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Processionaly Caterpillars

Processionaly caterpillars feed upon pine needles. They move through the trees in a long procession, one leading and the others following-each with his eyes half closed and his head snugly fitted against the rear extremity of his predecessor.

Jean-Henri Fabre, the great French naturalist, after patiently experimenting with a group of the caterpillars, finally enticed them to the rim of a large flowerpot. If succeeded in getting the first one connected up with the last one, thus forming a complete circle, which started moving around in a procession, with neither beginning nor end.

The naturalist expected that after a while they would catch on to the joke, give up their usual march, and start off in some new direction. But not so.

Through sheer force of habit, the living, creeping circle kept moving around the rim of the pot—around and around, keeping the same relentless pace for seven days, and seven nights; and would doubtless have continued longer had it not been for sheer exhaustion and ultimate starvation.

Incidentally, an ample supply of food was close at hand and apparently visible, but it was outside the range of the circle so they continued along the beaten path.

They were following instinct: habit, custom, tradition—precedent—past experience—standard practice—or whatever you may choose to call it, but they were following it blindly.

They meant well—but got no place.

Of course, the natural application to the church is obvious. But listen why both pastors and followers in the church are so happy with this arrangement.

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**EDITORIAL**

**PREACHING POINT**

by Wesley Tracy

Eighly-five percent of preachers declared their first homilies. Eodward Metz, "say the same thing in the same way." Only five years later I asked Metz if he still believed his 85-percent formula. "No," he shot back, "it's a lot happier than that."

"If Metz is right, I think he is the master of preaching. As a rejoinder to a rose garden, if you examine your books on preaching, you will discover that the chapter (or page) on style is buried in the back of the book. From the conglomeration of ends and ends that get sated in the 'style' section you may also begin to wonder if anyone really knows what 'style' is. Everything from gestures to periods gets hived into the same corpus and branded 'style.'" Some authors fail at the obvious for a few pages, and then declare that style is a personal thing, anyway. For each preacher something that is more or less automatic. As long as it is simple and natural it will take care of itself. Thus style is sent to the end of the line of preaching priorities.

To me style is the skillful use of language that makes the spoken message clear, simple, direct, personal, vital, and effective. The Earl of Chesterfield in 1744 called style the 'circle to think for.' In 1950, W. Robison called it the same thing. Maybe they are right. The preacher's style, then, is to search for the right words—the right words for the right time. The image of the Bible Robinson declares that this search "scrapes the fungus off thought." Elizabeth Remenier reminds us that to neglect the massacre of language is to be like a carpet weaver... to set out for a piece of fine furniture, using nothing but what he can. We may lack away at a congregation with words totally inappropriate to their purpose—full words, meaningless, meaningless, repeating, repeating, reflective, reflexive, reflective. Or we may take the fine tool of language, honest and polished to a cut-ting edge and trust that God will use it to fashion the people—"his word of art in Christ Eph. 2:10)."

Such a challenge sets many style-related concerns to working their hands for recognition like the schoolboy who finally knew an answer. Clarity, simplicity, appropriateness, wordiness, at what is known, is known. "Anaphora, cadence, syncope, emphasis, parallelism, rhetorical figures, metaphoric, simple, syncope, parallelism, exclamation, the like put easier points in the air. Even the forgotten word, the periodic sentence, says, 'I can help.'"

"ignoring all these, for now, let me call on just one stylistic device that has been neglected in a lot of sermon's I've heard lately. Let the law of specifically speak. The law goes without doing something like this: You replace general words, premises, and images with specific words, phrases, and images. You enrich the language of sermons.

Consider this example from The Golden Book on Preaching by David Lamm:

"The man talked to the workers.

'This sentence is acceptable so far as grammar and syntax are concerned. It is weak because of its general phrasing. It needs the words to be sharpened up. Here is Lamm's rewrite:

"Leverkyn, the commissar, bargained the clair de lune dog's.

Note the phrasing is specific. Note the benefit of the law of specificity.

1. Intellectual clarity.
2. The quality of communication is improved.
3. The risk of misunderstanding is reduced.
4. The mental images are much sharper.
5. The abstract gives way to the concrete.

All of the foregoing benefits are important. We will handle on another date. Conquering abstractness is a formidable problem especially when speaking about theological principles or doctrines. The law of specificity is one way of conquering the abstractness of the concrete. Specifics tend to be more concrete, generalizes are more abstract.

One preacher declared, 'The relative value of the text doesn't enter many. Thus the sermon is chosen at the expense of the spoken.' Jesus said the same thing in simple, concrete, concrete language. 'What shall it profit a man, if he gain the whole world, and lose his own soul.'

One speaker taught the emptiness of life by saying, 'Mortal existence is involved by that inaudible, human voice, which invests escape to the reality that human life is meaningless.' Shakespeare, a master of specificity and concrete expressions, expressed the same thing:

'Life's but a walking shadow, a poor player / That struts and frets his hour upon the stage / And then is heard no more. It is a tale / Told by an idiot, full of sound and fury / Signifying nothing.'

Here are some abstract generalities that I've heard in recent sermons that could be improved by the law of specificity:

1. Enter the realm of reality. If we speak generalities, generalities, generalities,
2. "Keep the faith, walk the light, and reap the harvest. (What could all that mean to a visitor?)"
3. "Live by heaven's standards, not earth's standards. (What are they?) Do you want the right speech to be heard, the hungry, or go on a diet?"
4. "I want to go to the way with Jesus. (What?)"
5. "In Eden, that first couple had ample sources of satisfaction. (What, what satisfactions did they have?)"
6. "Job was faced with overwhelming difficulties. (Did he have a source of a nagging wife)"
7. "We indulged in an act of generosity. (So what did you do, put a dollar in the offering? Or put the preacher's magazine in your wife?)"
8. "Such generalities are sometimes all right as topic sentences, but meanings must be spelled out."

Perhaps the Bible is our best book on the law of concrete specificity. In Psalm 119:104 David could have said trees, but he cited trees and the sun. He could have said animals, but he said among them the animals. He supplies the birds and the trees. Human life is complicated, being described as grass and a flower soon wither. The Bible does not leave God an 'oblong blue' in the mind of man. He is called, specifically and
We Get Letters

Small Church issue

I want to express to you my appreciation for your recent issue of the Preacher's Magazine. Focus on the Small Church is a quality publication with perspective that I think will make a difference because it is written by men who have earned the right to speak.

Bethany, Oklahoma

Most Valuable

Congratulations on the winter issue of the Preacher's Magazine with the emphasis on the small church.

In my opinion, this is the most valuable of all your issues. And there are so many of them with great value.

The emphasis on the small church is one of the needed needs in our church. It is needed, for one thing, to get us out of the attitude that small churches are 'dustbin' churches, extra churches, churches in terms of growth, and special situations.

In my opinion, it is not the negative approach; it is the positive approach of the good that is done always being done, and can be done in even better ways in and through the small churches.

Most helpful

I have been an avid reader of the Preacher's Magazine for several years and have found it very helpful.

I want to thank you and our church for your help. The most helpful issue was the "Focus on the Small Church." Several articles were really helpful. There have been a lot of pressure to produce "big" church ideas into smaller churches.

-K. L. Steen

Post Annex, Texas

Positive Feedback—Other Denominations

My congratulations on the good work you are doing on the Preacher's Magazine. The coverage on the many subjects contained in each issue is very helpful.

However, I offer a suggestion. The items you offer with this suggestion "suitable for framing" and very good items for small churches. However, regardless of how good an article is, it has been passed over by the "big" church. It is not suitable for framing.

Why don't you print over, under, or even on any article "suitable for framing"?...

Charles-Harison, Oklahoma

Can't Frame "Suitable for Framing"

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Can't Frame "Suitable for Framing"
Pastoral Clinic

When You're Out You're Out

This manuscript did not come to us as a regular submission for publication. Rather it came as a letter to one of the staff members in the Division of Church Growth. We offer it here as a case study for reflection and discussion.

It seems that my ministry, looking up things, and making work happen, again in the '60s we took a church in the South. Fifty-year-old church in a frame house just as it was, sagging, condemned by the city engineers, on a dead-end street in the wrong part of town. Seven years later we moved and left them with a former friend who was doing marvelous work on four acres of land in the "best" part of town. It seemed easy then. I was young and youth knows no career. It was spiritually. I was the apparently best it had ever been. God never fails. The problem is that there are times when one or two things can happen. Either we fail in our own headlong strength or the Lord allows us to "die"—fall out—die. And it hurts.

