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The life and ministry of Jesus were "highly irregular." He cannot be contained within the limits of formal logic and there is no formula that will measure Him. Even in His advent, Jesus was unpredictable. He came as a Messiah to the chosen people, but He was not recognized because of His humility and suffering. No palace for Him, but a carpenter's home. Here was the Child of the ancient promise, but He was born of a virgin, Mystery indeed. The early days of His arrival appeared at first glance to be ill timed, for He was crucified in a manner away from home. Only humble shepherds heard the heavenly messengers and came to honor Him. Later on, when the wise men came to worship Him, they came from afar. Herod, the king, responded to the news with hate and with the slaughter of infants. Then Egypt (of all places) afforded asylum to the world's Savior.

As a last He astonished the doctors of religious law by His grasp of vital issues, and when He began to teach. He spoke with authority. The trained leaders queried: "How knoweth this man letters, having never learned?"

His concept of leadership shocked His closest followers. While they quarreled over position He reached for a towel and basin and washed their feet. He exemplified the leadership of service.

His miracles defy analysis or adequate rational explanation. He healed the blind and deaf—and lepers too. There seemed to be no incurables for Him; He even raised the dead.

His early popularity did not ensure Him, for He assaulted wickedness in high places. He pointed out the corruption beneath their façade, and He concluded His ministry in early manhood and left most of the planning to His followers. In fact, He entrusted His entire redemptive mission to a small band of followers He had tutored for three years, but the percentage of fishermen among them was amazingly high.

Despite the awareness of His impending death, He made no provision for a burial plot. Then a rich admirer and follower gave Him His own tomb, but it proved to be a temporary loan. On the third day the miracle of miracles happened—He rose from the dead! The news at first was credited to hysterical women, but finally the sceptical crowd recognized at the sight of Him, "My Lord and my God."

His departure was sudden and dramatic, and the promise that came was that He would return again. His followers still awaited that day. It could be a surprise to many, for He is gloriously unpredictable.

—Samuel Young
Jesus, the Unpredictable

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J. W. and the Kids

John Wesley loved kids. He did more for the education of the young than any other person in the 18th century. Wesley himself said that he gave more of his time and energy to educational projects than to anything else.

Strongly enough, many of Wesley's theological descendants know next to nothing about his educational achievements. Perhaps it is because Wesley's educational accomplishments have been advertised so extravagantly that we forget the valuable contributions he made. Who has heard of any radical rousing the potbelly and punishing the people with a scolding quotation of Wesley's will-bearing passage? But many modern sermons are loo soon outraged by Wesley's eccentrics.

Today's persuasive educators singing about "warm hearts, willing heads" and "sleepy eyes" turn ears and run at the first mention of Wesley's innocuous "will-bearing" statement. Wesley never lost his mother. Escaping that they might jump into a procession of young children from a little village, he took a bold trip to see a dead body and hear an exhortation on how death, sin, and hell all go together. The less they were to die, the less they were to run into Charles Wesley's insipid hymns for children "On Hell" which describes, with sensual vividness, the fate of insipient children in the land of the damned.

There then tortured bodies had,Scrooge's by the consuming flame. There their souls in torment cry, Roast'd with pride and famine. Fears and griefs their bones bear, and those the wrongs their children bear.

Again, a devout young Wesley majoring in the development of his theology while browsing through the journals and reading Wesley's acrimonious polemics of children under three years of age.

Let a Wesleyan whose children are attending a Montes- nero school read that at Kingswood School no time, ever, was given to any "talk about the children". The JOT of those aforementioned eccentrics is somebody's baby's heart or somebody's ear, when he reads the rest of the history books and discovers that he is Quaker and did not lose the Civil War.

But if we can negotiate these "sandbars" and "rocks" we can bring our ship of education safely into harbor and discover a rich Wesleyan heritage. It is futile to pretend the sandbars and rocks aren't there, or to try to explain them away. An interesting excursus in the works of the contemporaries of 20th-century biographers trying to explain the ways of Wesley to the Wesleyans. We learn, for example, that if Wesley really meant in publishing at Kingswood that there would be no bear-baiting, cockfighting, or crabapples on campus. Let us again admit that Wesley's eccentrics were sometimes as laughable as Bachtel's "child of command." Per- haps then, we can come to an appreciation of the man who did more for education than any other person in the 18th century—John Wesley.

To understand Wesley's moves in education we need to understand the times. England was in the greedy grip of a wharfside now called the Industrial Revolution. That wharfside blew humanity into the cleft like maple leaves before a November wind. And it left them, the leaves, piled in random heaps. Housing conditions were outrageously poor. Ten persons per unplumbable room was the norm. Horse manure polluted the unpaved streets. It was sometimes piled 14 feet high on both sides of the street in London. Diseases like typhoid, smallpox, dysentery, and cholera ravaged almost unchecked. One-fourth of the babies born died the first week of their lives. The whirlwind of industrialism blew in more people each day—disease, crime, and malnutrition removed more and more each day. In many cases the graveyard operators maintained "poor holes" and never gravedoms left open until the daily flow of the corpses of nameless nobodies finally filled them up.

Crimes of the most violent sort were so common they were commonly ignored. Gambling and gin drinking be- came the national pastimes. For the children there were the streets or the sweatshops. School? Only 1 child in every 25 attended any school of any kind. In this revolu- tionary time of innovation, it was an everlasting conflict for the diseases of the times—discipline, education, even survival. Wesley's early Quakerism helped those sorrowful victims of society see their essen- tial dignity before God.

We can see that "religious education" required a thorough, multifaceted scheme of Christian education. Wesley was the first to introduce the education of the young. His preachers and lay leaders were constantly reminded of their responsibility.

The Preachers Were Topshers

Education was to be high on the preacher's priority list. The preacher—"the children's brain doctor"—was to be the children (and adults) in the homes of the preacher. A preacher seeking appointment could be confronted with: "Did you diligently and earnestly instruct the children and visit them from house to house?"

Wesley counseled his preachers, "Let every Preacher, having a catalogue of those in every society go to each house. Deal gently with them. . . . Give the children the 'Instructions for Children' and encourage them to get them by heart ... take each person singly into another room, where you may deal closely with him, about his sin, and mercy, and death."

In 1759 he outlined the preacher's responsibility for the religious instruction of children as follows:

1. Where there are 10 children in a society, meet them at least once every week.
2. Talk with them every time you see any at home.
3. Pray with each little child.
4. Diligently instruct and vehemently shew all parents at their houses.
5. Preach expressly on education.1

One preacher objected, "But I have no gift for this." Wesley replied, "Gift or no gift, you are to do it; else you are not called to be a Methodist Preacher!"

Again the Conference of 1768 instructed the preachers to meet with the children an hour or 2, a week "whether you like or not." "For what avails preaching alone, though we could preach like angels?" Wesley asks. "We must, yes every traveling Preacher must, instruct them from house to house."

Parental Were Teachers

Of course, the preachers could not do all the task of educating the young. Parents were strongly urged to urge their children to work.

Wesley told the Methodists that their children were "immortal spirits whom God hath, for the good of that society, set in your hands. That He has done is that you may train them up in all holiness." Preaching left the preaching to the enemy; the Lord will serve the Lord! (Josh. 24:15). Wesley told parents they must restrain their children from "any unrighteous conversation through advice, persuasion, and correction. Correccd incorporated corrected, and Wesley reminded them that this should be done only after all other fails—and even then you should serve as an almost care to avoid the very appearance of passion. Whatever is done should be done with mildness indowd with kindness.

"The declared that those who tried to thread their children into heaven and earth in order to ‘convert and teach’ religion stuck in the noses of those that were so educated. They will again and again express the heathenish thing."

"To advice, persuasion, and correction the Christian parent was to add instruction. The need of education was to be supplied as infant mortality. "Since the corruption of nature is earlier than our instructions can be administered, we must try to prevent the past to counteract the corruption as early as possible." This project should start as soon as our children are born and end "by the grace of God to turn the thing from will-stiff, pride, anger, revenge, remorse, and hatred."

"I am in the opinion that God may go as he says to the little child was to ask for a blessing from the parents. Parents were never, under any circumstances, to deny this blessing."

Baptist this, Thursday evening was to be set aside for catechizing the children. Saturday night was a special re- view time when each child recited what he had learned during the week.

Baptists these somewhat formal times of instruction, the parents were to use what was written came from the routine of site. For example, an example, an April morning bathed in sunshine and punctuated with results was not to be wasted on mere aesthetics. Wesley advised the parents of his sermon "On Family Religion" to ask the little child to look around and then ask, "What do you see there? The sun. . . . feel how warm it is upon your palms. Look, how it makes the flowers grow, and the tree and everything look green. . . . It is God who made the sun, and you, and me, and everything. . . . Think what he can do us whatever he pleases. He loves you; he lover's to do you good. He lover's to make you happy." Wesley made available to parents and preachers re- sources for the nurture of children. He published "Prayers for Families" and "Prayers for Children." Each of these contained morning and evening prayers for each day of the week. In addition "A Collection of Forms of Prayer" gave morning and evening prayers in the morn and added questions for self-examination as well. Other materials were also provided.

Wesley himself prepared an important document for the education and religion of children in the home and in the life: Lessons for Children. It is a series of 100 brief studies on a wide range of topics in the Christian man. In addition he edited a French document and called it "Les Instructions du Prince" and gathered these under six sections and included these subjects:

1. God, Creation, Man, Sin, Redemption, Heaven, and Hell.
2. God and the Soul of Man.
4. How to Regulate Our Understanding.
5. How to Regulate Our Practice.

The Societies, Classes, and Bands Were to Teach

The society was a meeting for work, for study, and seeking the power of godliness, united in order to pray together, to receive the benefits of order, and to watch over one another in love that they may help each other to work out their own salvation. Methodists subdivided into classes of about 12 persons each. Each class had a leader who was chosen by the persons in the class once a week at least, in order to in-quire how their souls prospered, to advise, reform, comfort, and warn. This led to the popular song, "We would be willing to guide toward the relief of the poor."

The bands were social societies for work and achievement and rivaled the best of the small-group ex- pression of the 60s and 70s. Their theme was "contes
Whitefield had been "named which the stewards and teachers met with the parents _ and do assist to train and bring up for heaven. Answer on them at the end of our lives."

Whoever insinuates that the wild ass's colt."
When I first came to Denver First Church of the Nazarene as minister to children, I had a Gen. 1:1 experience. It was definitely a beginning for me, and my portfolio of past experiences was very nearly "without form and void." However, I believe the Spirit of God was "hovering" over my decision at that time, and over the next four and one-half years, God did some "good" creating through me in the area of children's ministries. I realize my context of ministry is different from the average-size church. But size does not determine precepts or does it imply perfection. The principles I have discovered in the Children's Department of this church are applicable to any size church, and more importantly, they are transferable to any age-group ministry.

I believe children's ministries work best when the faith-lives are expressed through "faith models." The concept of faith modeling is at the very heart of 2Tim. 3:10 and 14: "You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings. . . . But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it." Tied to the concept of faith modeling is the family responsibility of growing "faith genealogies" (see 2 Tim. 1:5). The fact that Timothy was part of a faith genealogy, made him a good prospect for the ministry.

I first ran across the concept of faith modeling in Larry Richards' book, Youth Ministry: Its Renewal in the Local Church. The concept has tremendous potential for children's ministries. I have developed a message entitled: "A Framework of Ministry" that deals with three points that frame a picture of ministry:

1. Children's ministries work best when the faith-lives are expressed through "faith models."
2. Children's ministries work best when the faith-lives are expressed through "sound curriculum."
3. Children's ministries work best when the faith-lives are identified and communicated in the midst of "real-life experiences."

Again, I give credit to Richards for the concept, but the following application is my own. Try to personalize and apply each of the three points to your own situation.

1. Children's ministries work best when the faith-lives are expressed through "faith models."

Biblical principles taken from 2 Timothy infer the nitty-gritty of faith modeling. Paul says boldly in chapter 2 verse 2: "And the things you have heard me say, entrust to reliable men who will also be qualified to teach others." Do you want the children in your church to pass on the things they hear you say? Don't mean the things you say, "officially" from the pulpit, I mean those off-the-cuff remarks that may subtly slander another person, or actions that contradict your faith-testimony.
How often have you seen little hands extended in enthusiastic greeting, only to be snubbed by adults who thoughtlessly never lower their eyes to the level of a child?

All of a sudden the story Jesus told about the persistent widow in Luke 18 came alive to me, right now in the 20th century.

After asking ourselves: "Who has modeled the faith-life to me?" we need to ask: "How do I model the faith-life to others?" Not very well! This negative modeling is not done intentionally, for that would warrant first-degree guilt on our part. Instead it is done thoughtlessly, because we have allowed ourselves to become too busy to even care about common courtesies.

At the top of the list of examples of negative modeling is the failure to acknowledge the presence of "child-persons." This is magnified when we fail to introduce "child-persons" when "adult-persons" are being introduced. How often have you seen little hands extended in enthusiastic greeting, only to be snubbed by adults who thoughtlessly never lower their eyes to the level of a child?

Attitudes of condescension exhibited toward children with close family ties, like in more Sunday school services on the Sunday before she left, with tears streaming down her cheeks, she sang "How Great Thou Art," she learned back to my mom whispered: "And to think, Mrs. Perkins, I wouldn't have come today if it wasn't for the altar! What do the little ears around that conversation hear? (Remember 2 Tim. 2:2 and 3:16)? It's cute to go to the altar, but sin is never cute, even in a five-year-old Bobby's getting a lot of attention, but attention should never be the motive for keeping the child in hand. Adults, think what children hear you saying is making lasting impressions on their lives. There is an even more devastating negative modeled subtly by the church of today. To me it is a crippling disease, for it twists the redemptive act of God in Christ, out of context. This is what the Christianity of our day models to its "child-persons." Seek patently in religion, but pleasure and happiness in the world. Stop a minute, when you think of pleasure—does what cars, TV, boats, vacations—rather than who (Jesus Christ) come to mind first?

This is the spirit of worldliness exhibited by parents who sacrifice children to the ambition of society and to the richer pursuits of the world. You cannot make children's ministries work because you hire the "best children's directors." Rather, it is the fruit of grace made by Susanna Wesley when John begged her to write down some of the things he was saying to her children. "No one can, without renouncing the world in the most literal sense, observe my method. There are few, if any, who with my little ones; or who is in the prime of life in hopes to save the souls of their children."

II. Children's ministries work best when the faith-life is expressed through sound curriculum!

In Exploring Christian Education, curriculum in Christian education is defined as "the path along which we seek to guide the follower in the footsteps of Jesus to his own home in God."

In the light of this definition, ponder the implications of John 1:14 and John 15:7.

The Word became flesh and lived for a while among us. We have seen his glory, that glory which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of Life.

In other words, God became curriculum so that we could have a "hands-on experience" of the God-life. This enfranchisement of God was not hard-sell curriculum, nor was it signed nor delivered in a bookshop fashion. The preparation has been in process since the foundation of the world (that's a mighty long time) and then blessedly in the fullness of time, the enfranchisement of God in human history.

Curriculum does not exist in a vacuum. It is tied like Siamese twins to the teacher who lives as a faith model before the child. Curriculum becomes alive in the hands of the teacher. Curriculum becomes more Sunday school and consistently aims to reach well-grounded goals.

As the Holy Spirit works through the preparation and teaching, both in your own mind and in School is magnified throughout the week, for great is the one in that is in the world.

This point is illustrated by my fifth grade Sunday School teachers. You could give their girls a test any day and the girls would tell you content of the curriculum in detail. However, while covering content the girls were purposely stressed the importance of Bible reading and memorizing God's Word. For every song the girls sing in Sunday School there is a Bible verse to memorize and incorporate into life. Secondly, they lean heavily on the power of prayer. Every time a question is taken, the girls expect God to answer! Lastly, they never miss an opportunity to proclaimed God's Word, through the radio, TV, and literature, on our thoughts lives.

How effective have they been? Enter Stephanie (a child who was recently changed). She is a real life bundle of Jesus power! Stephanie came bound- ing up three flights of stairs and bursted into her Sun- day School class. "I have two things to share with everyone today," she said. "Firstly, the Lord spoke to me in the beginning of the year (five months ago) Ann and Karin have been telling us to read our Bible every day, I read 10 verses every day. So every day this past week I have read my Bible. When I wanted to pray after reading, I didn't have time and I guess I felt too tired to try. But I did it anyway. I have learned so much about God and myself and I know that you should be happier too!"

Secondly, I've been praying for my stepdad to come to church with us. He drinks and cusses and I just know he'd be happier if he'd see Jesus. Well, today he said he'd come to church, so I'm not going to children's church because we all want to sit to- gether in the adult service. Please pray for our fam- ily today."

