion: Therefore we can experience genuine peace in our inner lives when we have:
1. Our lives changed by meeting God.
2. Our lives changed by surrendering to God.
3. Our lives changed by complete dedication to God.

Song:—"I Surrender All"—W.J. Stevens

6. Every person must not only be born again, but must surrender to His Lordship.

GOD'S CLASSROOM IN YOUR HOME

Preaching Point: Deut. 6:1-25
Theme: Religious Education in the Home

Introduction: Moses teaches that a nation will be great or bad according to its home life.
1. Our land will be as our homes.
2. Parents are responsible for making the home a classroom (Eph. 6:4).

Explanation:
1. This passage occurs right after the giving of the law (c. 5)
2. Hebrew concept of school in the home gave Israel’s national life strength

Proposition: Parents must teach their children the knowledge of God.

Transitional Sentence: Parents must teach their children four aspects of the knowledge of God.

I. GOD'S NATURE (v. 6-9)
1. God’s unity—v. 6, in contrast to surrounding polytheism.
2. God’s jealousy—v. 15
3. Our subsequent duty to love God—v. 5.
4. Our children knew if we love God. They knew the gods we serve.

Illustration: "Mother, what girl are you?" "I'm Mother and Daddy’s daughter and that’s enough!"

II. GOD'S WARNINGS (v. 12, 14, 16)
1. Do not forget God—v. 12: the peril of prosperity
2. Do not follow other gods—v. 14: materialism
3. Do not test God—v. 15: (Masala) means testing, cf. Exod. 17:2-7

Illustration: "Is the Lord really going to come through for me or not?"
4. In times of prosperity we forget God, in adversity we complain, He’s forgotten.

III. GOD’S RULES (vv. 13-17, 18)
1. Fear God, v. 13a (cf. Heb. 4:13)
2. Serve him only, v. 15b (refers to v. 5)
3. Keep His commands, v. 17 (obedience must be taught)
4. Do what is right and good, v. 18

Illustration: Grandfather to father to son: "Make Your Children Mind.”

IV. GOD'S PLAN (vv. 20-25)
When asked, "What does this mean?"
1. Teach God’s plan of deliverance—v. 21a
2. Teach God’s plan of provision—v. 23
3. Teach God’s plan of reward—v. 25b, 25c

Illustration: Hymn No. 499, "A Christian Home" (read)
4. Tragic to lose our children because we neglect teaching.

Conclusion: Therefore parents do not neglect to teach these four vital aspects of the knowledge of God daily in your home.
1. Parents are responsible to maintain a godly heritage (2 Tim. 1:7)
2. Parents must take time to teach these truths—v. 7
3. Parents are responsible for taking the initiative (Eph. 6:4)

Song:—W.J. Stevens

The LIFE-STYLE OF HOLINESS

Preaching Point: Lev. 11:1-20
Theme: The Qualities of a Holy People

Introduction: Is your life-style characterized by holiness?
1. How do you respond when told no by an authority?
2. How do you treat those who are less fortunate?
3. When you find yourself in the presence of a holy person?
4. What do you do when offended or cheated?

Explanation:
1. God requires us to be holy, not personally but ethically.
2. Leviticus 19 is the Old Testament Holiness Code: equivalent to how to demonstrate God's holiness.
3. Key word in Leviticus is holiness, occurs over 80 times in Leviticus.
4. Definitions of holiness—both positively and ethically.

Proposition: Holiness should characterize God's people.

Transitional Sentence: There are four qualities of holiness—characteristic of God’s people.

I. A PEOPLE OF RESPECT (vv. 3, 4, 30, 32)
1. Parents—v. 3 (5th commandment)
2. Elders—v. 32
3. God—v. 34, 30, Sabbath, offerings

Illustration: Tell of when I learned the lesson of respect at school.

II. A PEOPLE OF COMPASSION (vv. 14, 15b)
1. How do we treat the less fortunate?
2. It is to the glory of God to keep the helpless.
3. In the fear of God, for God will come to the aid of the needy.

Illustration: Willyn and Bramwell Booth in London seeing the needy.

A holy people have a great responsibility to the needy.

III. A PEOPLE OF INTEGRITY (vv. 11-13, 15, 35-36)
1. Integrity is being "the same when alone as in the crowd"
2. Integrity in daily transactions—honesty (vv. 35-36)
3. Integrity in official duty—justice (v. 15)
4. Integrity in word—truth (v. 11).

Illustration: Tell bohny honest.
5. Sin in not begging directed only toward man, leads to sin against God.