August of 1980 I was out. Out of the ministry—without a church. The church we served financially the best it had ever been, but it was sick spiritually. I was the pastor and couldn't seem to bring about healing. Letters had gone out, but no call was forthcoming. Friends prayed, other pastors commiserated with me, nothing happened. The last day came, and we left. We put our belongings in our mother-in-law's garage, and then the long days of no work commenced. It was strange to go to church; it appears that no one in the Church of the Nazarene dares to have very much to do with a pastor who is "out." People don't know how to handle it—it's the same if you are divorced or have a terminal illness. Finally, my wife found a very good position with a university. I had found a position with an insurance company, but it wasn't really what I wanted to do. Then a break came and the president of a bank wanted me to take over an agency in his bank. I was given a brand-new office on the third floor and negotiations began. All I had to do was say yes and I would begin a new and lucrative career. It wasn't that I wanted out of the ministry—we called, wrote, contacted—but no call. Where had I gone wrong? Where was God? Didn't He care? Didn't the church care? That was the hardest part; you see, in the Church of the Nazarene there is no machinery, so far as I know, to help a man who is "out." There are no agencies, no services, no recognition of previous service or seniority. I took stock; the Lord had honored my ministry though many years in many ways, but now I was dead.

Like Lazarus must have—I wondered, Where is Jesus? Doesn't He care? (I thought of all the sermons inflicted on intolerant listeners about a caring Christ.) That was great for them but this is ME, Lord. I thought about Lazarus, Job, and David, but quite frankly they seemed remote and impersonal. This was real, this was now, and this was me. Why? What happened?

Like Lazarus, the unfairness, the realization that nothing and no one can help gripped me—it's all over. I am dying; I am alone, and I am afraid. Unlike Lazarus, I do not know the fine of physical death, nor do I know the reality of the grave, but I know a living death and a loneliness like unto the grave. When a minister has to leave the ministry there is a sense of shame that arises. It is then that he needs a pastor, but there is none. There is an awkwardness that arises when friends introduce him. Is he Mister or is he still Reverend? Sunday School teachers are all at ease in the presence of a man who is well trained in the word.

The district superintendent told me that he would not approve my renewal vote.

Pastors who are insecure view the ministry as a threat to their ministry. Like the principals in a divorce, wonder who is "really" at fault. Like divorcées, doesn't fit and is so painfully aware of it. It is firm conviction that there is in this troubled time a need for the church to minister to men who have had to leave the ministry. It is especially hard to review the causes of why I was "out." They are not that clear. They were not clear to most of the church. I missed a two-thirds vote by two votes. Well, I thought, I have a year to find a place to move, and I began. Just three years before, when I felt it was time to move, I had received three calls and had to decide which one to take. One call was to the second largest church on my district. It was completely known as a "prestige" church.

The church I was now serving had had a record of trouble. I didn't know that previously. The first year we increased in both members by profession and finance. The second year we received the third largest faith promise offering on the district. But all was not well. It was hard to preach at times. Gospel was rampant and members were suspicious of each other and often suspicious of me, especially my motives. Somehow I was unable to overcome the problems. I am trying not to fix blame—am trying what was going on. Good men and women were praying and fasting and begging for help from the Lord. The peculiar thing is that many good members were totally unaware that anything was wrong. Those who were aware that the church was sick did not know what was the problem. There were, of course, some problems that were evident—even to me. We were receiving new members and it was upsetting the status quo. The one thing that brought this to a crisis was the talk. There were no tears when I arrived. We want tears in our church, I was told. What I didn't realize was that they wanted tears but they wanted them to be seen and not heard. Sort of window dressing to be seen and placed where they would look good but not move from their assigned place. I asted to report the majority of the members did not feel that way, but the old homesteaders did and they had the power to control things. After seeing 16 teams pray through and then go through several weeks of one-on-one Bible training, I wanted to see them taken into membership. The board balked and said that the entire church board would have to interview them. Parents were disgusted and the church voted to dismiss me. Four kids opted to join anyway. That was the beginning of the end. After receiving a one-year call I didn't panic, but I didn't jump for joy either. Somehow I had

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"We Liked His Spirit"

W e had just finished Sunday dinner when the phone rang. It was Mom and Dad on a call from the country. Through the usual greetings I sensed a solemn note in their voices. Something wasn't right. We understood when they broke the news. It was recalled Sunday, and the vote had been less than the necessary two-thirds. We were crushed! Never before in their 30 years of ministry had this happened.

Though I tried to console and support, tears were shed as people and a church and a God that would allow this to happen to those caring people of God. It was what I had to face. I asked them to wait to me to the 30 years in the pastoral ministry?

Like Lazarus, the unfairness, the realization that nothing and no one can help gripped me—it's all over. I am dying; I am alone, and I am afraid. Unlike Lazarus, I do not know the fine of physical death, nor do I know the reality of the grave, but I know a living death and a loneliness like unto the grave. When a minister has to leave the ministry there is a sense of shame that arises. It is then that he needs a pastor, but there is none. There is an awkwardness that arises when friends introduce him. Is he Mister or is he still Reverend? Sunday School teachers are all at ease in the presence of a man who is well trained in the word.

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Recently, we pastors received a call seminar from Church Enlighten 14-Minutes asking for information to aid in selecting a church. As we discussed the seminary, I found out the form and added a page of comment, then I myself it into an envelope. After two days I scanned, the envelope and contents. I had been too sharp-tongued; besides, no one wanted to hear what I had to say.

I soon found that there are other pastors going through the pain, conflict, and strain of closing their own church. In my experience, I
close my pastor, I was excited about my call to my first congregation. My family and I arrived at our new town and home in early July. We were received warmly by the people, and when school started in September everything had settled down to a full schedule.

After the "honeymoon," facades and masks dropped and I began dealing with a serious structural problem. I found we, the church, had outstanding bills, more than one year old relating to this problem. It also became apparent this was a problem of spiritual division between three groups. Nothing was accomplished in this group, so I proposed that the leaders of the three groups come together and get the past settled and determine direction for the present and future. Only one group was willing to do so.

As the structure problem worsened, it did the spiritual problem. My superiors on commission told me to focus my attention on the pastorate. With a little coaching, some of the people were honest and gave their opinions. One family had a list that sounded almost identical to another family. Two families were totally supportive while another told me to stop preaching on three subjects.

At one point I decided we would set goals to give everything something to work toward. I set up targets, arranged chairs, brewed coffee, and prepared a quantitative chart and a qualitative chart. When we began the session they told me they had no interest in numbers or in other people, the quantitative goals they would not discuss. I felt they were hoping to get back to them. I have no interest in numbers or in other people, the quantitative goals they would not discuss. They wanted us to work toward them. We must sometimes needs us to put above everything else. Some people are benefited always leads to financial problems. And we had problems. We were spending more than we were making. We were cutting back to the very essentials. And there was the financial welfare program of "give to me."

At one point the direction of ministries and lack of financial responsibility, as well as the way they treated each other and the dishonest and false character of people. Mice was the constant pain of caring and of not being able to reach them with the Word of God. This pain began to affect my marriage. I was alienating the affections of my wife. I was allowing distress for my people to separate us. It was shattering all my dreams. My church was draining all of my emotions and strength. Our conflict added to my despair.

One day I sat down and talked about our personal feelings. I learned that day that it really was my ministry, her church, and her people as well. This was also concerned about her pastor and husband. She was carrying even more of me at this time. At that point I realized that I was wrong in allowing the pain of grief to separate us.

The board and I made it a trip to the state capitol, Home Mission Board to discuss the structural problem and to evaluate our existence. We left the meeting with no answers. It was suggested to me privately that there was little hope for the church.

On one Sunday morning the people sensed the depth of my concern and wanted to return to the evening service to talk about closing the doors. I told them that they could not close the church. That I would have services at this time. The next morning the District Advisory Board closed the doors. After the service they called the district superintendent to see if any decision had been reached at that time. With the Home Mission Board. Nothing had been determined, but I knew the church was probably close and I should keep it to myself.

Some time later I received a phone call from a member of the Advisory Board. They had decided we would discontinue services and asked me to stay and sell the properties and anything else of value. On the following Sunday I announced our closing to the congregation, son and the 40 boys and girls in Sunday School. I then went to each home to explain to the parents. I stayed to sell and give away the dreams of days gone by.

There were a few tears now. I just assumed the loved one, a grief without a lot of support, a love without a lot of sorrow, a continuous love. The board was not separate and should be closed. There was also the sorrow of anger. If everyone else had done more for the church, more been concerned beyond also in more. Bye and an appreciation for the remaining dropped and I began dealing, too. I learned that God is love and the love demands the best for me and me. From the crucible of adversity a more burning character is cast. A better ability to reflect the image of the Craftsman.

I learned more of God's love for me. This is reflected in a greater compassion on my part for other pastors. I am not critical of a "bad report." It is reflected also in more love and appreciation for my wife and family. I now realize that my wife carries a concern for me, along with sharing concern for the congregation. In all of our ministry we are a team.