Indeed ministry to children does work best when the faith-life is constantly stressed through cur- riculum.

III. Children's ministries work best when the faith-life is communicated in the midst of real-life experiences.

To me all of life falls into two categories: programmed real-life experiences and spontaneous real-life experiences. While I was in college and seminary, that is, involved in academics full time, I was bewildered at the children's ministry in an "ivory tower" lifted against full time academicians. These accusations were generally given by guest lecturers and accompanied by statements like: "Wait until you get out into the real world..." I would reply, "Well, then I'm at the real world then!"

Where do you think he was the universe? Even if your home or job is an ivory tower, the reality of human persons living in that tower makes that experience real. Programmed experiences are not the same as spontaneous experiences.

Programmed real-life experiences in children's ministries include Sunday School, children's church, camps, etc. Spontaneous real-life experiences are those curve-ball questions children hurl at you. Often these "curve-ball questions" come when you least expect them and you were least prepared to deal with them. They are neither premeditated nor maliciously well placed. Students love spontaneous questions! These spontaneous real-life experiences, when applied intelligently, can be a biblical precept that you have been spending weeks on in a programmed situation. All of a sud- den the child's eyes light up and you are rewarded with an excited burst: "Teacher, I get it!

Most children's workers are quite adept at the programmed real-life experiences—it's the spontaneous moments that we fail to capture and use to make children's ministry and Sunday school into a natural, spontaneous times that Deut. 6:7 speaks, "impress them (i.e., the commandments, especially the one to "love the Lord thy God, with all thy heart, and with all thy soul and with all thy strength) on thy child-
dren. Talk about them when you sit at home (or in your living room) and tell the children about the time you and others have a very quiet and intimate time with the Lord and that you talk to and pray to Him and listen for His guidance. I’ll be talking about God’s children and what it is like to be a child of God and to dream of the future and to find your destiny, and you may find that you have a greater sense of freedom and purpose in your life. I’ll also talk about the impact of God’s children on your own future and what it means to be a child of God.

It is interesting to note that children are often the first to recognize the truth of God’s word and to accept it as the foundation of their lives. Children are often the ones who are most open to the message of God’s love and grace. They are also the ones who are most willing to follow God’s lead and to trust in His guidance. Children are the ones who are most likely to recognize the power of God’s love and to feel the presence of God in their lives.

It is important to remember that children are often the ones who are most willing to follow God’s lead and to trust in His guidance. They are also the ones who are most likely to recognize the power of God’s love and to feel the presence of God in their lives. Children are the ones who are most likely to recognize the power of God’s love and to feel the presence of God in their lives. Children are the ones who are most likely to recognize the power of God’s love and to feel the presence of God in their lives. Children are the ones who are most likely to recognize the power of God’s love and to feel the presence of God in their lives. Children are the ones who are most likely to recognize the power of God’s love and to feel the presence of God in their lives.

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Philosophy and Objectives for Children’s Ministries

by Miriam J. Hall

Director of Children’s Ministries
Church of the Nazarene

Recently I read the fascinating story of John Pounds, a crippled cobbler from Portsmouth, England. Single-handedly he rescued 500 boys and girls from lives of crime, despair, and ignominious death. In the evenings, John—who could scarcely walk and only in great pain—scoured the docks of Portsmouth, offering “hot cake” to the starving, homeless children. During the day his cobbler’s shop served as a “Ragged School” where these same children could learn lessons and hear about God. John once wrote, “They’re rather thickish on the floor at times, but I keep my window open all day for the poor children. We’re all happy together.”

John’s other ministries to children included feeding them, manding their clothes and shoes, giving some a home with him, and even designing special corrective shoes for crippled youngsters. In time, his “Ragged School” became so well known that many affluent parents tried to send their children. John’s reply to these inquiries was, “I want them as nobody else cares for.” On the front of his shop hung a sign which read, “Little Vagabonds Preferred.”

In his concern for their physical and mental needs, John did not overlook the spiritual development of his children. He set them all to learning Bible verses and carefully taught them about God’s love. When he died in 1839, he left behind his Bible, a few personal possessions, and 500 children with saved souls and rescued lives.

If someone had asked John Pounds to state his philosophy and objectives for ministering to children, he would have had no idea what the person was talking about. And yet we see by his actions that John’s entire life was guided by a philosophy and by objectives which many modern-day children’s worker would do well to emulate. John believed in the worth of every child, no matter how depraved that child might appear to be. He believed that every child deserved a chance in life, and that each one had an eternal soul worth saving. And because John Pounds believed these things, he gave his time, his energy, and his possessions to minister to the physical, mental, and spiritual needs of children.

The era in which John Pounds lived was a desperate one for children. It called for desperate and determined measures by one who cared about boys and girls. The same can be said of our generation. Although the apocalyptic conditions facing children today are different from those which existed in newly industrialized England, they are no less harmful to young minds and spirits. Consider these:

* Young children watch six or more hours of television a day. Included in this is a daily diet of sex, violence, and profanity.
* Children in grade school are exposed to alcohol, drugs, and even contraceptives.
* If we are to make any impact at all upon today’s children, we need a whole legion of “John Pounds” who, out of a God-given sense of mission, will expend the effort and make the sacrifices necessary to save today’s spiritual walls.

Unfortunately, at a time when the church so desperately needs dedicated children’s workers, a spirit of indifference seems to have fallen over many congregations. Week after week, the children’s director pleads for workers who will help out in various children’s ministries; but too often the pleading is in vain. Apathetic adults insist that they have worked in children’s ministries “long enough.” They now prefer to sit back and enjoy the adult Bible class or the adult worship service. They seem unmindful of the fact that there are children who will be lost if no one takes the time to reach them and teach them.

Not long ago an important document from the general superintendent crossed my desk. On it were written statements concerning the mission and objectives of the Church of the Nazarene. As I studied the document, certain phrases caught my eye:

* “Respond to the Great Commission of Christ to ‘go and make disciples of all nations’” (Matt. 28:19, KJV).
* “Christian fellowship”
* “The conversion of sinners”
* “The upbuilding of believers in holiness.”
* “Praying the gospel to every creature”

What relevance do these statements—written in adult terminology—have to children’s ministry? When they are viewed in the light of some important Bibical-based assumptions about children, I believe they can help us establish valid objectives, priorities, and strategies for ministering to children. In the paragraphs which follow, I would like to consider with you four important ideas which I feel form the core of a sound philosophy of children’s ministry, and the objectives which grow out of these ideas. I believe they can give us a sense of direction...
Children are told, "Grow up quickly. It's not a good thing to be a child."

and a sense of urgency about our work with children.

I. Children Are Valued Highly by God

The Bible is not a book about children, but it does make some very clear-cut statements about their value to God and His kingdom. In various Bible passages we can often hear God's "heritage" and a "reward" from God (Ps. 127:3).

First, we need to expend considerable effort to teach every young child the truths of God (Deut. 6:7).

**God has planned for children, as well as adults, to praise Him (Matt. 21:16).**

**Childlessness is a prerequisite to entering heaven (Matt. 18:3).**

**Welcoming a child is the same as extending a personal welcome to Jesus (Matt. 18:5).**

**Offending a child is just grounds for severe punishment from God (Matt. 18:10).**

**The angels of children have ready and continual access to God's heavenly presence (Matt. 18:10).**

When we read the Bible statements about children, it is significant to note that they are valuing God's children, not because they are children, but because they are children. For example, in describing the children of a restored Jerusalem, Zechariah 8:5 particularly mentions "city streets ... filled with boys and girls playing there." When Jesus went down in children in Matt. 19:14, He stated that "the kingdom of heaven belongs to such as these." Indeed, He is showing appreciation for the children He saw and how He praised the children sung to Him. When He wanted to feed 5,000 people, He used a young boy's lunch to feed them. More fundamentally, the state of childhood, the characteristics and abilities of children, and the things that children do provide us in themselves to God.

This emphasis on the value of childhood is especially important today when our society seems to be trying to force children out of childhood as early as possible. The plot against childhood is seen in the realm of education, where paternalism has been identified in the types of activities into which they are guided, and where they are exposed to adult sex, violence, and issues related to home, school, and in community organizations. In countless ways, today's children are being told, "Grow up quick. It's not a good thing to be a child.

When we consider the tremendous value God places on children—and upon the period of childhood—our objectives for ministry become quite clear.

First of all, we must not make the mistake of providing for children programs and activities which are simply scaled-down versions of teen or adult ministry. We need to know that Jesus' program to see whether it is appropriate for a child of a given age, saving until later those things that are more appropriate for later levels of development.

Second, we dare not be careless in our efforts to minister to children. Their programs should not be last on a list of priorities—after the adults and the singles. In order for children to be cared for, first of all, they must be selected carefully for their strong Christian character, their love for children, and their sense of commitment to the task. We can not be content to minister only to the children of regular church attenders. We must reach out to all children—whether they are happy or sad, pretty or homely, gifted or retarded, advantaged or disadvantaged. It is only the biblically-minded Bible records very few occasions when Jesus became angry, or even when He was building to push children aside. In God's eyes, ministry to children is a top priority. It must be ours as well.

II. Children Are Sinners

Although the Bible stresses the value of children, it does not view them through rose-tinted glasses. It clearly spells out the fact that children, like all other members of the human race, are born with a sinful nature. "Folly is bound up in the heart of a child," states Proverbs 22:16. Yet, the Bible also stipulates that all children must be selected carefully for their strong Christian character, their love for children, and their sense of commitment to the task. We can not be content to minister only to the children of regular church attenders. We must reach out to all children—whether they are happy or sad, pretty or homely, gifted or retarded, advantaged or disadvantaged. It is only the

...
When we are... It takes time to develop a proper philosophy from which ministry to children can flow. The way we view this particular group determines how effectively we communicate with them. It is here that many have their greatest battle.

One philosophy that has hindered children's ministry among pastors is the "second-class citizen syndrome." Jesus never viewed children as second-class citizens. However, the disciples did. Evidently the disciples thought they were doing Jesus a great favor by keeping the boys and girls out of the way. If the disciples were the judges, children were not capable of the kingdom of heaven. Jesus sternly rebuked this attitude with words which meant "How could you, disciples, think for one moment, that these are unimportant? You tell me 'for of such is the kingdom of heaven'" (Matt. 19:14).

The disciples were engendered in the earthly rule which states that position begins power. After all, the disciples were the 12 chosen lieutenants of the Christ. Peter, James, and John were even a bit higher than that. They had been to the Mount of Transfiguration and the others had not (Matt. 17:1-8). Besides that, Peter was allowed to pay the taxes with a special miracle (Matt. 17:24-27). It was inevitable that the disciples who were in conflict for position, would fail to arguing about who is the greatest. A child's curiosity was not in the political situation for the "office of greatest." Boys and girls occupied no place of honor and held no official position.

The question is asked of Jesus, "Who is the greatest in the kingdom of heaven?" (Matt. 18:1). Can one comprehend that Jesus actually called a little child unto Him as an example of greatness and childhood on the same level. The characteristics that are brought forth by the same childlike characteristics that produce the foundation upon which greatness is built. Jesus was saying, "If you are prepared to spend your lives serving, helping, loving people who, in the eyes of the world do not matter at all, you are serving Me." There are no second class citizens in Christian service.

A second philosophy that has hindered ministers from involving themselves in children's ministry is "the baby-sitting syndrome." This is the twin philosophy to the "second-class citizen syndrome." If boys and girls are not capable of the Kingdom then what can one do with them but occupy their time? The Catholic church certainly does not agree with this philosophy. They have repeatedly said, "Give us a child until He is ten or twelve years old. If the discipline was not right, hold it with a small child to "ministering to" a child.

Jesus made special effort in His outreach toward children. He encouraged the "hosanna to the Son of David" that was being sung to Him by the children in the Temple (Matt. 21:15). His teaching certainly emulated the child's trusting response to the kingship of God. These teachings feel that was not baby-sitting but ministry.

A third philosophy that has hindered a hindrance, even a destroyer, to children's ministry is "the stepping-stones syndrome." I can remember clearly the technique of my sister as she "buttered me up" in order to get me to introduce her to a new boy in town. There is something about this technique that is, I believe, to be of value, significance, and eternal worth. They become a method of self-centeredness at its highest point. It is harmful.
Here we used boys and girls as a function? Could it be that we were more interested in numbers than in their personal lives? Have we used them as means to attract their parents without considering their own value? A child must be loved for just what he is, a child. This is one of the great facts of the love of Christ. He loved all persons for themselves. He made no attempt to step on me to get to someone else.

Jesus is the pattern of how to minister to the little ones. One would do well to search the Scriptures diligently in order to discover those attitudes and techniques which made Him successful. Probably when one discovers them, they will simply be seen as a natural outgrowth of “Divine Love.” Let me share some things that appear to be His pattern.

Note, the loving touch that Jesus seemed to have in regard to children. Children were not held off at arms’ length. Matthew reports, “And he laid his hands on them” (19:14). In Christ’s repute to the disciples who were pushing children off, He said, “And forbid them not, to come unto me” (Matt. 19:14). In a Sunday morning service a young mother brought her newborn baby for the first time. When the pastor introduced the new member-to-be, he reminded the people of the congregation not to attempt to hold the new baby but give her a few moments of their growth. His attendance was a waste of good breath. Every woman in that church was sitting in line to get her hands on that new child. One can call that motherly instinct, but there is something about love that wants to reach out and touch.

Would it not be a proper habit for a minister to simply reach out and touch every child he sees? We shake hands with Dad; we welcome Mother. Kids are people too. When that child has experienced your sincere loving touch, he will listen to what you have to say. If he does not listen to you, what you have to say, give him a chance to love him. Being an evangelist, might I make a footnote? Every evangelist should have a ministry to children. Not everyone can do gospel magic or puppetry. But every evangelist could go to the boys’ and girls’ Sunday School classes and simply say, “Hello, Jesus loves you.”

Every evangelist could sponsor a hot dog roast after one service and be there to play games with the children. It is valuable, effective ministry.

Note, also, that in the ministry of Christ to children there was the value touch. When one reaches out and touches a child, he is really saying that you are worth something. This child is worth my attention and time. Jesus was constantly building self-worth into people. His attention was never focused on masses of people but individuals. The very act of placing a child upon your lap or “putting your hands on them” bespeaks an individual treatment.

Could it be that we were more interested in numbers than in their personal lives?

JESUS ANSWERS OUR EXCUSES (FOR NOT TEACHING CHILDREN)

Scripture—Mark 10:13-16

Text—Mark 10:15

Introduction—There are many excuses parents and church people have for not ministering fully to children. In Mark 10:13-16, Jesus answers our excuses.

A. The Excuses of the Disciples (v. 13)

Although we do not know for sure why the disciples turned children away, it may have been one of these:

1. Children are insignificant—Don’t bother the Master with children. They don’t have problems; they don’t pay taxes (at least not much).

2. Children are immature—Certainly children are immature but this does not bar them from a loving Christ.

3. Children are incapable of spiritual understanding.

B. The Explanations of Jesus

When He heard what the disciples were doing He exclaimed:

1. The children come—an open invitation for children.

2. Forbid them not—a prohibition for those who would stand in their way.

3. Such is the kingdom of heaven—a declaration of their significance.

1. The child is capable of great trust.

2. The child is a symbol of utter dependence on others.

3. The child acts as a total being, with nothing held back.

Conclusion—Jesus took them in His arms and blessed them. Let us take the children in our arms as a church, and everything we do with and for them will be a blessing, leading them closer to Jesus.

GOD’S PLAN FOR TEACHING OUR CHILDREN

Scripture—Deut. 6:4-7

Text—Deut. 6:6-7

A. God’s Pattern for Parents

1. Children need to be taught about God (v. 4).

2. Children need to be taught love for God (v. 5).

B. Character of the Teacher

1. The teacher is to have a thorough understanding of God’s commandments (v. 6a).

2. The content of love for God must be the character of the effective teacher (v. 6b).

C. Continuing Nature of Teaching

1. The home is the center of Christian education.

2. Teaching is to continue constantly (sitting, walking, lying down, and waking up).

SERMON STARTERS

The Child and the Christian Home—Eph. 6:1-4


Paul’s Pattern for Parents—1 Thess. 2:10-12

Encouraging

Comforting

Live lives worthy of God

SERMON IDEAS FOR THE YEAR OF THE YOUNG

by Mark A. York
Fourth, you give evidence of continuous learning and demonstrate fresh ideas. You speak of your spiritual growth and the insights you receive in time of study and prayer. You discuss reading sources readily. You sincerely request sermon critiques from laypersons and initiate open discussion on ideas generated by your sermons. This non-defensive ness and open expression of your willingness to make yourself vulnerable to your parishioners.