IV. A PEOPLE OF LOVE (vv. 17-18, 32-34)
1. Not hate, but rebukes in love (v. 17).
2. Not revenge, but forgiveness (v. 18)

Illustration: Missionary connection with Protestant and Catholic—love and forgive.
3. Not cruelty, but the greatest virus of love (vv. 33-34)

Conclusion: Therefore, our life-style can manifest the qualities of holiness, as we are:
1. A people of respect.
2. A people of compassion.
3. A people of integrity.
4. A people of love.

W.J. Stevens

MODERN MAN’S MORAL MESS

Preaching Point: Dan. 1:26-35
Theme: Moral Questions

Introduction: If your 14-year-old daughter were pregnant would you counsel her to get an abortion?
1. If you really care about someone, is it all right to sleep with them?
2. If your spouse is unfaithful, would you insist on a divorce?
3. If your child is born with Down’s Syndrome, should you institutionalize him?

Explanation:
1. Answer to moral questions is based on what you believe.
2. Bible is key to understanding the universe, its form and man.
3. Science and history let us fact and patterns, but not reason or meaning.

Proposition: “So God Created Man in His Own Image” (Gen. 1:27)

Transitional Sentence: There are three implications of Gen. 1:27 which will help us understand how we should respond to the moral questions of our day.

1. We should respect the law of God.
2. We should respect the image of God.
3. We should respect the moral law of God.

Illustration: Three implications of Gen. 1:27 which will help us understand how we should respond to the moral questions of our day.

W.J. Stevens
I. "SO GOD" IN GEN. 1:27 CONTAINS THE IMPLICATION THAT THERE IS ONE GREAT SOURCE.

1. Unlike many, with form and meaning because it was created on purpose by God.
2. Infinite personal God exists who created all out of nothing (Rev. 4:11).
3. Theories leaving God out mean we have no meaning.

Evolution is... nothing + time = chance = Everything!

Illustration: Sir Julian Huxley; atheist: "A person functioning by the principles acts as though God exists." "So," the argument goes, "God does not in fact exist, but act as if he does." This is a useless and leads to despair!
4. Only adequate answer to life's ultimate question—Why—is God!

II. "SO GOD CREATED MAN" CONTAINS THE IMPLICATION OF OUR UNIQUE RELATIONSHIP TO GOD THE CREATOR.

1. Creator (aphal) God created (bara)
2. The highest work calls for a special combination of man and God (choresis)
3. We have purpose (Eph. 1:4), therefore we are accountable (Heb. 4:12).

III. SO GOD CREATED THE IMAGE OF GOD: CONTAINS THE IMPLICATION OF OUR ULTIMATE VALUE AND DESTINY.

1. Man was created good (1:31) but is now flawed (3:5).
2. In an autonomy in God's perfect universe becoming is rebellion.
3. If we are not in the Image of God, then no difference between us and a babab.

Illustration: Abortion, moral impurity, divorce— inadequate view of man.
4. Everyone has great value in God's sight.

Conclusion: These reasons we are not free to live any way we please. We are under obligation to the Creator to live (Heb. 11:6).
1. All life has a purpose and meaning.
2. Man is not an animal, we are unique to God and accountable.
3. All life, whether unborn, in a nursery, or a nursing home has infinite value to the One who created.
   - W. J. Stevens

THE DANGEROUS REFUSAL

1. Theme: Dangerous Character Traits

Introduction: Why can people be miserable and dissatisfied as a God who refuses to change their ways?
1. All of us have areas where we need to improve and change.
2. To refuse to change is to invite destruction of happiness.

Explanation: Moses' message brought us in humility to pray Pharaoh.
2. Proud Pharaoh was miserable, yet refused to change, ultimately could not.

3. Irael would not hostagize go—even though it was hurting the country to keep them.

Proposition: To ignore the gracious warnings of God leads to destruction.

Transitional Sentence: Five dangerous character traits in the life of Pharaoh caused him to ignore the warnings of God that led to his destruction.

I. PHARAOH WAS DEFIVING (5:3)
1. Arrogant defiance, "... that I should obey?" Pharaoh with no respect.
2. The conflict is over, "who is going to rule?"
3. I will have my will done," declares the Lord. But the defiant man says, "I will do my own will."

Illustration: George and Karen fighting over which TV program.

II. PHARAOH WAS DEFENSIVE (5:6-9)
1. The need pointed out—he retaliated.
2. Rather than submit to God, he built a defense case.
3. Tried to show him his power.

Illustration: Show you, I'll quell my Bible, or "I'm quitting this church."

III. PHARAOH WAS DOGMAIC (7:1-6)
1. Moses was accused, "You have not listened" (v. 16)
2. Note the progression:—(1) He hardened his heart (8:19), (2) His heart remained hard (8:7), (3) The Lord hardened his heart (6:14).