God demonstrated His dependability throughout the ordeal. We can be sure He will fulfill His will and give us ourselves to lean upon when nothing else has substance. Praise His holy name!
A Superintendent’s “Paperwork”

Mrs. Joyce Hydes
807 Brookhaven Circle
Shreveport, LA 71134

Dear Joyce,

I appreciate very much your letter of June 3rd and apologize for not replying sooner. You have made a good point about the need for closer coordination and unity among the church organizations. Your suggestions are well taken and I hope we can work on them together.

Martha and I are planning to attend the Gidi’s Homecoming in Shreveport on Saturday, July 5th. We have been invited to speak at the Homecoming service and I am looking forward to it. I think it will be a great time for us to renew our connections with the people there.

I am also happy to tell you about the new fellowship group that is being formed at your church. It is called “Together in Christ” and is made up of people from different parts of the church. They meet on the first Sunday of each month to share their stories and experiences and to pray for one another. I think it is a great idea and I hope it will be successful.

Please let me know if you need anything from me. I am here to help.

Yours sincerely,

Gary T. Powell
of struggling and hurting he sensed that his district super-
intendent had lost all touch and vision. It had relished its pressures, too. They are beginning to
understand how such a nice couple got themselves into such a mess. They think it is a creditable skill that so it didn't happen again in the next pastor.
In contrast to the first pastor, who was a pastor in our denomination went under "two-thanks." He was hurtling and didn't know what to do or whom to turn to. The chaplain had no vision. The chaplain didn't understand the denomination at all. The second pastor in a couple of months. They can't change him either. (Since the church quit paying him his salary there was no way to afford treatment.) After quite time
between talking another church or going into a year's intern-
ship in the chaplaincy, he went for the "year off" from church-type pastoring. He still needed to heal, became
whole, and understand how he had gotten himself into this mess.
When I heard my brother let how easy it was for him to find help. I jealously wondered, how much longer will we continue to lose our investment in our pastors and their families go unheard?

Out You Go!
by Clifford Chew, Jr.

So they voted him out. What a shame for everyone. They lost a good church. His was a champion-ship! The Gob- beer to roses.
Where did he go wrong? Two ways: In not recognizing his weak areas and admiring them. In not being able to recognize and use gifts to fill those weak areas. He had the greatest talent needed in our church today; the ability to preach the Word, but, he's no still dem- onstrating in which he preached. 

Just like a good cook can run a meat by the way he sets the table and
the atmosphere he creates in the room in which it is served, so a good sermon is toastless in the wrong atmosphere and in a sloppy program.

And the church lost a good preach-er. They take one may have oth-
er skills, but no will be skilled in all areas, and preaching is the most im-
portant or at all a pastor's skills. For they voted him out. They both made a mistake, and they both lost. Could they have talked it out? Preach-
ers are hard to talk to.
He that studies only men, will get the body of knowledge without the soul, and he that studies only books, the soul without the body. He that to what he sees, adds observation, and to what he reads, reflection, is in the right road to knowledge, provided that in scrutinizing the hearts of others, he neglects not his own—Caleb Colton.

The purpose of the Spiritual Disciplines is the total transformation of the person. It aims at replacing old, destructive habits of thought with new, life-giving habits. Nowhere is this purpose more clearly seen than in the discipline of study. The apostle Paul tells us that the way we are transformed is through the renewal of the mind (Rom. 12:2). The mind is renewed by applying it to those things that will transform it. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things” (Phil. 4:8, RSV italics added). The discipline of study is the primary vehicle to bring us to “think about these things.” Therefore, we should rejoice that we are not left to our own devices but have been given this means of God’s grace for the changing of our inner spirit.

Many Christians remain in bondage to fears and anxieties simply because they do not avail themselves of the discipline of study. They may be faithful in church attendance and earnest in fulfilling their religious duties and still they are not changed. I am not here speaking only of those who are going through mere religious forms, but of those who are genuinely seeking to worship and obey Jesus Christ as Lord and Master. They may sing with gusto, pray in the Spirit, live as obediently as they know how, even receive divine visions and revelations; and yet the tenor of their lives remains unchanged. Why? Because they have never taken up one of the central ways God uses to change us: study. Jesus made it unerringly clear that it is the knowledge of the truth that will set us free. “You will know the truth, and the truth will make you free” (John 8:32, RSV). Good feelings will not free us. Ecstatic experiences will not free us. Getting “high on Jesus” will not free us.

Without a knowledge of the truth, we will not be free. This principle is true in every area of human endeavor. It is true in biology and mathematics. It is true in marriages and other human relationships. But it is especially true in reference to the spiritual life. Many are hampered and confused in the spiritual walk by simple ignorance of the truth. Worse yet, many have been brought into the most cruel bondage by false teaching. “You traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves” (Matt. 23:15, RSV).

Let us therefore apply ourselves to learning what constitutes the spiritual discipline of study, to identify its pitfalls, to practice it with joy, and to experience the liberation it brings.

What Is Study?

Study is a specific kind of experience in which thoughtful observation of objective structures we cause thought processes to move in a certain way. Perhaps we study a text or book. We see it, feel it. As we do, our thought processes take an order conforming to the order in the text or book. When done with concentration, perception, and repetition, ingrained habits of thought are formed.

The Old Testament instructs that the laws be written on gates and doorposts and bound to the wrists so that “they shall be as frontlets between your eyes” (Deut. 11:18, RSV). The purpose of that instruction was to direct the mind repeatedly and regularly in certain modes of thought about God and human relations. A study of the wonderful lessons taught by Jesus, his parables, and nonverbal. Books and lectures, therefore, constitute only half of the field of study, perhaps less. The world of nature and, most important, the careful observation of events and actions are the primary nonverbal fields of study.

The principal task of study is a perception into the reality of a given situation, encounter, book, etc. One person could go through, for example, the Watauga scandal without any perception whatever of the real nature of that tragic situation. But if a person would truly observe and reflect upon what was occurring, he would learn a great deal.

Four Steps

Study involves four steps. The first is repetition. Repetition is a way of regularly channeling the mind in a
specific direction, thus ingraining habits of thought. Repetition has received something of a bad name, today it is important, however, to realize that sheer repetition without even understanding what is being repeated does affect the inner mind. Ingrained habits of thought can be formed unconsciously and may be changing behavior that is the central rationale behind psychotherapy, which trains the individual to repeat certain affirmations regularly (e.g., Kovey's self-discipline). It is not even important that the person believes what he is repeating, only that it be repeated. The inner mind is thus trained and will eventually respond by modifying behavior to conform to the affirmation. This principle has, of course, been known for centuries but only recently has it received scientific confirmation.

The issue of television programming is so important. With innumerable murders committed each evening on prime-time TV, the repetition alone will train the inner mind in destructive thought patterns. At the time of this writing there is a case in the courts in which the defense is claiming that the cause of a teenage killer was his watching crime shows on television.

Concentration is the second step in study. In addition to bringing the mind repeatedly to the subject matter, the person will concentrate on what is being studied, learning is vastly increased. Concentration centers the mind. It focuses the attention on the thing being studied. The human mind has incredible ability to concentrate. It is constantly receiving thousands of stimuli, every moment of time, we cannot keep from receiving this, but a few. This natural ability of the brain is enhanced when with singleness of purpose we center our attention upon a desired object of study. Whenever we repeatedly channel the mind in a particular direction, centering our attention on the subject, and understand that we are studying a new level of understanding, concentration then is the third step in the discipline of study. Comprehension, then, is the third step in the discipline of study. Comprehension leads to insight and discernment. Comprehension is the basis for a true perception of reality.

One further step is needed: Reflection. Although comprehension defines what we are studying, reflection defines the significance of what we are studying. Reflect to determine the outcome of the events of our time will lead to the inner reality of those events. Reflection brings us to see things from God's perspective. In reflection we come to understand not only our subject matter but ourselves. Jesus spoke often of ears that do not hear and eyes that do not see. When we ponder the meaning of the study, we come to see things from a new way.

It soon becomes obvious that study demands human reception from the subject matter. We must submit to the system. We must come as student, not teacher. Not only is study discipline dependent upon humility, but it is conducive to building it. Arrogance and a teachable spirit are mutually exclusive.

All of us know individuals who have taken some course of study or attained some academic degree and paraded their information in an offensive manner. We should feel profound sorrow for such people. They do not understand the spiritual discipline of study. They have missed the accumulation of information for knowledge. They squander the speaking of words and wisdom. How tragic! The apostle John defined eternal life as the knowledge of God. "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3, RSV). Even a touch of this experiential knowledge is sufficient to give us a profound sense of humility.

Now, having laid the basis, let us move on to consider the practical implementation of the discipline of study.

Study of Books

When we consider study we must naturally think of books or other writings. Though only half of the field, it is most obvious, they are clearly important.