Fifth, you work at your task diligently. As we know you better, we are more aware that you are disciplined. You work hard and attempt to follow a well-organized plan.

Last, you encourage the uncovering of latent talent by providing opportunities to join Bible study groups and workshops designed for the development of spiritual gifts among laypeople.

THANK YOU FOR GIVING YOUR FRIENDSHIP GENEROUSLY

We consider your friendship to be genuine: that we are valued as individuals in your eyes. We believe you are loyal to our denomination but we applaud your willingness to reach out to persons in need who are beyond denominational parameters. Your pastoral care reaches to those who are not always immediate candidates for membership. Even though people are culturally different or choose a different life-style, you see them as persons of worth. Only a few were aware of the time you willingly gave to one family. It was a stormy night and most of us were comfortably spending the evening at home when Nancy called. She and her husband needed immediate help through a severe family crisis. You responded with great concern for non-members though the prospects of church membership might never be a realization for this family.

You recognize your friends and supports these people, and when you call them by name. This is one way that they know you take them seriously and value their contributions; you take time to cultivate their friendship and encourage their spiritual growth.

You make friends with teachers. You think highly of those without titles, position, or wealth. The human you show is quick but consistent with kindness.

We feel comfortable, for we know you are not role-playing. That is how you maintain dignity without being stiff or sanctimonious.

YOU GIVE MORE THAN LIP SERVICE TO THE NECESSITY OF PRAYER

You systematically provide ways to express prayer needs. You manage to list the requests before us as prayer reminders and urge us to carry the responsibility to pray for others.

The prayer requests are not treated lightly. We realize that you are sincerely concerned when you express sympathy and understanding. We feel that this is not superficial nor is your responses condescending. Your sensitive inquiries about our needs are appreciated.

You pray personally and specifically which re- fresh faith and recent knowledge. Siftiness and formality are eradicated. Respect for personality is retained even though first names and specific needs are often included in prayers. However, you never betray the confidence of timid persons or sensitive people.

You participate in small prayer groups that meet regularly and offer support to one another. Instruction in organizing prayer groups is made available for us and we are given opportunities to join prayer-support groups.

Your emphasis on the altar helps us to focus on the most important aspect of our work. You refer to the mercy seat regularly. We wholeheartedly agree. We see the altar as your primary focus and show us that the altar is the heartbeart of the church. You remind us that all activities are in vain unless we cultivate our goals at the altar and our students establish a relationship with God. Pray for us that we might fulfill the mission of Christ as we work with children.

WE HAVE COME TO DEPEND UPON THESE SPIRITUAL GROWTH-ENRICHING SERMONS, CHRISTIAN MODELING, SINCERE FRIENDSHIP, AND EFFECTIVE PRAYER.

This is how you have helped us. Please continue. How could we ask for more?

Alma Jean Lunn
How to Organize and Equip
Your Church for Ministry
To Youth and Children

by Bill Manning
Associate Pastor, First Church of the Nazarene, Kansas City, Missouri

1. RECRUITING: It's hard to coach the junior high basketball team when your arm is still smarting from the minister's hammerlock.

Some ministers have a reputation for arm twirling, quite a distinction for someone called "pastor." Yet, it is understandable. There are all those positive zealots that an easy trap to fall into, especially in ministries geared to children and young people because they require more workers and usually have more openings. Nonetheless, it is a trap. If you will probably have to keep it there in order to get the job done. High-pressure recruiting is out of place in the church.

What we are really dealing with is not just the pastor's recruiting methods, but the laymen's motive for service. When the junior high Department supervisor drives to a teachers' meeting, it shouldn't be a guilt trip. The motive for service must be more than guilt or a sense of obligation. The spirit of service should be joy. The Psalmist says, "Serve the Lord with gladness" (Ps. 100:2). According to St. Paul, the motive for service should be love. We are urged to serve one another in love (Gal. 5:13).

How do you suppose a minister would recruit workers in a congregation where the members were motivated by love to serve with gladness? That's simple. He would keep the congregation informed of the opportunities for ministry, and the openings would be filled. It sounds rather naive, doesn't it? It is about as naive as the idea that the Holy Spirit of God will dwell in a man and help him to live a holy life. It is just as naive, and just as true.

Can you imagine what kind of revival would occur if those who minister to children and teenagers experienced a renewal of the joy of service?

2. ASSESSMENT OF GIFTS: Take the "Eeny, meeny, miny, moe" assessment for ministry.

In order for people to serve with gladness, they must be assigned to those areas that best suit their gifts for service. While God gave us the gifts for ministry (Eph. 4:11), He did not give the services. We would readily agree that not everyone is gifted to sing solos. And it is just as true that not everyone was meant to work with children or teenagers. Therefore, it is important for Christians to come to a realistic understanding of themselves and of their gifts for ministry.

For some, a minimal effort at assessing gifts is all that is needed; this may take the form of a survey of each person's past experience and present interests in ministry. For others, a more thorough approach is necessary. This involves offering a seminar on spiritual gifts. Still others will only discover their gifts through the experience they should be given short-term assignments that allow them to test the waters before jumping in completely.

3. TRAINING: It is tough to get a kick out of basketball.

When considering the church's ministries to children and teenagers, few matters are of more importance than preparation and training. However, there is something about the word training that sets off alarms in most of us. It makes us think of boot camp, and everyone knows that boot camp is no fun. There are some approaches to training that are not so alarming. Here are three approaches to the matter of training for ministry to children and young people.

1. Apprenticeship: Pair a novice with someone who really knows the ropes. This is one of the most time-proven and successful approaches to training. The key to this approach is for both participants to have a clear understanding of the responsibilities of their respective roles as instructor and pupil. Establish the length of the apprenticeship at the outset of the relationship. The time commitment will vary from three months to a year depending on the nature of the assignment and the individuals involved.

2. Mock Presentations: For those involved in teaching from curriculum (e.g., Sunday School, VBS, etc.), some still benefit from a mock presentation of the next lesson can serve as a model to work from in preparation. Since it places the teacher in the role of the pupil, it provides valuable insight into the communicative dynamics of teaching and learning. At the same time, it serves as a launching pad for one's own creative input into the lesson process. The value of a mock presentation depends on the expertise of the presenter and the receptivity of the participants. The mock session should be conducted three to seven days before the lesson to allow time for review, reflection, and application.

3. Workers' Retreat: While the workers' retreat is a valuable experience for workers with any age-group, it is especially well suited as an approach to training youth workers. The workers for whom the retreat is being planned should not perceive it to be a time of training. For them it should be viewed as a time of personal renewal, team building, and program planning. The retreat should be perceived as a training experience by the individual workers and individuals responsible for the planning. All of the activities and methodologies planned for use in the course of the retreat should have a dual purpose:

1. They should accomplish the workers' goals of personal renewal, team building, and program planning.
2. They should also serve to better equip the workers so that when the retreat is over, they can go home and use those same activities and methodologies in their ministry to young people.

4. COMMUNICATION WITH WORKERS: It's nice to be able to take care of things, but sometimes it is reassuring to have second opinions.

Most of the breakdowns in the ministries of the church have their roots in problems of communication. It is unthinkable that any communication should be channeled through the pastor. That would be quite a bottleneck. But the pastor is in a position to help develop channels of communication and accountability among those involved in the ministries of the church. He is also in a position to provide the proper forums for expecting communication (e.g., teachers' meetings, cabinet meetings, committees, reports, etc.). Everyone who is involved in a ministry should have a responsible person they can talk to about that ministry.

5. PLANNING AND DECISION-MAKING: If 2 heads are better than 1, what about 1000?

In most instances, it is important for planning and decision-making to be done by those who will have to carry out the plans and act on the decisions. When people are involved in the decision-making process, the level of enthusiasm is much higher, and so is the probability of success. As those involved in the ministries to children and teens begin to assume responsibility for making decisions affecting those ministries, they should be encouraged to do the same with the children and teenagers by involving them in the process of decision-making. This is not always easy. But they are able to handle. Of course, it is easier to involve everyone in all those areas than it is to clearly establish the parameters of one's authority.

6. CHANGING AREAS OF SERVICE: Help the albatross.

The albatross is one of the most graceful of all birds in flight. But if it is prepared to lift a sign of admittance, its gracelessness in landing brings a chuckle. The albatross was born to fly, but apparently its squatty build and webbed feet make a
MINISTERING THROUGH

"MUSIC TO THE YOUNG"

by Esther Wesche

We hum as we walk along, sing a tune when we are happy, whistle while we work, tap our feet in time to the band as it plays. We often listen to music to relax, to seek harmony, to soothe an aching heart. Time and time again the need to bring about a smooth transition in leadership, whether to older, younger, or newer personnel in leadership has been an extremely important concern in the life of the church. The person who is responsible for the music planning and implementation of the music program in the congregation should be a musician and be able to recognize that no one person should be assigned to do the job. As usually happens, the choir director is approached to take over the job at the last minute and then is not given the time to respond or develop a philosophy outlining the purpose of his or her position and his or her responsibilities. The choir director is usually asked to do nothing more than just conduct the choir or just sing in his or her own choir. This is a mistake and will lead to콘

7. FAMILY ORIENTATION: It is hard to minister to a family if you ignore the family. Everyone who takes an assignment will give it up at some time. For their own good, and for the good of the people they minister to, it is important for them to keep in touch with the family, and for the family to be able to help them make that change when the time comes. Undoubtedly, there are some instances in which it would be encouraged to sit out where the family is at. But in most instances, the one who talks about making changes has already quitted in his heart. Don't encourage someone to hold on to a job if the fire is out. Don't let the good they have done go to waste. Show them how to work with you to bring about a smooth transition in leadership.

8. COMMUNICATION WITH CHILDREN AND YOUTH: It's hard to relate to a flannel graph! Children and teenagers are often influenced as much by the messenger as they are by the message. Those who minister to youth should be acquainted with the relationship of the choir to the director of music. The choir director is usually asked to do nothing more than just conduct the choir or just sing in his or her own choir. This is a mistake and will lead to

9. ESTABLISHING RELATIONSHIPS WITH CHILDREN AND YOUTH: It's hard to relate to a flannel graph! Children and teenagers are often influenced as much by the messenger as they are by the message. Those who minister to youth should be acquainted with the relationship of the choir to the director of music. The choir director is usually asked to do nothing more than just conduct the choir or just sing in his or her own choir. This is a mistake and will lead to

10. PROVIDE WARM MEMORIES: Give them warm, pleasant memories of the church to hold on to. These young, innocent ones won't always be that way. Lifes' circumstances will see to it. When they grow up, they may get away from the influence of the church. But regardless of what happens, they will never escape those warm, pleasant memories of the love and happiness they experienced in the fellowship of believers.
MINISTERING TO YOUNG TEENS

by Larry Richards

One of the most helpful tools to enable us to understand young people's transition from childhood to adulthood is the concept of development tasks. This is the notion that it is critical for youth in the maturation process to succeed in working through certain issues successfully. There are five tasks which have been identified as central. During adolescence:

1. A young person needs to develop a healthy self-image.
2. A young person needs to develop good social skills and friendships, and learn how to relate to others.
3. A young person needs to develop healthy attitudes toward and relationships with members of the opposite sex.
4. A young person needs to make a personal religious commitment to self-chosen beliefs and moral values.
5. A young person needs to develop and begin to live by self-chosen values and priorities.

We can consider these five areas to define the most important concerns for those working with normal adolescents. Let's look more closely at each.

1. Healthy self-concept. Intellectual and emotional self-awareness are especially characteristic of adolescents. These are the years when youth make judgments about themselves and about the kind of persons they want to become. Typically young teens evaluate themselves on the basis of concrete physical characteristics and on the way others react to them. "My nose is too big" is a judgment likely to make a young girl feel she is ugly, just as low self-esteem is likely to make a boy feel he is ineffective or a failure. Even the guy who's the life of the party may misinterpret others' reactions to him, and think he's dumb; everybody laughs at me. Such things as these may shape a younger teen's self-image.

How do we help teens build a healthy self-concept, which reflects God's own evaluation of him or her as a person of infinite worth and value? We can teach God's love and demonstrate His love for each individual in our class. We can build close personal relationships. This is important, for youth tend to identify themselves with parents and other significant adults and seek to be like the admired person. Having close friendships with us can help them discover the person they want to become. Achievement is another powerful aid to self-formation. To reach or make progress toward significant goals is important, as is the appreciation and affirmation of adults who see that progress. You and I can be sensitive to evidence of growth in our teens, and let them know we see and appreciate their progress.

2. Social skills and friendships. Adolescents have a strong sense of identity with other youth. The influence of the peer group is strong. This social identification with other youth is an aid in the transition of youth from childhood to maturity. It provides emotional support as a young person moves away from a childhood dependence on his family. It's important for our youth to have links to a peer group which shares strong Christian values and commitments. Building friendships within such a peer group is vital. Thus learning how to relate to other teens in supportive, caring ways is a vital aspect of Christian growth for youth. No wonder the relational climate of your classroom is so important! And no wonder a basic contribution of your church is to developing a Christian youth community.

3. Healthy attitudes toward the opposite sex. Dating practices and the meaning of sexuality are issues which are always important to teens. Not only can these be explored in Bible studies, but a Christian peer group where friendships can grow between girls and guys without the pressure for single dating will also meet a great need.

4. Personal religious commitment. Children can have a real faith in God and love for Him. But during adolescence the simple, trusting confidence of...
childhood is tested in many ways. Basic beliefs are challenged in school and by peers. Growing intelligence brings new ideas and forces the child to seek solid reasons for their faith.

For some believers, a personal experience of God at work in daily life is basic for growth toward maturity. They need to experience God answering prayer, providing strength for Christian living, and giving guidance to choose what is best.

5. Self-chosen values. One term for describing the underlying source of our choices is "values." In adolescence it's typical for "what others will think" to be a primary determinant of choices. Yet real maturity demands making choices based on principles that have been carefully examined and consciously chosen. Neither what-Mom and Dad think, what the crowd thinks, or even what folks at church think is an adequate substitute for carefully examined and consciously chosen principles to guide our lives. In the end, let this quest for values be rooted in exploration of and greater understanding of the great truths revealed in God's Word.

Youth, then, is a time of transition. It is a time during which teens are working through the issues which will change their lives as adults. Because adolescence is so vital a time, your ministry of the Word of God becomes even more critical.

**JUNIOR HIGH PROFILE**

**SOCIAL CHARACTERISTICS**

Characteristics:
1. Desire peer acceptance, need to belong.
2. Stirrings begin for greater independence.
3. Attitudes often marked by resentment when parents/still treat as children.
4. Want to be treated as grown-up.
5. Heroes provide role models.
6. Peers and practical jokes often indicate affection.

Implications for Teaching:
1. Teach BODY of Christ, build sense of unity in your class department.
2. Help teens discover the nature of Christian freedom, how to relate to parents.
3. Provide opportunities to take responsibility.
4. Retreats and other away activities have great attraction.
5. Avoid treating as a child even when their behavior seems to merit it.
6. Treat with respect wins the loyalty of young teens and opens them up to your influence.

**MENTAL CHARACTERISTICS**

Characteristics:
1. Ability to think seriously and abstractly begins developing.
2. Teenage years tend to make snap judgments.
3. The "why" behind the "what" becomes increasingly important. Authority may be questioned.
4. Desire to learn through experimentation and self-discovery invites challenging learning experiences.
5. Imagination is easily stimulated and tends to be very active.
6. They seek to make their own decisions.

Implications for Teaching:
1. Teens do not think long and deeply, but are beginning to wrestle with issues. Don't dismiss their questions; be ready with reasons for what you say.
2. Help young teens think through issues, introduce evidence they might overlook.
3. Don't mistake this characteristic as rejection of Scripture or doctrines. Be patient with young teens' need to know, and challenging of adult statements.
4. Help them learn how to study the Bible for themselves. Use discovery methods in class, and praise teens for significant insights.
5. Use teaching methods that permit use of imagination. Keep variety high, and resist using the same methods over and over again.
6. Help them think through how to apply Bible truths as basic part of your teaching strategy.

**EMOTIONAL CHARACTERISTICS**

Characteristics:
1. Emotions are intense.
2. Emotions surge up and down.
3. Feelings of insecurity are common.

4. Avoid putting a young teen on the spot or in other ways embarrassing him or her.
5. Studies on Bible characters are appropriate. Developing a close relationship and letting young teens observe you in daily life situations are powerful ways to influence them and their faith.