Illustration: Little girl's birthday, and her daddy's hard heart.

IV. PHARAOH WAS DECEPTIVE (8:2-28:10-18-17)
1. He sounded sincere, "I have sinned."
2. Counterfeit, repetitiveness is general rather than specific.
3. Youth at all—did not deal with his sin, maintenant seeking.

Illustration: His only wanted deliverance.

V. PHARAOH WAS A DESTROYER (11:1-10)
1. Do you realize Egypt is ruined? (10:7)
2. He had ignored all of God's warnings and would show no need to obey God's plans.

Illustration: Young woman ignored warnings and married a non-believer.

VI. Moses was "hot with anger" because Pharaoh refused to change.
2. He yearns a break because people refuse to heed God's warnings.

Conclusion: Therefore do not allow these character traits to control you to ignore God's gracious dealings in your life.

I. PHARAOH WAS A DESTROYER (11:18-10)
1. Do you realize Egypt is ruined? (10:7)
2. He had ignored all of God's warnings and would show no need to obey God's plans.

Illustration: Young woman ignored warnings and married a non-believer.

V. Moses was "hot with anger" because Pharaoh refused to change.
2. He yearns a break because people refuse to heed God's warnings.

Conclusion: Therefore do not allow these character traits to control you to ignore God's gracious dealings in your life.

WESLEY ON THE USE OF MONEY

(continued from page 37)

Life. Avoid gluttony as well as "tasteless expenditure," or "a repulsive kind of sensuality." Wesley says, "Delicate delicacy and vanity, and content with what plain nature requires." (Four-Fold Sermon p. 286). Do not waste the gain by "curiously adorning your persons, or adorning your bodies with fine linen, casting the adornment of praise on men." He would even refute the notion of significant inheritance to children who would use it to gratify the desire of the eye or the pride of life.

Give All You Can
We have done nothing, however, if this saving does not point to a spiritual life. God placed us in this world as stewards, not proprietors. We are not our own, and our subsistence is His. A faithful and wise steward "tenders unto God that which is His." Not only giving to the poor but by providing what is needful for himself and his household. There is no need to indulge foolish desires or self-gratification. Expenditures should only be for purposes which are commended by Scripture, are a sacrifice to Jesus Christ, which are to be witnessed by God, and which are consistent with being a steward of the Lord's goods.

Proper management of the Lord's resources, then, requires putting off sloth and wastefulness, fashion and caprice, covetousness and errors. It requires using God's resources for doing all possible good to the household of faith and all men. Wesley will have nothing of seeking employment for low wages in order to be humble. Neither will he tolerate wasteful and extravagant living. Earn all with the ability at your command, live not only carefully and carefully, and expand the resources at your command as a steward. Failure to gain as much as one is capable of procuring according to the grace given, will result in loss. That isfulness. This balanced view on finances is a helpful corrective to extremes which seek speculation or development of money to be inherited or to understand the substantial gain to be an automatic indicator of God's blessing on one's life. As faithful stewards, then, we responsibly manage our Lord's goods.

- W. J. Stevens
The Unsearchable Riches of Christ: An Exploration of Ephesians 3:18-21 by D. Martyn Lloyd-Jones (Grand Rapids, Baker Book House, 310 pp., $10.95)

The acclaimed retired pulpit of Westminster Chapel in London offers this sixth volume of his projected diogenes in defense of the Epistle to the Ephesians. With a flair for wordplay, Martyn Lloyd-Jones explores in detail every verse of the 21 verses of Ephesians 3.

It is the author's thesis that Paul's "profoundest and highest teaching" surfaces in this chapter. The lengthy digression (3:1-13) from the law of thought of chapter two to the most experiential passage in all of Paul's writing, but it is incomparably rich in pastoral and theological insights. Writing of his own divine calling to ministry, against the background of his present imprisonment which may have puzzled Christians, Paul seeks to open up the inescapable relationship of Christianity's pervasiveness to divine purposes. Chapters 1-7 in this volume simply stand as helpful, practical applications to Christian living today.

The remaining 14 chapters examine nearly every phrase of Paul's prayer as recorded in 9:14-23. Martyn Lloyd-Jones does not skimp on the issue of the demand for a deeper commitment in Paul's petition. Rather, he takes great pains to make indispensable clear that this prayer is a call to a closer relationship to "God. Every Christian must take decisive steps to the full realization of Christ's love in his life, to be filled with all the fullness of God, and thus to move into the "innermost circle" of Christ's love. In my judgment, Lloyd-Jones is at his best in this exposition of Paul's prayer.