Unfortunately, many seem to think that studying a book is a simple task. No doubt that flippan attitude accounts for the poor reading habits of so many people. The studying of a book is an extremely complex matter, especially to the novice. Like tennis or typing, when you are first learning it seems that there are a thousand details to be mastered and you wonder how on earth it is possible to keep everything in mind at the same time. When you have covered the material and have become second nature and you can concentrate on the game of tennis or the material to be typed. The same is true with studying a book. Study is an exacting art involving a labyrinth of details. The major obstacle is convincing people that they must learn to study. Many students do not take the time to learn how to read words they know how to study. This limited grasp of the nature of study explains why so many people get no little from reading books.

Three intrinsic and three extrinsic rules govern the successful study of a book.

The intrinsic rules may in the beginning necessitate three separate readings but in time can be done concurrently. The rule involves understanding the book, what is the author saying? The second reading involves interpreting the book. what does the author mean? The third involves evaluating the book. is it the author right or wrong? Most of us tend to do the third reading first and often never do the first and second readings at all. We give a critical analysis of a book before we understand what it says. We judge a book to be right or wrong before we interpret its meaning. The wise writer of Ecclesiastes said that there is a time for every matter under heaven, and the time for critical analysis of a book comes after careful understanding and interpretation.

The intrinsic rules of study, however, are themselves inadequate. To read successfully we need the extrinsic acts of experience, other books, and live discussion. Experience is the only way we can interpret and relate to what we read. Experience that has been understood and reflected upon informs and enlightens our study of books. It includes dictionaries, commentaries, and other interpretative literature, but more significant are other great books that precede or further the issue before us. Moreover, no meaningful learning of our reading, even knowledge of what they are reading in relation to other books. People will find it nearly impossible to understand Romans or Hebrews, for example, without a grounding in the literature of the Old Testament. It is impossible to read The Federalist Papers with understanding without first having read the Articles of Confederation and the U.S. Constitution. The great books that take up the central issues of life interest us. These are the books that matter in isolation.

Live discussion refers to the ordinary interaction that occurs among human beings as they pursue a particular course of study. We interact with the author, we interact with each other—and new creative ideas are born.

The first and most important book we are to study is the Bible. The Psalmist asked, "How can a young man keep his way pure? In studying the Psalms and other books we are amazed at the way of life. A person grafted onto the word of Christ who is trained in interpreting it. By guarding it according to thy Word, and added, 'I have laid up thy word in my heart, that I might not sin against thee' (Ps. 119:9, 11, RSV). Probably the word 'the Psalmist is referring to is the Torah, but Christians throughout the centuries have found this to be true in their experience also. All scripture is inspired by God and profitable for teaching, trump, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16-17, RSV). Note that the central purpose of study (what is no doubt the intrinsic ingredient) is inner transformation. When we come to the Scripture we come to be changed, not to amass information.

We must understand, however, that a vast difference exists between the study of Scripture and the devotional reading of Scripture. In the study of Scripture there is an interpretation—what it means. In the devotional reading of Scripture a high priority is placed upon feeling—what it means for me. In study we are not seeking spiritual ecstasy, in fact, ecstasy can be a hindrance. When we study a book of the Bible we are seeking to be controlled by the intent of the author. We are determined to hear what he is saying, not what we would like him to say. We are willing to pay the price of barren days after barren days until the meaning is clear. This process revolutionizes our lives.

The apostle Peter found some truth in the Epistles of our beloved brother Paul that were "hard to understand" (2 Pet. 3:15-16, RSV). If Peter found it so, we will too. We will find that our previous reading of the Bible has been superficial and devotional reading is certainly commendable, but it is not study. Anyone who is after "a little word from God for today" misses the point in that purpose.

The average adult Sunday School is far too superficial and devotional to help us study the Bible, although some churches believe sufficiently in study to offer serious courses in the Bible. Perhaps you live in proximity to a seminary or university where you can audit courses. If so, you are fortunate, especially if you find a teacher who is dispensing life as well as information. If, however, that is not the case (and even if it is) you can do several things to begin to study the Bible by yourself.

Some of my most profitable experiences of study have come through structures a private retreat for your self. Usually it involves two to three days. No doubt you will object that given your schedule you could not possibly find that kind of time. Want you to know that it is not easier for me to secure that time than for anyone else. I fight and struggle for every retreat, scheduling it into my calendar. With good will, I have suggested this idea to groups and found that professional people with busy schedules, laborers with rigid schedules, and others who have hitherto never had the opportunity to find time for a private study retreat. I have discovered that the most difficult problem is not finding time but convincing myself that this is important enough to find the time.

Scripture tells us that following the marvelous resurrection of Dorcas, Peter, "took one Simon a tanner's (Acts 9:43). It was while tarrying in Joppa that the Holy Spirit got through with Simon, as it were, about his racism. What would have happened if, instead of tarrying Peter had immediately struck out a speaking tour to tell of the resurrection.
middle of the week. If only one day is possible, often a Sunday is excellent.

The best place is anywhere as long as it is away from home. To leave the house not only sets you free from the telephone and domestic responsibilities, but it also sets your mind into a learning mode. Motels work well, as do cabins. Camping is less desirable since you are more distracted by the tasks of living. Often Catholic retreat centers are receptive and can accommodate private retreats.

Organized group retreats almost never take study seriously, so you will most certainly need to structure this on your own, and you will need to find the time, discipline yourself and your time carefully. If you are new at it you will not want to overdo it and burn yourself out. With experience, however, you will hope to put in 10 to 12 hours of good study each day. What should you study? That depends on what you need. I do not know your needs, but I do know that one of the great needs among Christians today is simply the reading of large portions of Scripture. So much of our biblical studies is fragmented and sporadic. I have actually known students who have taken courses in the Bible and never even read as a whole the book of the Bible that they were studying when reading a major book of the Bible like Genesis or Jeremiah and read it straight through. Notice the structure and flow of the book. Note areas of difficulty and return to them later. Dwell on thoughts and impressions. Sometimes it is wise to combine the study of a book with the study of Scripture in general or of other great devotional classics. Such retreat experiences can transform your life.

Another approach to the study of the Bible is to take a smaller book like Ephesians or 1 John, and read it through each day for a month. More than any single effort this will put the structure of the book into your mind. Read it without trying to fit it into established categories. Expect to hear new things in new ways. Keep it fresh in your mind. In the course of these studies you will obviously want to make use of the best secondary aids available.

Another problem of the Bible, do not neglect the study of the exegetical classics in Christian literature. Begin with The Confessions of St. Augustine. Next turn to The Imitation of Christ by Thomas a Kempis. Don't neglect The Practice of the Presence of God by John Bunyan. Another classic is The Little Flowers of St. Francis by Brother Ugoudio. Perhaps you might want something a bit heavier next like the Remains of Blake Russett. Dostoevski is the work of券on Luther before you made it to Calvin's Institutes of the Christian Religion. Consider reading the pacemaker of religious journal writing, The Journal of George Fox, or perhaps the better known pieces from Wesley Read carefully William Law's A Serious Call to a Devout and Holy Life (a work contains a contemporary ring). From the ketis streets, consider reading A Tale of Two Cities by Charles Dickens. Dr. Thomas Kelly. The Cost of Discipleship by Dietrich Bonhoeffer, and More Christianity by C. S. Lewis. Obviously that is only a sampling. I completely passed over the Revelations of Divine Love by Julian of Norwich. Introduction to the Devout Life by Francis de Sales. The John of Woolman, and many other books. Not should we forget the great body of literature by men and women from many disciplines. Many of these thinkers have an unusual perception into the human predicament. Lao-tzu of China and Zarathustra of Persia, Shakespeare and Milton, Cervantes and Dante, Tolstoy and Dostoevski, and in our century, Dag Hammarskjold can teach us.

One word of caution is in order. Do not be overwhelmed or discouraged by all the books you have not read. You will probably not read all of these listed here and will undoubtedly read others not noted. These have been listed to suggest an array of great amount of excellent literature at our disposal to guide us in the spiritual walk. Many others have traveled the same path and have left markers. Remember that the key to the discipline of study is not reading many books but experiencing what we do read.

Study of Nonverbal "Books." We now come to the least recognized but perhaps the most important "book" of reading the Bible is in things, events, and actions. The easiest place to begin is with nature. It is not difficult to see that the created order has something to say. The earth is a book and a ”...tell me of the mountains and the hills before you shall break forth into singing, and all the trees of the field shall day their tale." (Isaia 55:12, RSV). The handwork of the Creator can speak to us, and teach us if we will listen. Martin Buber told the story of the rabbi who went to a pond every day at dawn to read by the Will Doolittle. talk with the animals. Of course you can't really talk to each other ... or can you? There is certainly a communication that goes beyond words and animals, even plants, seem to respond to our friendship and compassion. I know this because I have experiment with it, and find that you can communicate something by a touch, a smile, a petting, and we have found it to be true. Perhaps the stories about St. Francis of Assisi taming the wolf of Gubbio and preaching to the birds is not so farfetched. Of this, much we can be sure: if we love the creation we will learn from it. In The Brothers Karamazov Dostoevski counseled: Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light.