**JUNIOR HIGH PROFILE**

**PHYSICAL CHARACTERISTICS**

Characteristics:
1. Sudden body changes occur with puberty.
2. Awkwardness, low attention span, periods of fatigue are common.

These characteristics are associated with youth's growth apart.

3. Puberty brings sexual awakening and interest.

Girls' more rapid development means interest in older teen boys.

4. A deep need for peer approval exists.
5. They lack control of their emotions.

Implications for Teaching:
1. Don't avoid discussion of emotions. Teach passages in which emotions are expressed (such as psalms). Talk about emotions as basic strategy in study of story passages and application of Bible truths.
2. Explore role of emotions in Christian life; teach living by faith as basic to the believer's life-style. Anchor faith in truth, not in feelings.
3. Present Christ as one who understands and accepts them, and be willing to show consistent love and supportive in your own relationship to them.
4. Help them, relate desire for approval to God's approval, and motivate them to pursue wholesome ways.
5. Don't misinterpret in-class reactions. Young teens are likely to laugh when they feel any strong emotion, either pity or compassion.

**JUNIOR HIGH PROFILE**

**SPIRITUAL CHARACTERISTICS**

Characteristics:
1. They are interested in a practical faith.
2. They have a high degree of idealism.
3. They have many doubts and questions.

Implications for Teaching
1. Stress life application, and share your own experience in living Bible truths. Teens are highly critical of abstract ideas without clear application to life.
2. Can involve them in a variety of service projects, missions trips, and activities. This is a critical time to help them explore the meaning of discipleship, and engage them in joint projects to communicate the gospel to friends.
3. Provide a context where they can talk honestly about their doubts. React to the truth teens want to believe and are eager to have reasons to support their faith.

Typically young teens do not want detailed information; they simply want to know that the biblical position on such topics as evolution or morals is intellectually respectable.

This article is excerpted from Larry Richards new book, Teaching Youth. The book is published by Beacon Hill Press of Kansas City and sells for $4.95. It is available through your publishing house.
MAKING THE NEWS

by J. Grant Swank, Jr.
Pastor, Church of the Nazarene
Wellesley, Massachusetts

Do you want most of the people in your community to know about your church? How much would you pay out in public relations to have the news about your church blanket your town? The choices you and your church board can make in an attempt to have your church known in your city: (1) You may take out ads in the newspaper, such costing quite a dollar from your yearly budget; (2) you can have printed brochures describing your church program, such distributed door-to-door throughout the neighborhoods, this costing quite a bit as well as wearing out a lot of shoe leather; (3) you can establish a news service and hire there—particularly on community bulletin boards—pamphlet stories and the like—such making a little dent in the community's consciousness; (4) you can have flyers left at the check-out counters of your community's stores and hotels, such being only a limited public; or (5) you can go by way of television and radio, such being a public service spot scheduled for 3 a.m. (1) or a prime-time slot beating your finances to smithereens.

Yet there is still another choice, one that is it will cost no money but that which will go for a stamp, some stationery, and an envelope. In terms of time spent, it will add up about seven minutes a day. The coverage will be near-complete as far as the inhabitants in your area are concerned. And there will be no layoff for shoe leather or gasoline.

The choice is the news release sent to your daily or weekly newspaper. Why is it that clergymen do not take better advantage of this free publicity? On a regular basis and not simply when having special services or some musical spectacle?

Note, the release must be written correctly or it will not appeal to the paper's staff. In the first paragraph of a release type (double-spaced on regularized white paper) the essential information: what, when, where, why, by whom. All other paragraphs should have a detail in descending order of significance. For instance:

Abilene Box Sunday will be celebrated on September 19 at 3 p.m. worship of the Church of the Nazarene, 777 Main Street, Your City, Indiana, according to the local pastor, Rev. John Doe, and the local Nazarene World Mission Society, president, Mrs. Sue Public.

Items received from this special ingathering are used to construct buildings such as clinics, hospitals, schools, chapels, churches, and parsonages on worldwide mission stations of this Evangelical, Protestant denomination. These construction programs are overseen by the church's 600 global missionaries having a supportive membership of 450,000.

New contribution containers will be distributed to worshipers in preparation for the next in-gathering set for February, 1983.

Persons not able to be present for the September 19 event may obtain their containers at any of the worship services scheduled at the church for the next two Sundays or by phoning the church office at 320-1771 daily between 9 a.m. and 4 p.m.

Likewise, contributions to this mission funds are continued to be received at services till the middle of October.

News Release Guidelines

1. Do not consider anything too insignificant for a news release. Let the newspaper people decide what's important. Simply mail out those releases. It is important to send, on the average, three releases per week so that you keep your church in the public eye. The newspaper will print what they want, keeping some, discarding some; that's their privilege and never quarrel with the paper about what they do or do not cover.

Here are some occasions which should be covered by releases: youth gatherings of all kinds, not just the usual ones; women's meetings; men's meetings; children's parties; special offerings such as Easter and Thanksgiving missions celebrations, Bible Society offerings, Abilene Box breakings, even building fund pledge opportunities, Bible studies, either at the church or in homes; special emphasis Sundays, even at times sending out a release stating the coming sermon title and further details, such as special music planned (even if it is local talent), chorals anthem title, along with names of soloists (yes, your usual pianist and organist); magazine subscription drives for denominational periodicals (providing an opportunity to describe the acceptances of each periodical, thus listing the names and addresses of drive chairpersons who can be contacted by an interested reader); public issue statements made by the pastor and/or church being in contact with current media themes such as need for stricter drunken driving laws, positions taken concerning smoking in public places, discussion of the nuclear arms race, community discrimination in housing, abortion, racism, peace, and holiday services such as Christmas Eve family worship and New Year's Eve candlelight watchnight gatherings; annual meeting elections (regional, national, or local); to lay officers of the church; denominational newsletters; guest speakers, complete with photos and biographical sketches; any eccumenical gestures made by the local congregation with other churches in the community; outreach activities such as convulseal home worship, made available; socials, fellowship meals, retreats, seminars, conferences and the like.

2. Think "news release" at every turn. Most clergyman do not do this and therefore "news release" comes to mind only when the evangelist is coming to town or there is something for the educational unit. There is an expression about our church that goes like this: When anyone enteres around this place, the pastor will send out a news release about it. And that is just about the truth of it. The slightest tremor can be cause of sending out a news release to those two daily and that one weekly.

The other Wednesday I mailed out a release about a new series of Bible studies that would be starting on the following Wednesday. It was the usual midweek gathering, but I made a release out of it. The study would center on Matthew, it called a "section on using Matthew." The release went something like this:

A new course, "Marching with Matthew" will be made available to the public at the Church of the Nazarene, 777 Main Street, Your City, beginning next Wednesday at 7:30 p.m., gathering in the church's downstairs fellowship hall with the local pastor, Rev. John Doe, Instructing. The study is open to anyone, regardless of church affiliation. There is no charge. Nursery will be provided. No reservations needed. Enrollies are asked to provide their own study Bibles and writing utensils. The class structure will be informal with accent on dialogue involving those attending. For further information, persons may telephone the church office at 333-1111 daily between 1 and 4 p.m.

3. Keep the releases filled with factual detail. Do not put personal opinion or cliches in any release unless such is treated as a quotation, or unless the release deals with an issue that is a matter for following, or is an example of how not to write a release.

Everyone will truly enjoy the revival services to be held at our church next Tuesday through Sunday. After our Tuesday Praise Service, my friend from Sabethoga. He is a great speaker and has spo...

(continued on page 49)

Translations of the Bible used by permission in this issue are noted as follows:

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   7. Quotations cited with a special designation are from the King James Bible.

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Who Cares About Pastors?

An Interview with Wilbur Brannon
Director of Pastoral Ministries, Church of the Nazarene

Wesley Tracy: Wilbur, I know you’re excited about your new assignment as director of Pastoral Ministries. I want to ask you about your goals and directions for this ministry, but first I want to ask some questions about you yourself. Tell me a little about your career as a minister.

Wilbur Brannon: Wesley, I spent most of the last five years pastoring the Liberty Towers Church in Sacramento, Calif. It’s me a great church with great possibilities. It has about 550 members now.

Wesley Tracy: Where did you pastor before your term in Sacramento?

Wilbur Brannon: I was an evangelist for 14 years. My first pastorate was in Demotte, Okla. I was there a little over two years and then I went to Hot Springs, Ark., First Church and was there six and a half years. From there I went to Orlando, Fla., and pastored the Central Church of the Nazarene for six years. Then I went to Lansing, Mich., First Church, and from there went to Point Loma to help establish the church near the college.

Wesley Tracy: I can see that your experiences are going to provide rich resources for your work in Pastoral Ministries. Can you tell me about your ministerial education?

Wilbur Brannon: I graduated from Bethany Nazarene College in 1952 and went right into the evangelistic field. While evangelizing, I finished another degree, at Goshen College, a Mennonite school in Indiana. I was profoundly influenced by the faculty there, particularly Dr. Daniel G. Glick, who I consider the backbone of the doctrine and life of holiness. Later I finished a master’s degree at Ouachita Baptist University while pastoring in Arkansas.

Wesley Tracy: Tell me a little about your childhood years.

Wilbur Brannon: Well, I was born in Junction City, Kans., and spent most of my childhood in Indiana where my father pastored.

Wesley Tracy: During those years between the ages of 6 and 12, what did you live in Indiana for those years?

Wilbur Brannon: We moved to Winchester when I was 5.

Wesley Tracy: Then when I was 15 we moved to Auburn. How did you stay your home in those years?

Wilbur Brannon: In Winchester we moved into a personage that had a huge base burner fed by coke, hard coal that was fed from the top and formed clinkers about the bottom of the stove and those clinkers had to be removed.

Wesley Tracy: Sounds like you got to do that job occasionally.

Wilbur Brannon: I helped carry the coal in and the clinkers out, but we still couldn’t keep that house warm. You would freeze if you got more than two steps from the stove. I sneaked my cards, my candy bars, against the front of that stove many mornings trying to get warm.

Wesley Tracy: We have talked about the center of physical warmth in your home; that coke-burning stove, loosely called, who or where or what was the center of human warmth in your home in those years?

Wilbur Brannon: Well, I would say Mother. Dad was somewhat rigid in my upbringing. Mother was more the warm personality and the protector. Dad was a warm-hearted man. I respected him highly as a man of God who was a man of deep devotion and prayer, but I was more remote from me personally than Mother was. The kitchen was the place where human warmth was felt more than any other place.

Wesley Tracy: What was one of the dishes that your mother cooked that you liked best?

Wilbur Brannon: She was quite a baker. She knew how to make the best cinnamon rolls.

Wesley Tracy: Did you lead her in family devotions?

Wilbur Brannon: Dad did that every morning before we went to school.

Wesley Tracy: Looking back on those childhood years, when did God first become more than just a word to you?

Wilbur Brannon: That was at the age of six on Mother’s Day. Dr. J. B. Chapman was preaching a Mother’s Day sermon and he had everybody who loved their mothers and whose mothers were living to come and stand around in the altar. He also invited those who wanted to meet their mothers in heaven, but who were not ready for heaven. To kneel there at the altar. I was six years old and that was a very meaningful experience, and probably the first time that I recall praying specifically for Christ to come into my heart. After the service that morning Mother was the spiritual needs of our personal families and the families in our churches. In our homes we must distinguish God’s chain of command for the family. As Christians we form the Lord Jesus Christ at the head of the house, the senior guest at every meal and the silent listener to every conversation.

As Christians we are to lay by the commandment of love in our homes. Jesus said, “This is my commandment, that you love one another, just as I have loved you.” (John 13:34)

This love relationship must be exemplified in the home. We need to continually remember the sacredness of the home among those who know and love the best. Where love prevails it is a little bit of heaven and where love and Christ are not there the home is a little bit of hell.

As Christian parents we need to show acceptance and appreciation to each other and to our children. We accept each other as God accepts us. We should find opportunity to praise our children instead of criticizing them, and when they do need correction, it should always be done in love and sometimes with tears. David praised Solomon and daily praised him. Our children need our praise, and our spouse also needs our grace and support. We all need to be loved and appreciated.

We also need to have respect for authority. Jesus lived under the authority of His Father in heaven. There is a chain of command, and the ultimate authority is God. There is also the need of training and discipline in the home. Some feel that our Western culture has lost real discipline in the home and in our national life. God’s command is “Train up a child in the way he should go” (Proverbs 22:6), and mit the way he walks to go. As a part of our training and discipline in the home we should have assigned chores and work for each member of the family. Psychologists are saying that children, in order to function normally, need to work and bear responsibility.

As a family we need to pray and read God’s Word together. As ministers we need to maintain a family altar where the children, even at an early age, learn to pray, study, and share the things of the Lord. There are many opportunities to experience the Christian home and the personality is not immune from Satan’s onslaught. Under God, protect your family life by praying daily to God and have faith in God and in His Word to you, and He will give you grace, wisdom, strength, and love in raising your family and every home.
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Planning

Define Your Objective
- How do I want to affect the audience?: Always have a specific purpose to inform, to motivate, to change, etc.

Analyze Your Audience
- "How can I best accomplish the objective with this audience?:'’ Know your audience age, knowledge of subject, educational, economic, and religious background.

Technical Considerations
- How many projectors? Dissolve units? Front or rear projector screen? Live or recorded narration?

List and Organize Your Ideas
- Determine what ideas are necessary to accomplish your objective. Find an effective way to organize your ideas for visuals and narration. You may want to use some type of planning card. (Here is one suggested format for organizing your ideas on planning cards.)

Write Your Script
- Think visually to try to picture what words and phrases best complement the visuals you plan.

Gather Your Visuals
- Know the slides you already have. Make notes of what shots you will need to complete your visuals.
Photography

• BE ORGANIZED
  Work from your notes, what shots do I need? where do I need
  them from? who do I need them from?

• SHOOT FOR QUANTITY
  Take enough pictures to tell your story. Give yourself a wide se-
  lection to choose from.

• SHOOT FOR QUALITY
  Take time planning each picture. strive for quality in each frame.
  Make each picture your best effort.

• EDIT OBJECTIVELY
  Select slides that are readily understandable, ones that will
  assist in communicating your message without a lot of explana-
  tion. Compare exposure, expression, composition, etc. Look at
  several slides at one time, putting aside your own emotional or
  "had to be there" responses, and consider the objective reac-
  tions of your audience.

• PHOTOGRAPHY HINTS
  Get in close to your subject. Make your subject obvious. Keep
  people busy as you shoot. Photograph from several viewpoints
  and angles. Keep background simple and uncluttered.

Presentation

REMEMBER

• Content, quality, and pace are far more important than
  length.

• Make certain you have all the necessary equipment, and
  have it set up the way you want it. it's a good idea to keep
  space equipment, projector lamps, narration recordings, ex-
  tension cords, etc.

• Be sure to be set up and ready well ahead of time.

• Use your introduction and conclusion to complement your
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Provide Advise Ministerial Study Opportunities
Engage Coordinator Network
Adviser in PALCON/WILCON Preparation and Implementation

NAME: RONALD DOUGLAS
TITLE: Video/Education Coordinator
RESPONSIBILITIES: Initiate and Implement "VIDEO-Net" for Pastors and Lay Leaders
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Aid in Providing Development, Training, and Support for the Minister and His Family

NAME: MELVIN SHROUD
TITLE: Staff Assistant (Division of Church Growth)
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NAME: LARRY RICHARDSON
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Tracy: A poll taken several years ago reported that 50 percent of the pastors responding said they would get out of the ministry if they had any other marketable skills. Do you think that's accurate?

Brannon: Every pastor has some times when he feels like giving up. I know I have. I've thought I never learned any other business. From my years I've determined to stay in the ministry whatever happens. Every pastor runs the risk of burnout, unless he finds ways of refreshing himself spiritually, vocationally, and functionally.

Tracy: Of course, that's not always easy to do with a 70-hour work week.

Brannon: That's why we must take Ephesians 4 seriously. Pastors must learn they cannot do it all. Their job is to equip others for ministry. He or she must equip, delegate, and motivate people to minister.

Tracy: Considering the difficulties of the ministry, where does the problem of getting along with people rank?

Brannon: Near the top. You have to love people, sometimes in spite of themselves, to be an effective minister.

Tracy: I received an unsigned letter the other day, sent to me as editor of Preacher's Magazine, from a pastor's wife who said something like this, "Many of us out here are slowly dying and our husbands don't even realize we are in trouble. What can a pastor do to help his wife carry her burden?"

Brannon: The pastor must realize that his job is important, he cannot effectively do his work if he fails to minister to his own family. I have been fortunate to have a good wife who has overlooked a lot of my faults in order to support me in the ministry. And I have not always been as sensitive as I should have been. A man must constantly find ways of facilitating communications with his wife so that he knows exactly where she is. He has got to be supportive of her.