Robert H. Taylor

What's Happening to Clergy Marriages? By David and Vera Mace (Abingdon, 144 pages, paper, $4.95)

I began reading this book skeptical of the current Marriage Enrichment's "Encounter "fad." As I read, it became a convert—if not to the seminar approach itself, at least to the tremendous interest in the real problems possible in clergy marriages shown by the Maces.

I was amazed at the commonality of clergy problems discovered through their research. But, only do the Maces accurately portray the problems, they also offer some constructive corrective. Their "Three Essentials for a Successful Marriage" are tremendous, and apply not only to marriage, but to any and all relationships.

I recommend this book to laymen so that they might understand clergy family better, to pastors for personal insight and encouragement, and to obituary superfans because of their unique opportunity to minister to pastors and their families.

—Kenn Guelton

History of the Bible in English By F. F. Bruce (Oxford, 266 pp., paperbound, $4.95)

F. F. Bruce's book, The English Bible, which appeared first in 1957, and in revised form in 1970 has been widely read and published under a new title in 1976. The chief additions to the second edition are a review of the complete New English Bible, The Old Testament of which appeared in 1970, and a new chapter on "The English Bible in the Seventies." This includes NAB, the Good News Bible, the NTV New Testament, and The Living Bible.

Characteristically, F. F. Bruce is a concise critic—which is one reason why this book is widely read. Writing of vast extent. He is fully aware of the problems facing the translator, which is more than can be said for many of their critics; and, no one can read this book without an increase in understanding.

The pastor and the thoughtful layman alike will find this book fascinating. It is as a record of the story of the English Bible, and as an informative and informative reference guide, indicating what to look for in various translations. Background information of this kind is indispensable if translations are to be used intelligently. The book is highly recommended. Certainly the reader could not ask for a more reliable guide than Dr. Bruce, and if there is anything possible in clergy marriages shown by the Maces.

—Alex Dealsey

Preparing for the Messiah By Doris Williams and Patricia Griggs (Griggs Educational Service, printed by Abingdon, 60 pp., 8 x 11", paperbound, $2.95)

One of the Griggs Educational Resource series, this is a book of resources to be used in celebrating Advent. While the practice is probably not observed by many of the churches, there may be some congregations which would like to begin a new tradition. For these, the book contains all that is needed to plan for and carry out an Advent celebration.

Beginning with a discussion of the importance of traditions in being the years together and giving commensal memories, the authors move to a detailed presentation of practical ideas. Instructions are very complete and the materials used are easily accessible. It is for the most part, inexpensive. Some patterns and sample worksheets are given. Of special interest is a step-by-step account of how one church carried out an Advent festival.

The material is too complicated to be used in conjunction with the Sunday School lesson, but it could be adapted for classes for children's church and weekday children's groups. Also, many of the activities are adaptable for use in the home, particularly the Advent wreath, the Advent calendar, and the Jesse tree. Instructions for these could be duplicated and distributed.

Because of the many activities suggested, the book would be a valuable addition to the church's teaching resources library.

—Robert D. Tatum

The Emotions of God's People By Millard J. Trexler (Zondervan, 155 pp., paperbound, $3.95)

This is a stimulating book, written in a concise, accessible style, which is widely used. The book's approach is intriguing—a study of different well-known Bible persons—alities, built on the presupposition that God loves imperfection.

Sall begins with the question, "What is personality?" He lays to rest several popular misconceptions in this area and offers substantial and valid arguments. The ease with which he transposes technical terms, makes this a valuable book both to the man who has formal training as a counselor and to the individual who is seeking help in this field.

One immediately realizes that Sall is a Christian psychologist, rather than a psychologist who happens to be a Christian. This book is an excellent aid in understanding people and helping them find God's will for their lives. It will also help patient understanding and dealing with "problem people." Each chapter of Sall's book defines and illustrates a problem personally, followed by excellent suggestions as to how to help individuals with similar problems.

For the minister who is looking for fresh sermon material with substance that a congregation can easily grasp, reading The Emotions of God's People will be a satisfying experience.

—R. D. Cannon

O. Wissell, insights into the Book of Job, Further Insights into the Books of the Pentateuch & the Prophets, by K. E. Grady, and Cities Experience the Gospel in the City, by Thomas P. et al., are books to be read immediately, particularly in view of the current emphasis on urban mission. In fact, the next generation of urban church leaders will be the beneficiaries of these books. For the current generation of city dwellers, these books are a valuable resource. For the current generation of city dwellers, these books are a useful resource.
The Greek literally says, "made a true copy of a true copy." This phrase was translated: "made an entire man well" (NASB), or "for healing the whole man" (NIV).