Notice the things that control people—not to judge, but to learn.

Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will be able to comprehend it better every day.

There are, of many other "books" besides nature that should study. If you don't see it the world is not to make you see the world. Is Western individualism valuable to our culture? What is our culture is in line with the gospel and what is at odds with it? One of the most important functions of Christian prophets in our day is to help us sort through the many ideas, inventions and other forces in our culture, and to make value judgments upon it. Study produces joy. Like any novice we will find hard work in the beginning. But the greater our proficiency the greater our ability to enjoy the study. It is no study that is not capable of delighting us after a little application to it. A study is well worth our serious effort.
Has Preaching Become Irrelevant?

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

I walked the halls of our educational institutions some 20 years ago, driven by the unmistakable conviction that preaching was front and center in the pastoral ministry. I plunged into my first pastorate committed to the proposition that, whatever else I did, preaching the Word was my first, foremost, and most compelling assignment.

"I was ill-prepared for the rude awakening that assailed me from many directions. Apparently, a new day is dawning. A fresh consciousness seems to be emerging. The priority of preaching in pastoral ministry is being redefined. A radical reappraisal is occurring on many fronts. A pulpit, high above, the people... As Peter Berger sarcastically stated, "Somebody has to walk the highways and hedges of this world's life and compel people, one by one, to come to Jesus!" This declarative speech eloquently in its own right, brought most of the pastors to their feet in spontaneous ovation. George asked me, "Why should I spend 20 hours a week preparing sermons when I could personally deal with 10 to 20 souls in the same amount of time?" Well, what could I say?"

Preaching is irrelevant.

That is, preaching is but one of the many roles—and by no means the most important—by which the pastor serves. So to equate "ministry" with preaching is a misnomer. Thanks to a sharper reading of Eph. 4:11 ff., we now understand that the dividing wall between clergy and laity (clergy and laity) is broken down. In fact, the word laity doesn't even appear in the New Testament. All of the people of God are raised to the rank of apos. And ministry is the proper work of all the saints, not just the paid professionals.

In this liberating new environment, the pastor is released from the historic burden of having to be the sole spokesman for God. Now he is set free to equip the saints for their proclaiming, witnessing, reconciling, and serving God ministry in the church and to the world. The Spirit is exciting a variety of gifts within the body to fulfill this greatly expanded mission.

So, the solitary pulpit yields to "body life." And the pastor's role becomes that of an equiper: a coach, a recruiter, a trainer—a facilitator, an enabler. This is not to say that the traditional half-hour sermons are over, public preaching should be scuttled. To the contrary, I am a pastoral director for his all-important equipping ministry.

Let the pastor, however, avoid the appearance of preaching just for the sake of preaching. Let Sunday be a time of teaching. Let there be an abundance of personal-interest stories, testimonies, overnight projects, multimedia presentations, musical extravaganzas, audio-visual systems, dialogic sermons, drama, folksong songs, questionnaires, three-ring binders, talk-back sessions, small-group buzz sessions, and, of course, genuine handshakes all around.

Like a concentrator, let the pastoral director orchestrate the various gifts within the body in such a way that his solo voice decreases and the rising chorus of the servant community increases. In the church that understands itself to be a genuine community of the Spirit, the old model of active preacher laying it on passive parishioners whose role is to "pay, pray, and obey" is dead. It is irrelevant to the real work of ministry.

Preaching Is Nonproductive

That is the studied conclusion, based on extensive sociological research, of certain specialists in church growth. I was in on one of the earliest expressions of this movement in southern California, where it largely originated. In one such conference, the six principal functions to which pastors have been conditioned to devote their time were laid out on an overhead projector. They were, in order of timelessness, sermon preparation, study, administration, pastoral work, personal evangelism, and training of the laity for ministry.

We were asked to analyze this way of investing our energies with an eye toward the church growth graph. Which of these tasks produced the greatest results? Which of these tasks produced the least results? Which built membership, increased finances, enhanced the evangelistic effectiveness of the church? Does anybody go to anyone's church anymore just to hear someone preach? Does preaching draw crowds, build attendance, and promote lay participation?

Understanding myself as one called to preach, I found my own answers to these rhetorical questions disconcerting. We were asked to think about the superchurch pastors we had heard of whom we had read. Did any of them attribute their astounding growth success to the power of their pulpit work? Or did they not really speak of Sunday School, but ministry, programs, evangelism, discipleship groups, Bible studies, television outreach, puppet shows, possibility thinking, and staff philosophies?

We were then challenged to consider what might happen if we reversed these six major emphases and were to devote our greatest block of time and best energies to those activities most likely to fruit in "growing a church." Anticipating our question about sermon preparation under the new scheme, our church growth specialist assured us that we wouldn't have to worry about preaching: we would have more than enough to simply share out of the overflow of all that we had been experiencing in the dynamic flow of our church's life.

"Jerry, for the May newsletter, bluntly expresses this widespread feeling of futility regarding the fruitfulness of preaching. In recent months God has been calling me to do more than just preach—"He has called me to take action."

"Pulpit work is an inexcusable dilution of time and talent."
Preaching is fast becoming an anachronism of the past. Sermons—a nonstop wordy anyway—are no longer relevant to the needs of the churches. Pulpit work is an inexcusable dilution of time and talent.

The time has come to convert our studies into offices, trade in our books for computers, transform our pulpit into stages, and line our halls with charts and graphs.

As I reluctantly face the facts, I confess that preaching is indeed as unproductive as... a hymn sung beside the sea at eventide, as a walk in the high country at summertime, as a love-note scratched in the sand, or as a candlelight dinner for two.

Preaching as ineffective as...
- a letter flying a kite with his son, as a rainbow on the edge of an autumn storm, as a moonlight stroll through dew-dusted meadows, as a Handel's Messiah filling the Advent air, or as lovers strolling westward along a country road watching the sun go down.

Perhaps they are right about preaching. How do you go about computing its results? How would you measure its effectiveness? Is it strikes me that preaching may well go as irrelevant as a whispered, "Will you marry me?" as a spoken "I do", as an announcement, "It's a boy" or as my daughter sitting on top of Mount Whitney last summer, looking out over the vast expanse and singing, "To God be the glory—great things He hath done."

What is preaching? Fundamentally, it is an act of human man speaking words, simple little innocuous words, words like...
- "God created the heaven and the earth.
- "God so loved the world, that he gave...
- "God was in Christ, reconciling the world unto himself.
- Jesus Christ of Nazareth, whom you crucified..."
- "He that hath the Son hath life."

"Preaching is as ineffective as a hymn sung beside the sea at eventide."

Preaching has to do with pronouncements like that—really inconsequential stuff.

Let's face it: preaching doesn't accomplish much. All it does is announce good news, quicken the spirit, pierce the heart, awaken the dead, provoke a decision, and become the power of God unto salvation for everyone that believes. Why should we get excited when the Spirit of the Lord is upon us to preach good news to the poor, to proclaim release to the captives, to bind up the brokenhearted, to bring recovery of sight to the blind, and to set free those who are oppressed?

It happens when the Word is passively and biblically preached is that... sinners are converted, saints are nourished, Satan falls like lightning from heaven, darkness is dispelled, light shines, sin's power is broken, the kingdom comes, eternal life dawned, and downcast spirits are raised on the wings of the Word to sit in heavenly places in Christ Jesus.

Roger Palms, editor of Decision magazine, is justified when he comments in a recent Christianity Today article that too many preachers preach with little or no eye toward specific results. The record supports him in this assertion.

There have always been preachers who couldn't help proclaiming the Good News simply because it was good, or who have been constrained to declare the truth simply because it is true, or who delight in exalting the Word of God simply because it is God's Word. And there continue to be those who squander valuable pulpit time by giving in to the inexorable urge to lift their voices in declaring the greatness, the majesty, the holiness, the glory of God for no other reason than that they really believe He is eminently worthy of such celebrative praise.

God's way. How preaching has lost its appeal to the masses, one wonders what it was that over a million South Koreans went out to hear a few years ago. Was it a coup? A facilitator? An enabler? An equipper? Or was it to hear a preacher of the gospel, an evangelist, proclaim the King—"Jesus Christ of God—and through an interpreter at that?

One also wonders why it is that the Sunday morning preaching service constitutes outsiders every other kind of performance or activity in the church, including Sunday School? How is it that more Americans go dressed up and go to hear someone preach every Sunday morning than crowd into coloseums, stadiums, and theaters during the week? Over 75 million attend church on the average Sunday.

In view of the demise of preaching, why is it that when pastoral vacancies occur, churches still doggedly set out to call a preacher? And why is it that so few of our young people are feeling a divine call to become trainers, managers, recruiters, disciplers, equipers? Yet, they continue to be aroused by a misty-eyed, soul-gripping, and all-consuming call to preach.