Tracy: Would you say that you could give one gift to holiness pastors everywhere, what would that gift be?
Brethren. The quality of simple sincerity. Nothing more successfully combats burnout, pressure, and stress like transparent sincerity. Without this the pastor can drift into calculated professionalism—holding holy things so close they become common. But when he or she simply and sincerely follows the call of God he or she knows the cost, the scepticism, the rejection, and the price he forfeits on the other side. The devil cannot, then, easily distract and divert such a person. Indeed, the key to both a quality and a productive, devotional life, one’s relationship to God, up-to-date.

Tracey: The Church of the Nazarene, after 75 years, has finally created an office of Pastoral Ministries. Perhaps this initiative shows the church realizes as never before the need for a support system for pastors. I guess part of your dreams and goals include support systems for pastors.

Brethren. Yes, the support systems are in embryo form now. But the whole research so we can move quickly in the right directions. I do know that we want to have a support system that will help every pastor know that he or she is important. The job they do is important, but they are important as persons too. We hope to focus on the emotional, spiritual needs of pastors everywhere.

Brethren: In what ways?

Brethren. For example, I hope we can make counseling services available to members. I hope to establish a network of professional helpers, persons to whom our pastors can go for help in nonthreatening situations. Egotistical structures cannot always provide nonthreatening counseling situations. We hope that a pastor can bring personal, family, professional, and life-transition problems to qualified helpers. We also do want to do something in the way of emergency crisis intervention. I have even thought of a hotline that a pastor and his or her family could use so that quick referrals could be made as needed.

Brethren. Another place we want to give support by facilitating various kinds of forums and dialogues through which ministries, ideas, frustrations, and inspiration. For example, pastors who have identified similar issues come together for problem-solving meetings.

Brethren. A man who seems quite vulnerable to discouragement is the career pastor who has been on the job for 25 years and served all great churches of 100 members. He is mid-aged and his dreams of “success” are being quietly surrendered. How can you help this type of person?

Brethren. Such a pastor need not feel that he has reached a “glass ceiling.” He need not be knocking the top out of the graphs, but he is still getting through them. He does not see the results of population shifts, factory closings, and the like. On the other hand, he is not seeing his own needs. He is not seeing the results he should, he needs to know that middle-age is not too late to change his methods, and he needs to know that he can make real breakthroughs in ministry.

Brethren. I am convinced that some of the best quality work is going on in small churches. Frequently such a pastor has the opportunity to work at a deeper, more personal level than does the pastor or a large church that is separated from the lives of his people by an “in” crowd. He has an opportunity to do what he loves. This gives him the leverage he thinks that what goes on in the pulpit is rather insignificant.

Brethren. It is primary. I think that if there is any time that we need to reinforce the importance of preaching it is now. I think preaching has gained a new importance in the public’s view. It is not important to do it the way it was done 40 years ago, but to communicate the gospel in effective ways. We must be forcible, convincing, persuasive proclamation.

Tracey: Let’s talk about continuing education. I know that it is a big part of your job assignment and you have done a lot of thinking about it. What would you like to see happen in the way of continuing education for ministers?

Brethren. My first concern in continuing education is that it be kept on a practical level for the most part. There should not only be opportunities for intellectual stimulation, but I believe that the primary purpose in continuing education is to sharpen the mind, improve the minister’s effectiveness, and to motivate the minister to perform at the highest level of productivity. Continuing education is something that I think links very closely with the support systems we’re talking about. There is a relationship between how I am able to refresh and renew and update myself and how I can lead a minister in the 1980s or in the next 20 years. Continuing education can affect the way I feel about myself as a minister, and I can keep myself alive and relevant and responsive to my people as well as to my family.

Brethren. I read something the other day that said that times are changing so fast that a person in almost any occupation will need to be retrained twice during his own career. I suppose you are saying something similar about ministers and continuing education.

Brethren. Yes, and I think we know this and are anxious to do whatever needs to be done to keep our ministry relevant.

Brethren. I think we all agreed that John Wesley and others in our heritage discovered something quite valuable about the Christian life beyond conversion. How important is this for us today? Don’t you think it is important for their ministry success?

Brethren. It is, is pivotal. I remember my own struggle at this point. I was brought up in the Church of the Nazarene in a parsonage next door to college. My whole view was that the doctrine became a true theological conviction. Experiencing that was maintaining my faith with God and I had made my commitment. I had not realized that the sanctifying of my life. But I had to make this doctrine my own, I had to make it part of my whole life. The Church of the Nazarene as a minister and keep my own thinking. I think that to be a holy laborer in the pulpit and brought them, and made themselves boats, every one upon the seat of his house, and in their courts, and in the courts of the house of God, and in the streets of the water gate.

Brethren. And there was very great gladness.

Pastor. A Psalm for the Feast of the Tabernacles, adapted from Psalm 100.

O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; and show ourselves glad with psalms.

For the Lord is a great God, and a great King above all gods.

In his hand are all the corners of the earth; the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

He gathered the sea into piles, and as much as the sand of the sea.

And let them rejoice in the Lord, and be glad in him with快乐.

And let us mention his excellent works, and his奇迹.

And let us sing praises unto his name; for it is pleasant; and let us sing praises unto his excellency.

For he commandeth, and they rise up and fulfill his word; it is he that speaketh, and they shal not fail.

He saith unto them, Be ye still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

Brethren. A man could not, then, see it that the Nazarene’s “leaving” to the Israelites, “I will make thee a name.”

Pastor. The following readings may be presented by selected members of the congregation, teens, or choir members.

Hymn: Leader. We think of the children of Israel building their booths of olive and myrtle branches and spend ing seven days worshiping Jehovah for his goodness to them as we sing the first verse of “We Gather Together.”

Second Reader. Two Pagan Festivals.

The harvest festival of ancient Greece, called the Thesmophoria, was dedicated to Demeter, the goddess of harvests and agriculture, and was celebrated in Athens, in November, by married women only. Two wealthy and distinguished ladies were chosen to perform the sacred function in the name of the others and
to prepare the sacred meal, which corresponds to our Thanksgiving dinner. On the first day of the feast, amid great fun, the women went to the temple of Demeter. There they celebrated their thanksgiving for three days. On the second day, their festival was held for three days in Athens—sometimely at first, but growing into an orgy of mirth and revelry.

The Romans worshiped this harvest deity under the name of Ceres. Her festival was held on October 14. It began with a feast among the common people who watched her as she circled the edge of the harvest. There were processions with a feast of thanksgiving.

Pastor: Truly, we know that "The Lord, He is God" and our blessing come not from pagan deities, as we read Psalm 100:

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come into His presence with singing. Know that the Lord is God; it is He that hath made us, and not we ourselves; We are His people, and the sheep of His pasture.
Enter into His gates with thanksgiving, And into His courts with praise. Be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting, And his truth endureth to all generations.

Song Leader: Let us be thankful that, as we hold our Thanksgiving celebrations, we know and serve the true God, and praise Him as we sing the first verse of "Faithful Lord Jesus."

Third Reader: England's Harvest Home:

In England the autumn festival was called the Harvest Home. Home was given back to early Saxons times. This festival included a special service in the village church, followed by a feast and dancing for the occasion with fruit and flowers. Followed by a special dinner and sometimes concluded with music and sports. In earlier times, the sickle was laid down and the last sheaf of corn set on the reaper announced the feast. There would be ale and made with wine, wort and dressed in a white frock and colored ribbons. The harvest meal was followed by the fattest and strongest men of the party and all followed this "harvest law" that the poor and aged would all sit at a long table or feast and be served a meal on an image on and proceeded to do justice to the harvest banquet.

Pastor: A Psalm for Harvest Home: Psalm 65: Thou visitest the earth, and waterest it; Thou makest all the trees of it flourish. Thou sendest forth springs into the valleys, they run among the fields.

Thou waterest the ridge, thou waterest abundant pastures, a place for cattle to dwell therein.

Thou preparest their corn, when thou hast so provided.

Thou waterest the ridge exceedingly abundantly; Thou satisfiest the hungry; they rejoice greatly.

Thou makest the number of the poor of this people, so great that it cannot be numbered.

Thou crownest the year with thy goodness; And thy paths drop fatness.

They drop upon the pastures of the wilderness: And the little hills rejoice on every side.

The pastures are clothed with flocks: The valleys also are covered with grain.

They shout for joy, they also sing (vv. 9-13).

Song Leader: Many of our Pilgrim fathers must have taken part in the English Harvest Home some before coming to the New World. Let us think of them as we sing the first verse of "Come, Ye Thankful People, Come" and notice the reference to harvest home in the first line.

Fourth Reader: Thanksgiving in Holland:

Since the Pilgrims lived in Holland for 10 years before coming to America, they were strongly influenced in the institution of their Thanksgiving day. They had many friends there, who invited the Pilgrims to celebrate. On October 3, their celebration from the Spaniard. This was the most popular of all the Dutch and a social holiday. The chief dish at dinner was a Spanish stew of meat and vegetables.

Pastor: A Psalm of Thanksgiving for National Deliverance: from Psalm 108:

I will exalt thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer: My God, my rock, in whom I trust.

My buckler, and my horn of salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised: So shall I be saved from mine enemies.

For he delivered me from my strong enemy, and from them that hated me.

For they were too strong for me. I was in distress; but he delivered me.

He brought me forth also into a large place; He delivered me, because he delighted in me.

As for God, his way is perfect: the word of the Lord is tried: He is a boulder to all those that trust in him.

For who is a God save the Lord? Or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect.

Those that offer me sacrifices of blood are far from me; they that offer me the burnt-offering, are far off from me.

The Lord liveth; and blessed be my rock; And let the God of my salvation be exalted.

Therefore I will give thanks unto thee, O Lord, among the gods: I will sing praises unto thy name."—selected verses

Song Leader: Let us return to the third verse of "We Gather Together," which refers to God as our Leader and Defender. During the years of their exile, where they saw the image on and proceeded to do justice to the harvest banquet.

Fifth Reader: The First Thanksgiving:

The first Thanksgiving feast was celebrated by the Pilgrims in 1621. During the winter the little colony had been sorely tried. Only 50 of the original settlers lived. They had suffered cold, hunger, and disease.

In the spring, the seeds were sown in the field and all the fields were watched with great anxiety, for the Pilgrims knew that their lives depended upon the coming harvest. The summer crops were fruitful beyond all expectations. The Pilgrims had been chosen to share in the prosperity of their farm. Governor Bradford sent four men into the forest to shoot wild birds. We will hold a harvest feast," Governor Bradford said, and it was a party of 700 natives who had been friendly to the strangers to come and rejoice with them. The Indians kept bearing gifts of venison, and the harvest lasted three days.

Pastor: Psalm 147, a psalm of praise for the First Thanksgiving which made "gross, herb, and beast" to grow.

Sing unto the Lord with thanksgiving; Sing praises upon the harp unto our God.

Who covereth the heaven with clouds, Who ordereth the sun and moon; Who causeth the grass to grow Whereon the beasts of the field trust. Who giveth meat in due season, AndOptimizer the years of many. Praise to the Lord, O Jerusalem; Praise thy God, O Zion. (vv. 7-9, 12)

Song Leader: Thinking of the dedication of our Pilgrim forefathers, let us sing the first two verses of "America, The Beautiful."

Sixth Reader: General Washington's Thanksgiving Proclamation, 1789:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; And whereas Thanksgiving and Praise, under the direction of the Executive, are to be observed as a public day of Thanksgiving and Oblation, the Second day of November next, to be devoted by the people of these States to the service of that great and beneficent Deity, to whom is due the most exalted adoration and eternal praise, and whoseindered and bountiful goodness towards the people of this country, and for all the great and various favors which he has been pleased to confer upon us; Pastor: Pondering of God's great mercies to our country, to our church, and to us as individuals, let us read these words from Psalm 103. After each line, this paragraph will respond: "For his mercy endureth forever."

Psalms:

Psalms: O give thanks unto the Lord; for he is good: For his mercy endureth forever. O give thanks unto the Lord; for he is good: For his mercy endureth forever.

Psalms: O give thanks to the Lord of lords: For his mercy endureth forever. Praise to him who alone doth great wonders: For his mercy endureth forever.

Psalms: To him that by wisdom maketh heaven: For his mercy endureth forever.

Psalms: For his mercy endureth forever.

Psalms: To him that made all things. For his mercy endureth forever.

Psalms: The sun to rule by day: For his mercy endureth forever. The moon and stars to rule by night: For his mercy endureth forever.

Psalms: O give thanks to the Lord of lords: For his mercy endureth forever.

Psalms: For his mercy endureth forever.

Psalms: Omnipotens, for his mercy endureth forever (vv. 1-9, 26).

Song Leader: We will conclude with the final two verses of "America, The Beautiful," thinking of the heroes and patriots, whose courage sustained God's blessing for us.

J. W. and the Kids (continued from page 4)

man, who is the physician of souls, that no man can "bring a clear thing out of an unclear." Only God can do that, "and that of his pleasure by his creature to help man by man." Kingswood School still operates today.

Of course Wesley and Co. had other educational projects. Wesley was always present here the orphanages in New Castle or the Lying-In Hospital in London. For this he was a kind of institutional expectant father. During their stay the young women were not only cared for physically, they were given religious instruction and vocational training. One year, for example, no fewer than 350 such women entered this institution. There is no time to show here that there were Methodist Sunday Schools at least a decade before Rake's school. Or to show that Rake produced his Sunday School only after Sophia Brodman, a Methodist preacher's wife, suggested it. The limitations of this prize also prevent a tracing of the earliest American orphanages, where with the increasing years, Methodism established elementary schools left and right. Even the parochial schools were started in England, Ireland, and America. The Conference of 1840, for ex- ample, had a plan to establish 700 new Methodist elementary schools in Britain. Historically the Wesleyans have been the most voracious in for sin, ignorance, and poverty which they have meant to overcome by Christian education, discipline, and the gospel of grace for a Westwoman to be intensely concerned with the education of children and youth to be intensely loyal. It was William Brakenbury who would put this issue of the Preserver's Magazine.

Notes

LOOK BACK WITH JOY

By Ernest E. Grosse

Even as a child I had a bent toward preaching. As I was born on a farm, there were no swings, pools, trees, and even birds. But my real call to the ministry came while I was riding a commuter train to work. There was no audible voice, but the deep impression made on my heart and mind by the Holy Bible was always there. I was soon left with no question or doubt. Since then I have not questioned my call, no, not even for a moment. This is not to say that I have been given a wave of entire sanctification; I was sanctified as I prayed in a hayloft on a Sunday afternoon in January of 1911.

Soon I was attending Eastern Nazarene College. There I found a friend, Prot. Floyd Nease. He took personal interest in me. If anyone ever had a patron, Floyd Nease was mine. I grieved sorely when at such an early age, he was called home. The time came when I began my pastoral career. My first charge in southern New Jersey was comprised of 22 members. The salary was $120 per week. With that, we paid our rent, our tithe, and lived on what was left. In the early 20's a dollar was worth 100 cents. We did not get into debt, and only the horse collar around my neck made me a district superintendent, in which office I served for 20 years. God clearly appointed me to this responsibility, and, just as clearly, in 1968 released me from further district responsibility. I have been now retired for 12 years, and I am being kept busy with Bible classes, meetings, vacant pulpits, both in my own denomination and a number of others. I have been in hospitalization in 1975, and today I praise Him for perfect health and understanding of my discouragements. I have no children, but two sons are in the Nazarene ministry. I realize that I am in the sunset of life, and I am determined to "finish my course with joy." And now, I should like to share with you some insights I have gleaned from my long ministry.

A Minister Needs a Call

Without the distinct assurance of a divine call to the work, a pastor won't last long. But if he has a positive call, he or she can endure just about anything. The pressure of dire circumstances, opposition, and ingratitude may get you down, but as long as you have "joy in the work," you can endure just about any pressure, and the world will not have tribulation that relates to the preacher.

The apostle Paul, having been told so by the Lord at the outset of his ministry, and did he get it! Hear him review his experiences: For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of the world, and no man helped us, but we endured it: yea, and our gospel went down even into Egypt, where we had nothing: but we labored, working our own sustenance (2 Cor. 11:28). Paul did not see it as a failure but as an asset, for he wrote, "This happened that we might not rely on ourselves but on God" (2 Cor. 1:9).