(1:11) Luke 24:36 The Greek word is oikos, "crown" (NIV), Rudolph Meyer writes: "The term crown is derived from the Greek word koon... in Luke's Gospel... He goes on to say, 'Crown him with thorns' (John 19:2)." Meyer notes, "The word 'crown' is used in 1 and 2 Thessalonians; the Jews are the oikoi of the world. What is meant in v. 117 is the Jewish public, there is a further reference to the Jews in v. 16. They, with Jesus, when they debate in Jesus, with v. 20, oikos is used again for the Jewish crowd."

(1:11) In the Greek the same word meant "to fill full." (M. M. Coogan) Luke 24:38 The Greek word is ekklesia, "to call together, assembly; the name given to the Greek city-state."

(2:17) Every White Whole (2:23) The Greek is alalambanein, "to receive, accept, treat, take in," and is used to refer to the Greek practice of receiving a guest. "Every white whole" (2:23) is as close as we get to English for the Greek word. The word alalambanein is used in the New Testament in 8 passages: Matthew 22:37, 22:44; Mark 12:33; Luke 10:25; 22:39; 24:44; John 15:14; 16:4; 1 Thessalonians 2:10; 3:10; 4:14; 4:19; 5:23; 1 Timothy 3:15; 4:16; Titus 2:3; 2 Peter 1:12; 2:21; 3:18; 1 John 3:19, 23.

Names and Titles for God in the Old Testament

The Bible is rich with two complementary sets of data; one is the frequent emphasis on calling by the name of the Lord (e.g. Gen. 4:28 and Matt. 21:9), and the other is the fascinating variety of names used in referring to God. It is the latter, this variety of names, which is the focal point in naming and titles and names and titles for God in the Old Testament.

In the Old Testament, names and titles can serve as a skeletal outline of God's expanding revelation to his people during the pre-Christian centuries. This study seeks to examine the most widely used word for deity and on its seven compounds.

The name El and the El compounds

El, "God"—El is the oldest name for God as evidenced in frequent occurrence also in cognate form in the ancient literatures of other Near Eastern civilizations... About the name El, see Gen. 32:35; 1 Kings 18:19.

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PLEASE TALK TO US

The editors and publisher of the Preacher's Magazine regard this publication as uniquely the property of our readers. We exist to serve you. Fill out this page and mail it to:

Susan Downs, Assistant Editor
64101 The Paseo, Kansas City, MO 64131.

1. This issue is a "themeless experiment," that is, instead of giving about half the issue to one theme as we have done in recent years this issue treats a wide variety of subjects. Which type of issue do you prefer?
   A. The thematic approach
   B. The non-thematic approach
   C. Some of each
   D. Don't care

2. Which article in this issue did you like best?
   Which did you like least?

3. Rank these features which appear from time to time in the Preacher's Magazine. Number them in order of preference with the one you like best numbered 1. If you don't rank them all, at least indicate numbers 1 and 2 and 9 and 10.
   The Ark Rocker
   Old Testament Word Studies
   New Testament Word Studies
   Sermon Outlines
   Sermon Craft
   50 Years Ago in the Preacher's Magazine
   Scan & Noted (quote page)
   The Idea Mart
   Creativity Quiz
   Today's Books for Today's Preacher

4. What topics would you like to see treated in future issues?
   A.
   B.
   C.
   D.

5. Which statement comes nearest to your own opinion?
   A. The Preacher's Magazine is too academic and scholarly.
   B. The Preacher's Magazine is not scholarly enough.
   C. The Preacher's Magazine has a good balance of scholarly articles and practical articles.
   D. All of it.
   E. 75 percent of it.
   F. about half.
   G. 25 percent of it.
   H. less than 10 percent.

6. What three skills does today's pastor need most in order to succeed?
   A.
   B.
   C.

7. Over all I find the Preacher's Magazine:
   A. very helpful
   B. helpful
   C. slightly helpful
   D. not helpful

8. What would you like to see more of in the Preacher's Magazine?

9. What are the three biggest problems facing today's minister?
   A.
   B.
   C.

10. The best book I have read in the last five years is:

11. The great time-waster in the pastoral ministry is:

12. The most recent "series" of sermons I preached was on:

13. Out of the last five years, how many years did you not take your vacation or not take all of your vacation?

14. Of your last five vacations, how many of them did you spend preaching or doing some other work very much like your pastoral ministry?

15. For Nazarene readers, as far as the Update section is concerned, I find it:
   A. Very helpful.
   B. Helpful.
   C. Slightly helpful.
   D. Not helpful.

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