Considering how nonproductive, ineffective, and irrelevant preaching has proven to be, is it a mystery past finding out why Jesus came preaching? Why He commanded His disciples to go preaching, why Paul felt such a compelling passion to preach, why the apostles ordered their ministry to give priority to prayer and teaching? Why the preaching of the Word, or why every fresh breath taken in the history of the Church has been key to powerful preaching? It contradicts the evidence, violates logic, and lies in the face of the experts.

In short, it just doesn't make sense that "God was well pleased through the foolishness of the message preached to save those who believe" (1 Cor. 1:21, NASB)."
NOW THAT THE OFFERING HAS BEEN "TAKEN"

by Kenneth Vogt

Others, will you now prepare to take the offering?" That is often the first warning that the worshipers have to get themselves ready to give their tithes and offerings. Surely there is a better way, and many pastors have found it. First and foremost, instead of take, let's use the word "give," is indeed better, when we become givers, when the moment of worship has come and love for the people, we must take the first step, that the worshipers are blessed to be. Why not sing the Doxology first, let's use the word "give," is indeed better. When we become givers, when the moment of worship has come and love for the people, we must take the first step, that the worshipers are blessed to be, when the moment of worship has come, and that the worshipers are blessed to be. Why not sing the Doxology first, let's use the word "give," is indeed better. When we become givers, when the moment of worship has come and love for the people, we must take the first step, that the worshipers are blessed to be. Why not sing the Doxology first, let's use the word "give," is indeed better. When we become givers, when the moment of worship has come and love for the people, we must take the first step, that the worshipers are blessed to be, when the moment of worship has come, and that the worshipers are blessed to be.

We should be able to feel our closest identification with God in His purposes in the world at that moment when we are sharing from our earnings. It is blessed to be a participants in a great message from the pulpit. It is more blessed to give.

I once heard a pastor testify that he had so instructed his people about the blessedness of giving that when he announced the offering the congregation often breaks into spontaneous applause. The moment for rejoicing has come. Then we are privileged now to give tithes and offerings as unto the Lord. Hallelujah! The meaning of stewardship has reached its apex.

But, the real intent of this article is to stir up our pure minds beyond the moment of adoration and praise and identification with God as givers. We are now looking into the attitudes and actions of those entrusted by God and the organizational procedures of the church to expand the tithes and offerings for the greatest and fastest advancement of the kingdom of God.

The first temptation that comes to officials who are entrusted with the distribution of these funds is to think of it as "our money." Local treasurers, board members, and pastors are not immune from this thought process. The same attitudes of worship, praise, and identification ought to be present in the distribution as was expected in the worshipers at the time of collection. There is no double standard for stewardship.

The second temptation that comes to these officials is to hoard parts of this money for possible future emergences. By this process, the implicit and naked trust in God for our daily sustenance shifts from the Lord God to our own resources. It is easy for such a group to become egocentric and the preservation of self becomes a dominant note. The self ego of the organization begins to EDGE GOD OUT.

A third temptation that comes to officials is to invest the funds for interest and/or dividend earnings. It is possible in the life of an institution for this to be the proper and right course of action for a season. However, the officials bear the responsibility of evaluating what such an investment might produce in dollars, as compared with what these dollars could produce when invested in an immediate pastoral ministry.

I know these are heart-searching thoughts. They're intended to examine our attitudes and actions after the offering has been received. There are some further heart-searching thoughts for those of us who live as the paid ministry of the church, in whatever capacity that may be. The very sustenance of our lives and our families is, as it were, from the shoebread of the Tabernacle. In David's day, he did not take of the bread as a matter of right. He took of it as a matter of privilege. He did not take of it until after he had received permission from the proper authority to use the altar bread for personal life sustenance. May those of us who are in the paid ministry of the church bow down in humility before the Lord with a deep sense of stewardship. All that we are and have, and all that our families have, is the result of the faithful stewardship of God's people. In high moments of worship and praise in congregations all across the country, they have given as unto the Lord. May those of us, who receive also, do daily, hourly, as unto the Lord. We are not our own. We are bond servants by repeated acts of stewardship, both in the receiving and the spending of the Lord's tithe.
A Study in Pastoral Stress

by Robert O. Noah
Community of Hope Church, Madison, Wisconsin

A composite picture emerges from the returned questionnaires I received from research done with pastors on one district in the Church of the Nazarene. As a class assignment for social work research, I sent out 50 questionnaires. Nineteen were returned.

As I read the responses about personal, marital, and family stress, frequently the names in the margins told more than the direct answers to the questions. While one pastor stated he had no stress of any kind, another revealed that though he had worked previously in various secular positions, including that of a social worker, he found the pastorato be the most stressful. Another in a margin note, stated, "There is no one I talk to about deep concerns. Just what kind of persons are the pastors of this district?"

Statistical Background

They vary in age from approximately 30 to 60 years. Their ages are not evenly distributed. The mean age is 35; over half are under 40.

These pastors are educated men. Only one reported less than a Bible school or college degree. 58 percent have master's degrees, and one, a doctor's degree.

They have spent from 1 to 38 years in the ministry. Their mean experience is 17 years. More than half have pastored their present congregations for 3 years or less, and 84 percent for 5 years or less. Seventy-eight percent are pastors in urban churches, 21 percent in rural churches.

One pastor is widowed and the remainder have been married from 5 to 40 years. Notice how similar are the polygons of the years of marriage and the years of ministerial experience. It appears that most of them got married and shortly afterward entered the ministry. They average two children spaced and 74 percent still have children at home.

The salaries of the pastors range from $3,000 per year to $18,000 per year. The mean pastor's salary is $5,000. Two-thirds of the salaries fell between $5,000 and $10,000. 53 percent were between $8,000 and $10,000.

When salary is compared to age, a chi-square significance of .87 is the result. This shows that age has little if any relationship to salary. Similarly, when salary is compared with education, a chi-square significance of .1839 is found, indicating that education also has very little relationship to salary for these pastors.

Sources of Stress

Open-end questions dealt with sources of stress. No responses were suggested for the three categories of stress: personal stress, marital stress, and family stress. Similar sources were reported for all three categories, with one as the most common source of stress. The second most common source was problems in raising children.

The third was financial stress. Thirty-one different sources of stress were listed on the return questionnaire. Of these, 18 were listed only once.

Responses to Stress

Questions about how the pastors respond to personal, marital, and family stress were also open. Again, the most common answers were found in all three categories. Prayer was listed 21 times and was the most commonly reported response to stress. Prayer was followed in popularity by discussion, and discussion by recreation as a way in which the pastors of this district respond to personal, marital, and family stresses. There were altogether 38 different responses to stress. Nineteen of the entire list were one of a kind.

Conclusion

Each questionnaire brought a story of individual needs.

One pastor had lost his wife through death and was learning to care for home and children as well as carrying on with pastoral duties. An older pastor was facing retirement with no home purchased. Other stresses included the need for personal friends, fear of failure, and lack of promotion in the church.

The mean statistics for the background material, combined with the most common responses to the questions about stress, produced a picture of a 35-year-old man with a master's degree who has 7 years of experience in the ministry. He has been married for 13 years and has two children. This composite man is pastor of an urban church to which he moved 2 years ago. He earns an annual salary of $5,000. He finds that time, raising children, and finances are his chief sources of personal, marital, and family stress. He deals with this stress through prayer, discussion, and recreation.
On Family Religion

by John Wesley

"As for me and my house, we will serve the Lord" (Josh. 24:15).

1. In the foregoing verses we read that Joshua, now grown old, "gathered all the tribes of Israel to Shechem, and called for the elders of Israel, for their heads, for their judges and officers, and they presented themselves before the Lord" (v. 1). And Joshua rehearsed to them the great things which God had done for their fathers (vv. 2-13); concluding with that strong exhortation: "Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the Jordan; (James) and in Egypt" (v. 14). Can anything be more astonishing than this? that even in Egypt, yea, and in the wilderness, where they were daily fed, and both day and night guided by miracle, the Israelites, in general, should worship idols, in flat defiance of the Lord their God! Joshua proceeds: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the Jordan, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (v. 15).

2. A resolution is worthy of a holy-headed saint, who had had large experience, from his youth up, of the goodness of the Master to whom he had devoted himself, and the advantages of his service. How much is it to be wished that all who have tasted that the Lord is gracious, all whom He has brought out of the land of Egypt, out of the bondage of sin—those especially who are united together in Christian fellowship—would adopt this wise resolution! Then would the work of the Lord prosper in our land; then would He be trusted and be glorified. Then would multitudes of sinners in every place stretch out their hands unto God, until "the glory of the Lord covered the land, as the waters cover the sea."