In his second Corinthian letter he writes: I have been in prison, and have been flogged more than once; and have been struck with rods above forty times. Five times I received from the Jews the forty lashes minus one. Three times I was stoned, and four times I was beaten with rods, and once in Wikipedia, I was shipwrecked, a month spent in prison; thrice I was beaten with rods; four times I was stoned, three times I was shipwrecked, I spent a night and a day in the deep; in forty tribes, in danger from rivers, in danger from thieves, in danger from my own countrymen, in danger from false brethren; in weariness and in hardship, in watchings often, in hunger and thirst. When this pastor who wouldn't, couldn't, give up to work his end of the journey, hear him exclaim in triumph, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:7, 7-8).

Pastor Paul anticipated this glorious climax to his ministry, because his "calling" was to work. There was no audible voice, but the voice of God was there. "Neither count my life dear unto myself so that I might finish my course with joy." And no one can have joy in the work without a "call." There will be heartaches, trials, depression of spirit; there will be occasions when it seems to be abasing, abasing; but, when this "re-"servo" seems to be bone dry, there will be times, when you are in your congregations, and a sense of the holiness of your message. This will be followed with such a tormenting by the devil that you will feel like throwing in the sponge at your work, and go from the presidency and the committees. But I determined in the Lord Jesus Christ, and I will" (Jer. 9, 2). Even the great apostle Paul left footprints in shadowy valleys, but was still able to examine all the thorns and thistles, and, for the prize of the high calling of God in Christ Jesus (Phil. 3:14).

One of God's greatest and most faithful servants came to the place where he felt that he could take no more. Hear his pain:

Wherefore has the Lord afflicted his servant? ... that you lay the burden of all these people upon me? Have I not known all these people? Have I not confessed them, that you should set your heart to hear my voice in the deep? (Isa. 6:8). And I am not able to hear all this people alone, for it is too heavy for me. And if I shall rise to lead this people, and let me not see my weakness (Num. 16:12, 14-15).

However, a veritable wave of glory must have swept over the soul of Moses when God told him to go to church, "I will come down and talk with thee there" (Ex. 33:11). This is not a bit of further admonition. As Paul wrote to Timothy, a veritable wave of glory must have swept over the soul of Moses when God told him to go to church, "I will come down and talk with thee there" (Ex. 33:11). This is not a bit of further admonition. As Paul wrote to Timothy, "Do not despise your own age; but be in the set, to the white-haired, in the set, to the little ones, in the set, to the youth, in the set, to the weak" (1 Tim. 5:1-32). The elderly must be made comfortable in the church. In these last days, our youth have gone without sleep. I have known hunger and thirst and have often gone without food. I have been naked and naked. Beside everything else, I face daily the pressure of my concern for all the churches (2 Cor. 11:23-28, 28).

When this pastor who wouldn't, couldn't, give up came to the end of his journey, hear him exclaim in triumph, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."
A Preacher Should Know the Bible

Now let us go to another phase of the ministry. A holiness preacher must necessarily be a Bible preacher! The ministry affords ample opportunity to become a Bible preacher. Were I to begin my ministry over again, I would do one thing above all. I would make sure that Dr. G. B. Williamson, as you would have noted had you heard him preach, was practically a walking Bible. The possession of the Word, preached by a pastor who is a qualified authority on the Bible, Know how much a pastor lacks to find what Memoriaze many portions, particularly those which are of outstanding importance. May I mention for example, the Ten Commandments; Isaiah 6: 9, 11; 35; 40:1-11; 42:1-8; 53; 56:6-10; Matthew 2: 5-12; 26: 23-59; as much of the rec as possible, also John 1: 3-17; Acts 2; Romans 5 & 6; 12; 1 Corinthians 13, 15; Ephesians 1 & 2; Colossians 3. This may seem to be a heavy order, but you have years to do it. You can take divisions and do a day or a week. Take one at a time, make it clear, then go to another. In a few years you will have a generous supply of heavy artillery in your ministry.

A Preacher Should Read Sermons

Read sermons, one every day, but not more than one. Take one and take it straight; Meditate on it. Read sermons by the pulpit masters of all ages—Wesley, Luther, T. DeWitt Talmage, F. W. Robertson, A. S. Conkling, J. H. Jowett, Gipsy Smith, Thomas Guthrie, and many others—but especially the great holiness preachers—H. C. Morrison, C. W. Routh, H. G. Spence, F. A. D. Limehouse, Paul Rees, Bud Robinson, Tony Anderson, G. B. Williamson, and others. If you have stored up sufficient material to enable you to become “a minute man,” ready on a moment’s notice to teach, you may cultivate. Any young minister adopting this pattern of discipline may become a master pulpit master. Administration, pulpit masters, you should understand a ministerial run. Ministerial growth is the norm. Ministerial weakness is a tragedy. “Be thou strong as a man.”

A Minister Should Be a Minister

And now, another word of primary concern: Hear the words of a giant in the Christian ministry, the apostle Paul: “Be ye followers of me as I am of Christ.” (Phil. 3: 17). It is added. How often my sated father, deeply concerned, would say, “Son, keep on business; stick to your calling.” Here is suggested a temptation which has defeated many a minister’s success. It is a well-known fact that of all professional men, the minister is most frequently dissatisfied. He is tempted to make comparisons which can result in dangerous self-pity. He may be strongly tempted to reduce his ministerial labors to a part-time status. To yield is to doom his ministry to a mere fraction of what it could be were he to fulfill his calling.

Far better a minimum of material possessions than a minimum of spiritual harvest. However, he should realize that the higher the caliber of his ministry, the greater the demand for his services. The larger churches with larger salaries will call the productive preacher. Hence he must be wise to be patienty apply himself to become an able pastor. The wise minister will not be satisfied any longer, and he want it now at all time. To divide his time must of necessity divide his interests.

Oh, preacher brother, really determine that Satan shall not catch you in this net! Head the words of Paul to Timothy, “No man that wars entangled himself with the affairs of this life; that he may please him who has chosen him to be a soldier.” (2 Tim. 2: 4). Devote all of your time, talents, your interests exclusively to your divine calling!

A Holiness Preacher Should Preach Holiness

Remember, you are called to be a holiness preacher. Dear donor calling. Examen holiness, believe in holiness, specialize in holiness, for that is why you are in a holiness church. Preach holiness, not once a day or a week. Preach holiness, not once a year. Visitors who attend our services are entitled to know why our church exists. It is our responsibility to teach the untaught about holiness and lead them into the experience. Unless they hear the truth of holiness from our pulpit, they may not hear it at all. As you proclaim it under the unctful and anointing of the Holy Spirit, an unseen halo of glory will rest upon your head. Your ministry will be greatly blessed, and you will be a success as a faithful minister of the gospel.

A Pastor Should Shepherd

Now let us give some thought to the pastoral ministry. This phase of the ministry is most vital. The people must be sheared as sheep. Recently, you have stored up sufficient material to enable you to become “a minute man,” ready on a moment’s notice to teach, you may cultivate. Any young minister adopting this pattern of discipline may become a master pulpit master. Administration, pulpit masters, you should understand a ministerial run. Ministerial growth is the norm. Ministerial weakness is a tragedy. “Be thou strong as a man.”

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Social Security Coverage for Ministers and Lay Employees

T here is much confusion over the manner in which ministers and church-employed laymen are treated for Social Security purposes. Much of the confusion comes from the manner in which the church employer is treated in the Tax Code.

Lay board members, who are employees in the business community, will be aware that an employer must deduct FICA tax from the employee’s salary and match that amount out of its own funds. This total amount is sent to the IRS along with a report of the employee’s earnings, so that future Social Security benefits can be determined based on these earnings. This will also be the procedure for the church employer if the Tax Code did not contain two very important exceptions.

The first exception is that a ministerial employee is not covered by the Federal Insurance Contributions Act (FICA) as defined under the Self-employment Contributions Act. This means that the church employer is not required to withhold or pay FICA taxes on the minister’s salary, but the minister must individually pay self-employment tax for Social Security on a quarterly basis, along with the estimated income tax due. Another special provision, in the law exempts the church from having to withhold federal income tax. The minister must pay an self-employment tax rate which is higher than the tax rate used for the lay church board member employed in secular work. Fortunately, most Nazarene churches provide an additional allowance to the minister in full for this tax obligation as a part of their provision for his future retirement.

The second major exception is that the local church may participate in the FICA program and does not have to withhold any tax for its lay employees. (However, it is not exempt from withholding federal income tax and some state income tax for that employee.) The lay employees are automatically excluded from Social Security coverage on their church income.

For most churches and church-employed laymen, this is probably an advantage. When a lay employer’s future Social Security benefit will probably be based on a spouse’s income or other full-time employment, reporting additional FICA income and paying the tax may not substantially increase the benefits. Funds that would have been paid for these taxes can then be used to provide other benefits or salary for the employee.

However, the church does have an option to waive this exemption and participate in the lay employee in Social Security through FICA withholdings. The church can do this by filing the appropriate waiver forms with IRS. At the time of the filing of the waiver, each individual lay employee has the option to agree or decline to participate in FICA withholdings. From that time forward, the employer must withhold this tax from every new or rehired employee. After an eight-year period, a local church can request permission from the Social Security Administration to regain its exemption. Thus, the church then must wait the required two years before receiving the exemption again. Once the exemption is regained, it normally cannot be waived again in the future.

The church board will want to carefully weigh this option for participation of its lay employees in Social Security, particularly if there are full-time career lay employees. The FICA tax provides not only a retirement benefit, but also substantial disability and medical benefits, if these are not available to the full-time career lay employee. The lay employee, in this case, receives the advantage. Whichever the church chooses to do, the church should make sure that the employee, can request a waiver in regard to decision to participate in Social Security or to participate in FICA.
Current descriptions of Western society would lead one to believe that there is little hope. Perhaps setting the situation of Wesley's England alongside today will help not only in understanding the present crisis but will also assist us in a deeper appreciation of Wesley's life and thought. In the worst of times, he was at his best.

The London Journal of April 23 and 30, 1725, reported the arrest of seven homosexuals. On May 14 three others were hanged for sodomy, and the Journal added, "We learn that they [i.e., the police] have discovered twenty houses of clubs where sodomites meet." Later issues of the same year report similar sorry accounts.

Heterosexual relations were conducted without much regard for the laws of the God or the nation. Marriages were performed without licenses in many of the pubs by ministers eager for extra income. At times sailors on leave for a day or two would marry and then be gone for good. Although divorce was illegal without an act of Parliament, adultery was common among the non-Puritan population of London.

The men were usually simply confirming the promissory of their premarriage years. Gambling was common as both private and state-run lotteries were available. At times stealing was the means by which a gambler's stake was assembled. Cockfights were especially prevalent with 16 chickens to a team. Teams fought to the death. All spectators were confronted with mongrel wagers—even women's boxing matches. Gambling losses were then drowned by alcoholic beverages. Some estimates of beer and ale consumption at this time run as high as a hundred gallons per London male per year. When the government levied heavy taxes on alcohol, the distillers munificently went underground.

Those without fortunes witnessed the luxury and looseness of the upper class of society, and some of them determined to use any means possible to have a fortune of their own. The slave trade, smuggling, and armed robbery were among the means possible. In addition, greedy manufacturers would indiscriminately dispose of waste into the Thames, dilute the purity of products with additives actually harmful to their customers, and then lament government regulations designed to protect consumers.

Wilt and Ariel Durant, in The Age of Voltaire, write, "All in all, this half century [1725-1775] was the most corrupt and merciless in English history." Some of our language's negative words come from associations with this period. "Bedlam" was a prominent home for the insane which was managed with less humanity than a cheap zoo is today. "Billingsgate" was a fish market noted for its raucous profanity. "B loosers" was the name given to rebellious, unruly youth of the day.

Where was the church? What was the salt of the earth doing while the world was rotting away? In terms of the established Church of England, the answer is that she was "fiddling while Rome burned" for the most part. Monarcqutou, in his Persian Letters, XLI, written in 1731, said, "There is no religion in England. If religion is spoken of, everybody laughs." Though these sentiments were extreme, they were a fairly accurate generalization. Religion had forsaken revelation for reason; her ritual was precise but without power; social distinctions prevailed in local churches, bishops were the highest bidders. David Hume in an essay entitled, "On National Character," wrote that his nation was "settled into the most cool indifferent and religious manners that is to be found in any nation in the world." The Durants report that in 1719 a group of Presbyterian clergymen voted 73 to 69 that candidates for the ministry need not subscribe to the orthodox doctrines of the Trinity.

Certainly the Puritans were much more devout at this time, however, their piety seemed content to remain very private with few social implications. The few Anglicans sensitive enough to know the spiritual poverty of the nation seemed to be somewhat resigned to the facts. The great apologist, Joseph Butler, summarized this weakness when he was offered the post as Archbishop of Canterbury, he declined because "it was too late for him to try to support a faltering church." Four years later, in 1751, he expressed his dismay at the "general decay of religion in this nation... . The influence of religion is more and more wearing, ut in the minds of men."

The contrast of all this decay with the renewal that the Wesleys and Whitefield sparked was truly remarkable. The preaching to the masses, the songs of devotion, the genius of Wesley's societies, and the plain hard work of men dedicated to God demonstrated that God can do more through a few totally committed persons than through many halfhearted ones.

Wesley was small in stature, probably about five feet three and weighing 125-150 pounds; however, he was a giant by God's grace. Swimming upstream against the tide of corruption described earlier, he helped to redirect the energies of England by the force of his strokes. Beginning with few people, Wesley had, by the time of his death, an estimated 79,000 followers in England. These had an even greater influence than their numbers would indicate.

Church historians have frequently noted that Wesley pos- sessed England from a bloody French-type revolution. Without doubt, his radical Kristian- ity was a major factor in such restraint as the English poor manifested. The Durants gauge him as, next to William Pitt, "the greatest Englishman of his times." 1

For a more detailed account of the situation in England in these days may be read in Will and Ariel Durant, The Age of Voltaire, pp. 45-137.


FOR SALE:


THE PASTOR
AS
DOFTY GOOFY

by Dave Steele
Pastor, Child Presbyterian Church in Terra Linda
San Francisco, California

I have run across the story of Oofty Gooftty and sense it may have implications in our continuing quest for ministerial models. Herbert Asbury tells the tale in his book The Barbaric Coast (Garden City Publishing Co., Inc., 1933). It begins like this: "Oofty Gooftty first appeared in San Francisco as a wild man in a Market Street freak show. From crown to earth he was covered with road tar, into which was stuck great quantities of horsehair, lending him a savage and feral air. He was then installed in a heavy cage, and was cunningly led about among the jinglers of Borneo and brought to San Francisco at enormous expense; large chunks of raw meat were lobbed between the bars by an attendant. This provender, the wild man gobbled ravenously, occasionally growling, shying the bars, and yielding these fearful some words: "Oofty Gooftty! Oofty Gooftty!"

Now here is a provocative image: might we consider the pastor as a daged wildperson, duly humiliating and alternately ranting and wowing upon receipt of sufficient offerings? The pastor as one who utters mysterious sounds? An interesting concept but perhaps a terrible overextend of to be of value for Presbyterians.

So let us go on with the tale. For the "wild man of Borneo," phase of Oofty Gooftty's career was mercifully brief. It seems that thick tar effectively covered Mr. Gooftty's sweat glands, and within a week he was gravy ill. The staff of Receiving Hospital in San Francisco had a terrible time removing the tar without separating Oofty Gooftty from his epidermis. A liberal dosing with tar solvent combined with several hours in the hot sun eventually did the job. Oofty Gooftty emerged chastened and cleansed.

The experience caused our hero to engage in some serious career evaluation. In his search for a more fulfilling vocation, he secured a position as an actor in a Barbary Coast floor show. The role called for him to do a brief dance, sing a song, and then be thrown violently offstage into the street by the house bouncer. He performed his part but once, yet it was the doorway to a new career. In the process he discovered what he called his "work." Mr. Asbury describes it thus: "Oofty Gooftty was kicked off the stage more times than he could remember, but he continued to follow his peculiar vocation until John L. Sullivan hit him with a billiard cue and injured his back. Oofty Gooftty never entirely recovered from this encounter. He walked with a limp thereafter, and the slightest blow made him whimper with pain."

The pastor as Oofty Gooftty is advised to check the blips of all committee members. No church cares for a whisperer!"
Dead and Alive: A Picture of the New Testament Christian

Scripture: Rom. 6:1-14 (RSV)

INTRODUCTION
Our discussion of Rom. 5:1-11 discovered a shift in Paul's interest from justification (in chapters 1-4) to Christian life "beyond justification." For if we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by his life" (v. 10). This seems to mean that the resurrection life of Christ brings to the believer a fullness of relation beyond regen-eration; that is, the question is not one of justification but of conciliation that seems to be well warranted by chapter 6. The sec-ond section of chapter 5 (vv. 11-21) marks yet another passage. The passage is complex and its meaning debated; there is no space to de-velop it thoroughly here. Least of all in the introduction to a two distinguish-able forms, which form the immediate background of our passage.