3. On the contrary, what will the consequence be, if they do not adopt this resolution?—if family religion be neglected?—if care be not taken of the rising generation? Will not the present revival of religion in a short time die away? Will not be as the historian speaks of the Roman state in its infancy—"in unum articulat?"—an event that has its beginning and end within the space of one generation? Will it not be a confirmation of that melancholy remark of Luther's, that "a revival of religion never lasts longer than one generation"? By a generaton (as he explains himself), he means thirty years. But, blessed be God, this remark does not hold with regard to the present instance; seeing this revival, from its rise in the year 1729, has already lasted above fifty years.

4. Have we not already seen some of the unhappy consequences of good men's not adopting this resolution? Is there not a generation arisen, even within this period, yea, and from pious parents, that know not the Lord? that have neither love in their hearts, nor the fear before their eyes? How many of them already "despise their fathers, and mock at the counsel of their mothers!" How many are utter strangers to real religion, to the life and power of it! And not a few have shaken off all religion, and abandoned themselves to all manner of wickedness! Now, although this may sometimes be the case; even of children educated in a pious manner; yet this case is very rare: I have met with, some, but not many instances of it. The wickedness of the children is generally owing to the fault or neglect of their parents. For it is a general, though not universal rule, though it admits of some exceptions. "Train up a child in the way he should go, and when he is old he will not depart from it."

5. But what is the purport of this resolution, "I and my house will serve the Lord?" In order to understand and practice this, let us, First, inquire, what it is to "serve the Lord." Secondly, Who are included in that expression "my house." And, Thirdly, What can we do, that we and our house may serve the Lord.

I. We may inquire, First, what it is to "serve the Lord," not as a Jew, but as a Christian; not only with an outward service (though some of the Jews undoubtedly went from one thing, thus with inward with the service of the heart, worshiping him in spirit and in truth). The First thing implied in this service is faith; believing in the name of the Son of God. We cannot perform an acceptable service to God, till we believe on Jesus Christ whom He hath sent. Here the spiritual worship of God begins. As soon as anyone has the witness in himself, as soon as he can say, "The life that I now live, I live by faith in the Son of God, who loved me, and gave himself for me;" he is able truly to "serve the Lord." 2. As soon as he believeth, he loves God, which is another thing implied in "serving the Lord." We love him because he first loved us, of which faith is the evidence. The love of a pardoning God is "shed abroad in our hearts, by the Holy Ghost which is given unto us." Indeed this love may admit of a thousand degrees: But still every one, as long as he believes, may truly declare before God, "Lord, thou knowest that I love thee." Thou knowest that my desire is unto thee, and unto the remembrance of thy name."

3. And if any man truly love God, he cannot but love his brother also. Gratitude to our Creator will surely produce benevolence to our fellow-creatures. If we love Him, we cannot but love one another, as Christ loved us. We feel our souls enlarged in love toward every child of man. And toward all the children of God we put on "browes of kindness, gentleness, longsuffering, forbearing one another;" if we have a complaint against any, "even as for God, for Christ's sake, hath forgiven us." 4. One thing more is implied in "serving the Lord," namely, the obeying Him: the steadily walking in all His ways, the doing His will from the heart. Like those, "his servants" above, "who do his pleasure, who keep his commandments, and hearken to the voice of his words"; These, His servants below, hearken unto His voice, diligently keep His commandments, carefully avoid whatever He has forbidden, and zealously do whatever He has enjoined; studying always to have a conscience void of offence toward God and toward man. 5. "I and my house will serve the Lord," will ever mean Christian say. But who are included in that expression "my house"? This is the next point to be considered.
1. The person in your house that claims your first and nearest attention, undoubtedly, your wife; seeing you aim to love her even as Christ hath loved the Church when He laid down His life for it, that He might ‘purify unto Himself a peculiar people, zealous of good works.’ If you seek to find in the Bible the principles of true husbandry and authority, in all his intercourse with his wife, to use every possible means that she may be freed from every spot, and may walk uprightly.

2. Next to your wife are your children; immortal spirits whom God hath, for a time, entrusted to your care, that you may train them up in all holiness, and fit them for the enjoyment of God in eternity. This is a glorious and important trust; seeing one soul is of more value than all the world besides. Every child, therefore, you are to train with the utmost care; that, when you are called to give an account of each to the Father of Spirits, you may give your account with joy and not with grief.

3. Your servants, of whatever kind, you are to look upon as a kind of secondary children. These, likewise, God has committed to your care; they are a part one must give an account of. For every one under your roof that has a soul, you are a father or a mother to them; if not, you are a master or a husband to them. Voluntary contract for a longer or shorter time; but also those who serve you by the week or day. For these too are, in a measure, delivered into your hands. And is the will of your Master who is in heaven, that any of these should go out of your hands before they have received from you something more valuable than gold or silver, namely, instruction and education, or the knowledge of the stranger that is within your gates. As you are particularly required to see that he does no manner of work, but what is within your gates, so, by parity of reason, you are required to do all that is in your power to prevent his sinning against God in any other instance.

III. Let us inquire, in the Third Place, What can we do to Train up our Children in the Lord?

1. May we not endeavour First, to restrain them from all outward sin: from profane swapping; from taking the name of God in vain, from doing any needless work, or taking any pasture, on the Lord’s day? This labour of love you owe even to your visitants, much more to your wife, children, and servants. The former, over whom you have the least influence, you may restrain by argument or mild persuasion. If you find that, after repeated trials, they still go on in these, or in the other, it is your bounden duty to sacrifice ceremony, and to dismiss them from your house. Servants also, whether by the children, or by the master, it is your business to restrain. By reasoning added to your example, or by gentle or severe reproofs, though frequently repeated, you must, in anywise, dismiss from your family, though it should be ever so inconvenient.

2. But you cannot dismiss your wife, unless for the cause of fornication, that is, adultery. What can then be done, if she is lured to it by some other? I cannot find in the Bible a husband having authority to strike his wife on any account, even suppose she struck him first, unless his own stern were in imminent danger. I never have heard of a known instance of a husband striking his wife thereby, I have heard, of some such instances, but so did not see him. I do not believe him. I cannot, in all that can be done in this case is to be done partly by example, partly by argument or persuasion, each applied in its due season. What God wills to be done, I say. If evil can ever be overcome, it must be overcome by good. It cannot be overcome by evil. We cannot beat the devil with his own weapons. Therefore if this evil cannot be overcome by good, we are called to suffer it. We are then called to say, ‘This is the cross which God hath chosen for me. He surely permits it for wise ends; ‘let Him do what seemeth Him good.’ When ever He says it to be best, He will remove this cup from me.’

3. Your children, while they are young, you may re- strain from your own example; by advice, by making use of gentle reproof, but also by correction; only remembering, that this means is to be used fast; not till all other have been tried. If you suppose, that Solomon’s son ought to take the utmost care to avoid the very appearance of passion. Whatever is done should be done with much counsel, mildness, nay, sometimes, perhaps, your own spirit will suffer loss, and the child will reap little advantage.

4. But some will tell you, ‘All this is too labour: A child need not be corrected at all, Instruction, persuasion, and example will have as much effect on him. But it is God that makes me love you. Therefore, you should love Him. And He will teach you how to love Him.’

5. May we not endeavour Secondly, to instruct them to take care that everyone who is under our roof have all such knowledge as is necessary to salvation? to see that your wife, servants, and children be taught all those things which belong to their eternal peace? In order to this you should provide not only for your wife, but your servants also, may all enjoy the measure of instruction you have received. When a child is in the sol- lar, you should so far conceive as is necessary to be done at home, that they may have an opportunity of attending a Mr. or Mrs. and of following the example of anyone. If you cannot reclain, either by reason added to your example, or by gentle or severe reproofs, though frequently repeated, you must, actually employ that time in the exercises for which it is allowed. Neither should any day pass without family prayer; this being the first thing. God has committed to your care, as one that must walk unblamable before all those who look upon him. This is a glorious and most necessary world, which, without which I am persuaded, none ever had, or will have, patience sufficient for the work. Otherwise, the world would soon kill him. And I say this with respect to infirmities and weaknesses, as well as to God’s ordinances, and their power. In your daily exercises, some of the rules above laid down, may require. Whenever a child begins to speak, you may be assured reason begins to work. I know no cause why a parent should not speak of the best things, the things of God. And from that time no opportunity should be lost, of instilling all truths as they, are capable of receiving.

7. But the speaking to them early will not avail, unless you likewise speak to them plainly. Use such words as little children may understand, just such as they use themselves. Carefully observe the few ideas which they have already; and endeavour to graft what you say upon them. To take a little example: Bid the child look up, and ask, ‘What do you see there?’ ‘The sun.’ ‘See, how bright it is!’ Feel how warm it shines upon your hand! Look, how it makes the grass and the flowers grow, and the trees and everything look green! But God, though you cannot see it, He is as bright as the sun! He is, and doeth all things. He is God, that makes the trees and the fruit to come upon them! Think what He can do! He can do whatever He pleases. He can sin you or yeast you in a moment! But He loves you. He loves you to do good. He loves to make you happy. Should not thou then Love Him? Love me; because I love you and do you good; but it is God that makes me love you. Therefore, you should love Him. And He will teach you how to love Him.’