I. BACKGROUND
The general background of the passage has just been sketched in the introduction. However, it is a precise practical problem which gives the argument the turn it takes at this point: the problem of antinomianism. This problem emerges in the Epistle in two distinguishable forms, which form the immediate background of our passage.

1. It enforces in 3:18 as a theoretical charge against the message of justification by grace: indeed Paul's Jewish opponents fixed him with preaching so. The argument of that sequence need not be repeated in extenso here. In general, Paul is submitting the objection that, if man's sin provides God with an opportunity to demonstrate his grace, then what has God to complain about? Can He truly condemn the sinner? "And, to quote Paul's own words, "why not do evil that good may come?"—some people standishly charge us with saying. Paul does not stop to deal with his critics further, but evidently through either misunderstanding or misrepresentation his Jewish foes laid this accusation against him. Whether, as Denny allege, Paul's argument suggests the notion, or Paul was Christ and Paul's Christians were Jewish in particular ("how can we be saved?"), or universals ("how does anyone come to be saved?") is a matter of extent of scale and depth, concepts are deepened and expanded or new aspects brought into play. This is particularly true of the concept of sin. Whereas to this point in the Epistle the sinner has been upon sin as wrong action (2:12; 3:23, 25 are typical; 3:8 is an exception), from here on sin is viewed predominately as a power which lies behind wrong actions. It is virtually personified as an emperor which rules or reigns (5:17, 21; 6:1, 6, 12, 14). It is this fact which gives rise to the question: "Are we to continue in sin?" (6:1) and lays the ground plan for the thought of 6:1-14.

2. The second form in which the charge emerged was not simply theoretical but ethical. In the de-velopment of the Epistle the issue may well have been triggered by statements which laid themselves open to misunderstanding. Thus, the statement 5:20, "Law came in, to increase the trespass; but where sin increased, grace abounded all the more," could very readily (though quite wrongly) suggest the inference: "The greater the sin, the greater the grace." Then let sin increase! However, the issue here is more the problem Paul poses in 6:1--"Are we to continue in sin that grace may abound?" Paul's interest from justific-ation (in chapters 1-4) to Christian life "beyond justification." For if we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by his life" (v. 10). This seems to mean that the resurrection life of Christ brings to the believer a fullness of relation beyond regen-eration; that is, the question is not one of justification but of conciliation that seems to be well warranted by chapter 6. The sec-ond section of chapter 5 (vv. 11-21) marks yet another passage. The passage is complex and its meaning debated; there is no space to de-velop it thoroughly here. Least of all in the introduction to a two distinguish-able forms, which form the immediate background of our passage.

II. FROM BACKGROUND TO EXEGESIS
Analysis of 6:1-14 suggests that Paul uses the idea of death to sin and life to God in three dis-tinguishable forms: "in the ex-3:18 and comments: "in the ex-pression is saving grace, the grace of righteousness, but also that of new life or of holiness. We have peace with God through justification; it is to dwell in the light of His holiness, and to act in permanent communion with Him. But how sin can come to pass is the obvious question. Paul in his argument suggests the notion, or Paul was Christ and Paul's Christians were Jewish in particular ("how can we be saved?"), or universals ("how does anyone come to be saved?") is a matter of extent of scale and depth, concepts are deepened and expanded or new aspects brought into play. This is particularly true of the concept of sin. Whereas to this point in the Epistle the sinner has been upon sin as wrong action (2:12; 3:23, 25 are typical; 3:8 is an exception), from here on sin is viewed predominately as a power which lies behind wrong actions. It is virtually personified as an emperor which rules or reigns (5:17, 21; 6:1, 6, 12, 14). It is this fact which gives rise to the question: "Are we to continue in sin?" (6:1) and lays the ground plan for the thought of 6:1-14.

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B. Calvary and its Implications for Deliverance from Sin (6:5-10)

From the above Paul turns to that which lies behind baptism: the Cross. The Christian's baptism into Christ's death necessarily presupposes the priority of the practical application of the whole truth of the Cross. After a general but confident affirmation of the truth (that baptism is a living union with Christ but not with union with Christ) that to be united with Christ's death means assuredly that we shall share His risen life (vv. 5-9), Paul adds that applications for the life of the Christian to what happened at the Cross and the Tomb, again, are the two:

1. Death to sin (vv. 6-7). The substance of these verses may be stated very simply: it is that the reason we died to sin at baptism is because we died with Christ at Calvary. Without the work of the Cross and Calvary, this could not be asked how the two are related, the answer is: as potential to application. As it was defeated, so is that defeat of sin by Christ residues the power or potential for the defeat of sin by us. Paul refers to the idea as something extraordinary to us: we are made like Him. "We know that our old self was crucified with him" (v. 6). The tense is correlative of the interpretation: "not our old self is crucified with him" (as KJV mistranslates), but "was crucified with him." The primary event in mind is not the believer's experience but that which is prior and fundamental to all Christian experience: namely, the work of Christ. At Calvary Christ died for us in such an intimate and individual sense that it may be said that we died with him.

However, although the event was not experimentable, it was experiential. There are two-fold, the former heading to the latter: first, "so that in..." (v. 5); second, "so that we might no longer be enslaved to sin." The "old self" (literally "our old man") seems to refer to the entire system of sin, a body of sin, an entire way of life, that is naturally inclined to sin (Rom. 7:17-18; Gal. 5:17); and second, "...but ye yield yourselves to God" (v. 5). Now this is a common phenomenon in the Pauline Epistles: what is known in technical jargon as the motif of the indicative and the imperative. The indicative shows a fact, the imperative expresses facts, the imperative, that which gives commands. It is a uniform feature of Pauline teaching that the ethical is backed by a moral process. We are therefore in the salvation facts. To put it otherwise: man is never sanctioned by God to sin, but if sin is in the works of God has not first provided the enabling. Now this is the order of Paul's argument in Rom. 6:14 (and beyond). The point that is established by the whole of this section is that through Christ's death and resurrection. This has been accepted by the believer. A life "pursued sacred in baptism. Paul's final plea, then, is: realize in experience all the effects of saving this and if you have received in potential. If it be asked how this is done or what is the substance of the moral implications, Paul provides two illustrations from the believer's own life: 1. Faith. "Consider yourselves dead to sin and alive to God in Christ Jesus" (v. 11). Consider's is a crucially important term in Romans, denoting not a form hope which might conceivably prove false (see Gal. 2:20; 3:22; 4:3-6, etc.). Defining reckoning or consider as "a mental calculation," Agar Beest continues: "Since it is followed by an assurance resting upon God's word and revealed purpose, it is the mental process of faith." In other words: the response of the believer...to the power of sin in his life is to consider himself by faith dead to sin and alive to God. 2. Full surrender. Faith, however, must be accompanied by a distinct and deliberate act of surrender. It must have substance, a subject and an object. The subject is the believer who must make the surrender; the object is God to whom the surrender is made; and the substance is "your mortal bodies" or "your members." There are two points of importance here:

(a) What is to be surrendered is the natural self, literally as it is hostile to God and uses the self for sinful purposes. To obey the "desires" or "passions" of the "mortal body" means to obey the desires of your natural self" (TEV). Newman and Nida say: Paul has in mind not merely one's bodily passions, but the whole range of sin desires and intentions which place one over against God.

(b) The surrender called for is decisive. The first example of the word yield ("do not yield members to sin as instruments of wickedness") continues continuously: "do not keep on yielding;" the second instance ("yield yourselves to God") similarly denotes decl. siveness. To quote Newman and Nida again: "The first verb, a present tense, intimates that Paul considers the Roman Christians to be in the process of surrendering 'part of themselves to sin,' so the meaning of this imperative is something like 'stop surrendering any part of yourself to sin.' The second of these imperatives is an aorist and suggests that they are now to give themselves once and for all to God." 

The passage coincides with a ringing reaffirmation of assurance with the indicative statement: "Sin will no longer have dominion over you, since you are not under the law but under grace..." (v. 14). Paul could diagnose what was wrong; only grace could give the assurance. In this way, the power of sin, which holds us captive, is broken. (v. 13, RSV). 3. From Exegesis to Exposition

The passage under consideration, like most others, is capable of expiatory treatment in a variety of ways. It is desired to preach on the passage as a whole, then following the theme of this article one could preach on the topic, "Dead and Alive: A Pauline Picture of the Normal Christian." The division headings could be made more suitable for homiletical exposition by employing parts of the suggestion of W. M. Greathouse who, seek ing to get to the heart of Romans, says: "When did I die to Christ with sin?" finds the reply:

I. I DIED WITH CHRIST IN PROVISION WHEN HE DIED ON CALVARY (vv. 6-10). II. I DIED WITH CHRIST IN THE PRACTICAL APPLI CATION WHEN I SUBMITTED TO CHRISTIAN BAPTISM (vv. 3-4). III. I DIE WITH CHRIST IN PRACTICE WHEN I YIELD MYSELF TO GOD IN FAITH AND CONSECRATION (vv. 11-14).

Individual verses or groups of verses also lend themselves to expository treatment. For example, "The Meaning of Consecration" is the essence of verses 13-14. It involves:

I. A WILLING SUBMISSION: "Yield yourselves" (v. 13). Self-surrender—the only yielding acceptable to God. Had an Old Testament background in mind.

II. A DECISIVE SUBMISSION: "Don't go on yielding..." (v. 12). See exegesis.

III. A LIBERATING SUBMISSION: "Sin will have no dominion over you" (v. 14). Submission, which has been assayed in the context and ratings of the law, is, in truth emancipation from the power of sin by the power of grace.

NOTES

7. Clark, "Romans," p. 267.- The term "consecration" is a current English word. See various citations in the Oxford English Dictionary, 16: 654.
The Person I Have Trouble with Most
by Carole Mayhall

I was singing as I worked in the kitchen—distractingly and slightly off key. Jack came in, put his arm around me, and observed, "Some women can cook. Some women read Bible studies. Some women can grow giant weeds. Some women can sing!"

He paused, and a teasing wrinkle formed in his eyes. Then he said wryly, "Oh, well, three out of four isn't bad!"

I can laugh at my inability to make beautiful music, but other defects in my life are not always so amusing! My husband, Jack, so wonderfully accepts me in my imperfections and faults that he has helped me accept myself and also see how God accepts me in an even greater way. But still, there are many things about myself I just don't like. Truthfully, this personality I have the most trouble with is my own.

One of the things I like least about myself is my propensity to have to say something (usually the wrong thing) when there is an uncomfortable silence in a conversation. Because of this inclination, I can easily identify with Peter and his reaction to the astonishing wonder of the Transfiguration in Mark 9:1-13. When he saw Moses and Elijah talking to a transfigured Christ, Peter was awed, startled, thunderstruck, and he "did not know what to say." (As I read the passage, I thought, "Don't know what to say? Who had asked him anything?" Yet Peter had to be told what to say, as he suggested that three tabernacles be built to honor the three who were conversing. In my nervousness, I, like Peter, think I'll do any answer when no one else has asked.

But the incredible thing to me about this incident is that God the Father didn't rebuke Peter. Neither did Christ shake His head in anger at Peter's remark. Instead, God used Peter's mistake as an opportunity to point out dramatically that Christ was His beloved Son. When Peter looked about after suggesting that three tabernacles be erected, Christ alone stood on that mountain, God thundered from heaven, "This is my Son, whom I love. Listen to Him!"

The lesson God whispered to me as I studied this incident was that I am to keep my eyes on Jesus rather than on my own faltering tendencies. I am to remember that God not only understands these propensity, but at times graciously uses them. My task is to focus on Jesus. When I see Him clearly with my spiritual eyes, I can forget myself, and those things I don't like about myself.

Numerous articles, books, and people tell us we must love ourselves in order to love others or even love Christ. Phrases such as "a healthy self-image," "self-love," "self-esteem," and "I'm okay" dot the landscapes of our lives like mounds of hay in a farmer's field. We as individuals and as a society are reaching out for a good self-image, a feeling of worth, a sense of genuine acceptance from those around us. We want to be liked and loved and to know we are. Surely there is nothing wrong with that.

Or is there? Has giving attention to our self-image detracted from giving attention to the image of Christ? Has our search for self-worth blocked our view of the worthiness of Jesus? Has our desire to be loved and accepted overcome our desire to know God?

I have a feeling our focus has been on the wrong object. We have gotten well off our right and blocked the Savior from view. It is no wonder our search for Him gets more and more elusive.

I am becoming increasingly convinced that the answer to a healthy view of myself lies not in reading books and learning formulas by which I can grow to love myself, but the answer lies in experiencing fully a God who sees me as worthy to be loved. In keeping His love, I feel loved. In seeing His beauty, I don't think of myself as beautiful or not beautiful. I stop thinking of myself as all-so I can better fill my heart with Him.

Sounds simplistic? Maybe. But most of the books I've read on self-image only describe the problem and the fact that I shouldn't have it. They may give me some steps to take, such as being aware that I'm responding to a situation immaturely and trying to respond differently, but rarely does a book help me do it. It doesn't help much to know that the child in me is talking if I don't have the capability or power to change that child.

I don't need to minimize the help these books can give. Some are helpful, but it's a nagging idea why I am the way I am. But knowledge alone leaves me impotent. When I try to work on loving myself and can love you and God, I find myself powerless and helpless. But when I look at Jesus and let Him fill my life, then I know how worthwhile I really am because I am worthwhile to Him. Because of His love, acceptance, and understanding, I am free to love myself—love myself, if you will—and the overflow of that is an acceptance of and love for others.

A friend of mine who was quite overweight came to visit me once. Without thinking I said, "Sit down, friend, and take the load off your foot!"

As soon as it was out of my mouth, I realized the embarrassing implications of my remark. But what could I say than to make amends?

I could have given myself a pep talk something like this: "Now, Carole, it's okay. (But it wasn't.) "You don't often make such thoughtless remarks." (Oh, yes I do!) "You are really a great person." (Who says?) "You must love yourself." (Yes, but how?)

Frankly, I don't think that would have helped much. I was thinking about my blunder wouldn't help either.

But to talk to my Father about it, to ask Him to help my friend not to be hurt by my thoughtlessness, to see Him deliver my thoughts from dwelling on myself and my inadequacies, and then to set my mind on God who loves me anyway—this helps me experience a feeling of acceptance and even a joy coming from me, so how can I alleviate the trouble I have with myself? Perhaps we could call it the FAITH principle.

(continued on page 63)
Fear and Fishing

In Africa is a lake where the fishermen have a unique way of catching the fish. At noon the fishermen go out with a long line to the edge of the boat. To this line, at short intervals, are attached wooden floats. The sun, shining over them on the clear waters, sends shadows of these floats right to the bottom, and the fish eye view, apparently, is that of a series of bars running from the surface to the bottom. Gradually, the fishermen tow the floats to shore, with the fish being driven before these insubstantial bars, until the fish come to the shallow water where they stand and throw the fish ashore.


On Forgiveness

In his book _Another Chance_ Dean Merrill cites the case of a young woman who became pregnant out of wedlock. The people in the church tried to get the pastor to kick her father off the board. They also tried to force her and her boyfriend to stand up on Sunday morning and confess that they had sinned.

The couple married, and believers or not, stayed in the church. Twenty years later this woman was still battling guilt. One day in a Christian counseling office she was weeping convulsively over her past.

"Everyday, I've asked the Lord to forgive me for this." "No, dear, I asked the Lord to forgive you? I've asked him a hundred times!"

"Oh, yes, I believe the Lord has forgiven me—but how can I forgive myself?"

And then I said quietly and slowly, "Oh, are you holier than God is?" I paused. "Must God sacrifice another Son just for the sake of your conscience?"

Another pause. "If the death of Christ was good enough for God, isn't it good enough for you?"

"It is hard for me to describe the beautiful scene that transpired as the Holy Spirit pressed that truth to her heart. She broke down and wept for ten minutes or more. The expression on her countenance when she finished weeping was obviously changed. After we prayed to end our session that day, she said, "This is the first time in over twenty years that I feel no condemnation."

Dean Merrill, _Another Chance_ (Zondervan Publishing House, 1982).

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Stewardship

Among the Franzos who ar- mies were baptized in rivers. But they held their right hands out of the water. They fought with their right hands forever unbaptized. Today many pocketbooks are un-baptized.


Truth in Advertising

I heard about an epiphany in an old cemetery in Girard, Pennsylvania, which reads:

_In memory of Ellen Shannon
Aged 26 years
Who was fatally burned
March 21st 1870
by the explosion of a lamp filled with R. E. Danforth's
New Explosive
Burning Fluid

_Green Campbell in _The Address of an Ohio Friend_ (W. R. Wisker, ed. Wind Books 1905)_

Propective Preacher

Robert Ingersoll is reported to have said that a typical min-
isterial candidate would be "A young man of an ungodly turn of
mind and consumptive habit of
body, not quite sick enough
to make a healthy enough to
be wicked."


Fatal Flaw

Mark Antony was known as the "silver-throated orator of Rome.
He was an orator of such a terrifying, magnificent in battle, courage-
ous, and strong. And he was handsome. As far as personal qualities are concerned, he could

have become a world ruler. But he had the very vulnerable and
fatal flaw of moral weakness. So much so that on one occasion his
personal tutor sho
ded into his face. "Oh, Marcus, oh, colossal
child! Abide to conquer the world,
but unable to resist a temptation."

That inculcation, I'm afraid, ap-
plies not just to Mark Antony,
and not just to the people of the
unsaved world. If the truth were
known, it is applicable to many
in the evangelical ranks. We all
face temptation, and it is a very
real fact that many do not yet
know how to resist it and over-
come it when it appears.

-Charles Stedman, _Three Steps Forward, Two Steps Back_ (Thomas Nelson, 1982).

Together

The giant redwood trees of Cal-
ifornia are among the oldest liv-
ing things on earth. Seeing their
size, one would think they are so
strong and self-sufficient that
they would be completely inde-
pendent. But if the trees are
eliminated, redwood trees do not have a very
deeper root system. For this rea-
tin, they cannot grow. They are
growing alone. They grow in
groups, for they need the inter-
teracting of roots with the other
trees to give them support. They
are dependent on each other.

Love Givens

One of the main characters in
_A Tale of Two Cities_ by Dickens
is Sidney Carton, who is deserted
by his wife, marries another man. This
woman's husband finds himself im-
prisoned in France during the
revolution and is facing the guil-
totine. Sidney, moved by the pow-
er of love, pulls off a daring dis-
guise exchange as he changes places with the imprisoned man.

He goes on his death ride with a young girl, who is also going to be
executed. He holds her hand and
comforts her. Then before he
goes to the guillotine, he says,
"It is a far, far better thing that
I now do than I have ever done.
It is a far, far better rest to go than
I have ever known."

It is a scene that stilts the soul. Love bears the burden of the other to
the point of giving its life.

-James R. Suggs, _The Love Road to Calvary_ (Abingdon, 1982).

Always on Sunday

A man hitchhiking to the Mardi
Gras was picked up by a driver
who noticed that his passenger
was carrying a Bible. The driver
asked, "Where are you going?"
"To the Mardi Gras. I understand
that is a wide-open town. I'm
going to spend all my money,
go to night clubs, drink too much,
gamble and palm the town red."

"Well, good luck," the driver re-
plied. "By the way, what's the Bible for?"

"Oh," the hitchhiker said, "if things go well, I might stay over until Sunday."

-James R. Suggs, _The Love Road to Calvary_ (Abingdon, 1982)

Price Patience

Christian patience was demon-
strated in the life of Dr. Martin
Niemöller. He spent most of the
war years in a concentration camp in a Nazi Babylon, with his windows
opened toward the city of God. He
watched Germany plunge down
the path of national ruin. He
watched his countrymen slip away from the strong principles that
shaped them. Yet, in the midst of turmoil, he had an abiding
confidence in God. He seemed to
hear the quiet ticking of an astronomical clock that
dclared that whatever the years might be saying, the centuries
belonged to God. When he heard the
threats of Hitler, he replied, "Because there is God, mein
Führer, we can wait. But we cannot
give up to man the things that
are God's to save our bodies and
lose our souls.

Theology of Prosperity

Hugh McNatt of San Antonio,
Texas, recently sued his home-
town church for a refund of an
eight-hundred-dollar yearly
pledge. McNatt charged that he
had wasted the money in a
response to the pastor's promise
that in return would flow "bless-
ings, benefits, and rewards from
god."

McNatt had had no such luck!

-James R. Suggs, _The Love Road to Calvary_ (Abingdon, 1982)
I. God's Objective

A. To build a church

1. We should not wonder at it
2. God will work to the believer

(ii) Why not?
1. The story of others
2. The experience of others
3. Personal experience
4. All these reasons also apply to God's promise to build the church.

B. God will

1. We should work at it
2. We should work at it
3. God has given us the Great Commission


4. God's Ownership

A. The church, not ours.
B. It is God's church.
C. It is God's church.

D. God's Opposition

A. The devil will oppose the church.
B. Satan will oppose the church.
C. Satan will oppose the church.
D. The church will be made fruitful.

E. The church will be made fruitful.
F. The church will be made fruitful.

II. God's Objective

A. To build the church

1. To build the church
2. To build the church
3. To build the church

B. To build the church

1. To build the church
2. To build the church
3. To build the church

C. To build the church

1. To build the church
2. To build the church
3. To build the church

D. To build the church

1. To build the church
2. To build the church
3. To build the church

E. To build the church

1. To build the church
2. To build the church
3. To build the church

F. To build the church

1. To build the church
2. To build the church
3. To build the church

III. The Defining Characteristics

A. Introducing: Three things are needed to build the church

1. Introduction: Three things are needed to build the church.
2. Introduction: Three things are needed to build the church.
3. Introduction: Three things are needed to build the church.

B. The Church will be built

1. It will be built
2. It will be built
3. It will be built

C. The Church will be built

1. It will be built
2. It will be built
3. It will be built

D. The Church will be built

1. It will be built
2. It will be built
3. It will be built

E. The Church will be built

1. It will be built
2. It will be built
3. It will be built

F. The Church will be built

1. It will be built
2. It will be built
3. It will be built

IV. The Church will be built

A. 1. The Church will be built
2. The Church will be built
3. The Church will be built

B. The Church will be built

1. It will be built
2. It will be built
3. It will be built

C. The Church will be built

1. It will be built
2. It will be built
3. It will be built

D. The Church will be built

1. It will be built
2. It will be built
3. It will be built

E. The Church will be built

1. It will be built
2. It will be built
3. It will be built

F. The Church will be built

1. It will be built
2. It will be built
3. It will be built

V. The Church will be built

A. It will be built

1. It will be built
2. It will be built
3. It will be built

B. The Church will be built

1. It will be built
2. It will be built
3. It will be built

C. The Church will be built

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F. The Church will be built

1. It will be built
2. It will be built
3. It will be built

In recent years there has been a great deal written on the clergy wife, the servant's wife, and the layperson. This recognition of the great diversity among ministers' wives and is very aware that what may be a frustration for one is opportunity for another.

With the changing of women the role of the clergy wife is continually changing too as new tensions and struggles affect the minister, his family, and the church. Though the role of the clergy wife is difficult to portray against a backdrop, the role feels there is a common ground. For the most part, the answers to the questions reflect a sense of mission and commitment, a dedication and a zeal that is exemplary.

The author openly and frankly discusses the pressures on ministers' wives from church members, expectations of her male, marriages under stress due to time pressures and working wives, and the clergy divorced and divorced. Some of the responses to the questionnaires are rather surprising and would scarcely fit into the context of our Nazarene denomination. However, in the light of our rapidly changing world it will be good for us to look at those concerns and build a bridge for the ministry of our denomination.

The author suggests that with a growing concern on the part of the clergy marriage upon ministry, seminaries and church-related colleges could well be engaged in supplying some basic educational tools for the clergy wife. Over and over the clergy wives expressed a desire for recreation, workshops, and opportunities to share growth experiences with one another as their husbands.

Others asked for a variety of books that meet their needs in the form of written books, such as newsletters, articles, and study materials on stress and the clergy wife.

Charlotte Bosomes concludes her definition of the clergy wife as "one who, for the love of God, her husband is a partner in love to Thine Minister—her Lord Jesus Christ. The giving of herself is a cherished gift to be held in honor and used by men."

Marion Rich

A THEOLOGY FOR CHILDREN

By Walter A. Hinkel, Broadman Press, 1969, pp. 100.

First off this is not a book on theolooy written for children to read, it has been written "for pastors, parents, workers with children at church, and others who are concerned about the theological development of children."

Dr. Hinkels purpose is to "explore the theology and philosophy of religion at Golden Gate Baptist Theological Seminary, and then to show the Baptist perspective, but this does not present any major conflict in the material."

Subjects considered are included in any basic volume of systematic theology. The author uses the games and learning devices of childhood, as a vehicle for presenting his ideas. For instance, the chapter depicting the Trinity is titled, "It Takes Three To Play."

Several practical suggestions are included in this book, such as the p.setColoring book is included in his advice to pastors and priests that there is a parallel assignment. Some preachers are called by God to preach only wrestling, according to verse 1. At some periods in the life of the Body of Christ, a few St. Anthony's of the Egyptian desert. This way of life can lead to isolation of the preachers. The author gives them a "eternating" word for the people of God, a means of establishing the people of God.

Young preachers are useful to the establishment of the church. They too are "brothers and fellow workers. They are a part of the beginning struggles of humanity, and experiences with the knacks and braves of growing up such as newsletters, articles, and study materials on stress and the clergy wife."

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Marion Rich

The Establishing Grace (continued from page 47)

III. CHRIST'S PREACHERS ARE INSTRUMENTS OF OUR BEING ESTABLISHED (vv. 2-3)

Christ himself established the principal of shepherding the church with authority. His instruction to the apostle Peter in the restoration experience beside Lake Galilee, "You are Peter, and upon this rock, I will build my church, and the gates of hell shall not prevail against it," was the promise to every apostle, to every preacher of the church. He said the apostle's faith was equal to that of Peter and the church. Peter's faith was equal to that of the church. Peter's faith was equal to that of the church. Peter's faith was equal to that of the church.

The second part of this book considers the faith of the church. The faith of the church is the foundation of the church. The faith of the church is the foundation of the church. The faith of the church is the foundation of the church. The faith of the church is the foundation of the church.

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OLD TESTAMENT WORD STUDIES

by Harvey E. Finley

Names and Titles for God in the Old Testament

This column continues our study of God's names and titles. Last time, we explored El and its compounds. Last time, we explored El and its compounds. Last time, we explored El and its compounds. Last time, we explored El and its compounds.

El, God Who Sees. El Ros occurs once. In connection with Hagar, the Egyptian servant girl, the name means "God of Seeing," since Hagar was a woman and El Ros often refers to a woman in the Bible. El Ros is also used in the sense of "the One who sees," which is a common title for God in the Old Testament.

The name El Ros occurs in Genesis 18:10, where God is referred to as El Ros. In the Book of Numbers, El Ros is used to refer to God's ownership of Israel. In the Book of Joshua, El Ros is used to refer to God's presence with Israel as they entered the Promised Land.

El Ros is a name that is closely associated with the concept of God's sovereignty and control over His creation. It is a name that is used to denote God's omniscience and His ability to see and know all things.

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John 7:36—10:20

Belly (7:38) It is true that the belly does literally mean "bowl," but this is not all it means. Amidi and Gingerich give three uses of the word. The first is in an organ of nourishment: the digestive apparatus in its fullest extent. So it can very properly be used in Lk. 2:42, Acts 6:1-6, Col. 4:15, and 2 Pet. 3:19 (NIV). The second use is in a more restricted way of "the belly of the earth." The third use is in a moral sense of "hunger," which is the key to the parable of the "wise man" who was not able to "see" the Lord (Mt. 25:21; 28:9). This word is used in a moral sense of "hunger," which is the key to the parable of the "wise man" who was not able to "see" the Lord (Mt. 25:21; 28:9).

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MAKING THE NEWS

(continued from page 31)

I Have Trouble.

(continued from page 34)

What Did You Think of Thi...
Feminine Feedback

The editorial staff of the Preacher's Magazine would like to know how we can better serve you, the minister's wife. Won't you please help us? Take just a few minutes and complete the following questionnaire.

1. Would you tell us your age?
   - 19-25
   - 26-35
   - 36-45
   - 46-55
   - 56-70
   - 70-above

2. What is your present level of education?
   - High school
   - College degree
   - Some college
   - Postgraduate

3. How many years have you been married?
   - 0-5
   - 6-10
   - 11-20
   - 21-30
   - Too many

4. How many children do you have?

5. Do you own your own home or live in a church parsonage?
   - Own home
   - Parsonage

6. Please check the following roles and responsibilities which you are currently holding in the church:
   - SS Teacher
   - Pianist
   - Choir director
   - Organist
   - Church secretary
   - Missions committee
   - Women's League

7. Does your local congregation negatively compare you to former pastor's wives?
   - Yes
   - No
   - Sometimes

8. Do you feel competent in counseling other women in the church?
   - Yes
   - No

9. Do you consider yourself a spiritual leader in your church?
   - Yes
   - No

10. How many nights a week do you spend together as a family?

11. Is loneliness a problem for you?
    - Seldom
    - Often
    - Always
    - Never

12. Who started the Women's Literature Movement and has today's evangelical Christian woman?
    - Positive
    - Negative
    - No effect
    - Undecided

13. Do you see yourself as more than 15 pounds over or under your ideal weight? 
    - Yes (Over)
    - Yes (Under)

14. How many women do you presently consider as close, personal friends?

15. How many of these women are in your local congregation?

16. Do you work outside the home?
    - Yes
    - No

17. If you answered yes to No. 16, is your work full-time, part-time, or volunteer?
    - Full time
    - Part time
    - Volunteer

18. What are your reasons for working?
    - Personal fulfillment
    - We need the income

19. How does your local congregation feel about a working pastor's wife?
    - Supportive
    - Understanding
    - Indifferent
    - Strongly opposed

20. What is the greatest liability of the working minister's wife?

21. What is the greatest asset of the working minister's wife?

22. To whom do you go with your problems?

23. What is the most fulfilling aspect of your role as a pastor's wife?

24. Do you feel competent in working with your husband?

25. What is the greatest stumbling block to a healthy relationship with your husband?

26. If you could, what would you change about your life today?

27. What do you consider the greatest need or concern of the pastor's wife that is NOT being met or addressed today?

28. How old is your husband?
   - 19-25
   - 26-35
   - 36-45
   - 46-55
   - 56-65

29. What is his present level of education?
    - High school
    - College degree
    - Some college
    - Postgraduate

30. How many years has he been active in the ministry?
    - 0-5
    - 6-10
    - 11-15
    - 16-20
    - 21-30
    - 31-50
    - 50-above

31. What is the size of your current congregation?
    - 1,000 or less
    - 1001-1500
    - 1501-2000
    - 2001-3000
    - 3001-5000
    - 5001-10000
    - 1001-20000

32. What district or region of the country is your husband currently serving?

33. Which of the following most accurately describes your church's location?
    - Rural
    - Suburban
    - City

THANKS for your help! Now, just tear this out and address it to Editor, the Preacher's Magazine, 8401 The Parkway, Kansas City, MO 64131. We'll let you know the results as soon as possible.

EXCEEDING GREAT JOY!

Destined to become a classic, this original Skillings choral portrayal of the Christmas story is richly symphonic in sound and scriptural in content. As a powerful work for choir and soloists (no soprano) the cantatas may be presented in concert version or fully staged. Choral parts (SATB) are well within the reach of the average choir. Keyboard accompaniment and some solo vocal passages are relatively demanding. 55-55 minutes.

MC-46 Book $3.95
L-9036 Stere Album $6.95
TA-9038C Stereo Cassette $6.95
MU-9038 Accomp. Tape (cassette) $45.00
Orchestration, promo items, and performance manual available.

CHRISTMAS PROGRAM BUILDER, No. 35
The latest in Lifelines popular program resource. MC-130 $1.50

A SHEPHERD, A WISE, AND THREE WISE MEN:
A collection of three dramas utilizing the talents of various ages. MC-256 $1.50

Also new for Christmas
CHILD OF PROMISE
Tom Fetters
A 15-minute mini-cantata for SATB choir, suitable for Advent or Christmas. Fresh arrangements of traditional, current, and new material. Bored by the unskilfulness from the touch.

MC-48 Book $2.50
TA-9036C Stereo Cassette (LP) $6.95
L-9035C Stereo Cassette $4.95
MU-9036 Accomp. Tape (cassette) $25.00
MU-9037C Accomp. Tape (cassette) $25.50
Orchestration and promo items available.

CHRISTMAS AROUND THE WORLD
Joe E. Parks
Children's choir takes us to seven countries in music narrative, and optional dramatic sketches
MC-45 Book $2.50
L-9034A Stereo Album $6.95
TA-9054C Stereo Cassette $6.95
L-9034C Book/Album $14.50
MU-9034 Accomp. Tape (cassette) $45.00
Orchestration and promo items available.

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