8. May we not, also, endeavor, to instruct some such main- ner, you should be continually lifting up your heart to God, beseeching Him to open the eyes of their understand- ing; to teach them, as He, and set before them, in order that they find it difficult to do, different from the beasts that perish. He alone can apply your words to their heart, without which all your labours will be in vain. But whenever the Holy Ghost teaches, there is no delay in teaching. If you would see the fruit of your labour, you must teach them not only early and plainly, but frequ- ently too. It would be little of no service to do it only once or twice a week. How often do you feed their bodies? Not less than three times a day. And is the soul less valuable than the body? Will you not then feed this as often? If you find this a base, the leaven, is certainly something wrong in your mind. You do not love God, nor does He love you. In all public means of grace, you are called to do that which is good. If you do not love Father and their Father. Humble yourself before Him! Beg that He would give you more love; and love will multiply, and the Holy Ghost teach what he liketh. But it will not avail to teach them both early, plainly, and frequently, unless you persevere therein.

Never leave off, never intermit your labour of love, till you see the fruit of it. But in order to this, you will find the absolute need of being endued with power from on high; without which I am persuaded, none ever had, or will have, patience sufficient for the work. Otherwise, the world would soon kill him. And I say this with respect to infirmities and weaknesses, as well as to God’s ordinances, and their power. In your daily exercises, some of the rules above laid down, may require.

11. And suppose, after you have done this, after you have taught your children from their early infancy, in the plain and unassuming manner of teaching, and persevering therein, you did not presently see any fruit of your labour; you must not conclude that there will be none. Possibly the ‘bread’ which you have ‘cast upon the waters’ may be ‘found after many days,’ The seed which has long remained in the ground may, at length, spring up into a plentiful harvest. Especially if you do not restrain prayer before God, if you continue instant herein with all supplication. Meanwhile, whatever the effect of this be upon others, your reward is with the Most High.

12. Many parents, on the other hand, present instance the fruit of the seed they have sown, and have the comfort of observing that their children grow in grace in the same proportion as they grow in years. Yet they have not done all. They have still on their hands another task, sometimes of no small difficulty. Their chil- dren are now old enough to go to school. But to what school is it advisable to send them? This is a question, and one that must be answered. Secondly, to instruct a small number of children in regis- tering, and prayer and you should inquire Whether they do plainly, and frequently, unless you, pers-
things which one would wish she would never think of. I never yet knew a piouos, sensible woman that had been bred at a large boarding school, who did not aver, one might as well send a young maid to be bred in Stuy's Lane.

15. "But where, then, shall I send my girls?" If you cannot breed it up yourself (as my mother did, who bred up seven daughters to years of maturity), send them to some mistress that truly fears God: one whole life is a pattern to her scholars, and who has only so many that she can watch over each one as that one must give account to God. Forty years ago I did not know "that mistress in England, but you may now find several, you may find such a mistress, and such a school at Highgate, at Deptford, near Bristol, in Chester, or our Lords.

16. We may suppose your sons have no longer been enough at school, and you are thinking of some business for them. Before you determine anything on this head, see that your eye be single. Is it so? Is it your view to please God here? if it is you will take him into your account? But surely, if you love or fear God yourself, this will be your first consideration, in what business will your son be most likely to love and serve God? In what employment will he have the greatest advantage for laying up treasure in heaven? I have been shocked above measure in observing how little this is attended to, even by pious parents! Even these consider only how he may get the most money: not how he may get the most holiness! Everywhere, unless, from this glorus motive, send him to a heathen master, and into a family where there is not the very form, much less the power of religion! Upon this subject we shall wish for him in a business which will necessarily expose him to such temptations as will leave him not a probability, it is possible, of serving God. O sav-age parents! unnatural, diabolical cruelty—if, you believe "and all other things shall be added unto you." 

17. There is one circumstance more wherein you will have to consider. Your son or daughter is now of age to marry, and desires your advice relative to it. Now you know what the world calls a good match—one for which much money is gained. Undoubtedly it is so, if it be true that money always brings happiness: But I doubt it is true: money seldom brings happiness, either in the world of the race, or in the world to come. Then let no man deceive you with vain words; riches and happiness seldom dwell together. Therefore: God's blessing upon you, and the blessing of the Lord, be upon your marriage, and the health, happiness and long life of your children by your marriage. See that your eye be single in this also. Aim simply at the glory of God, and the real happiness of your children, both in time and eternity. It is a melancholy thing to see how Christian parents rejoice in sending their son or daughter to a wealthy heathen! As do you seriously call this a good match? Thou fool, by parity of reason, thou mayest call hell a good lodging, and the devil a good master. O learn a better lesson from a better Master! "Seek ye first the kingdom of God, and his righteousness," both for thyself and thy children; and all other things shall be added unto you.

18. If it is doubtless true that, if you are steadily determined to walk in this path, to endeavour by every possible means that you and your house may thus serve the Lord: that every member of your family may worship him, not only in form, but in spirit and in truth; you will have need to use all the grace, all the courage, all the wisdom which God has given you; for you will find such hindrances in the way, as only the mighty power of God can enable you to break through. You will have all the saints of the world to grapple with, who will think you carry things too far. You will have all the powers of darkness against you, employing both force and fraud; and, above all, the deceitfulness of your own heart, which if you will hearken to it, will supply you with many reasons why you should be a little more conformable to the world. But as you have begun, go on in the name of the Lord, and in the power of His might! Set the smiting and the frowning world, with the prince thereof, at defiance. Follow reason and the grace of God: not the fashion, notions, and customs of men. "Keep thyself pure." Whatever others do, let you and your house "abide the doctrine of God's Saviour Lest you, your yoke-fellow, your children, and your servants, be all on the Lord's side, sweetly drawing together in one yoke, walking in all his commandments and ordinances, till every one of you shall receive his own reward, according to his own labour!"
PUTTING ON SAUL'S ARMOR

It has always been intriguing to me that David was able to slay the giant with a sling shot. When King Saul offered David his own armor, he was making available to the young lad the very best in weaponry that was available at that time. David was simply uncomfortable with it and proceeded to accomplish the task in his own way with his own weapon.

There has to be a lesson in this for ministers. We find ourselves in a competitive society. The spirit of competition is maintained by the making of comparisons. Sales organizations follow this principle. A successful salesman is elevated as an example of success, but always with the admonition “because he did it, you can do it also.”

Some of this is done in the church as well. The successful ministers are invited to be the seminar speakers. They tell us how they did it. The manuals are distributed and the tapes are sold. Encumbered with his armor we are returned to our places of service to face the giants in our communities. Once back home, however, we discover the armor simply doesn’t fit. The seminar speaker may have come from a large city or a small town, or even from another church setting. He may have a multiple staff and I am the only person employed in my church. I then compare myself to his great success and consider myself a failure.

From that point on I must work doubly hard, for not only do the methods not work for me but along with it I have suffered damage to my self-esteem. Now I do have a problem, and my only recourse may be to plan to move on to another church where perhaps the methods might work for me and I can at least get a fresh start. The only other alternative is to leave the ministry altogether.

David could have left the battlefield that day a scarred, defeated, champlined shepherd boy. But something inside of him said, “Let me try it my way.” I will use what has worked best for me in this situation.”

I certainly am in favor of hearing the success stories. All of us must be open to receiving new methods and ideas and then implement them. However, we must not allow ourselves to be in bondage to them.

A rural church will have a program and implement methods to reach rural people. The statistics will in all probability not be as impressive as the statistics of a big-city church. This should not, however, be reason for a rural or small-town pastor to be discouraged. As long as we are achieving reasonable goals commensurate with our opportunities, we should have reason to rejoice.

Let every pastor be excited and challenged right where he is serving. If you are a David and are more comfortable with a sling shot and are convinced you can slay the giant with one of five stones, then accept your lot as a shepherd boy rather than that of a king. God has placed you where you are for a purpose. As you are faithful to Him, His purposes are being fulfilled. Let this be your joy and contentment.
When should you plan your will?

A. (choose any 4)

☐ After the birth of your first grandchild.
☐ When one of the "old gang" expires suddenly.
☐ During your pastor's next sermon on heaven.
☐ Other ________________________________

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

Your church, too, can benefit—or Christian education or missions. You can put the whole world in your will through a special bequest to the work of Christ.

HOW TO START: Use the coupon at right to request our free booklet, "How to Write a Will That Works." There's no obligation.
The world is tuned in....

What will they hear?

WORLD MISSION RADIO
1984 Offering Goal $300,000

IT'S A LISTENING WORLD
and the
Church of the Nazarene
has something to say in:

For more than 25 years, Nazarene World Mission Radio has had a significant role in the expansion and growth of the church. During this time, Nazarenes in all parts of the world have supported this ministry with prayers and finances. This sharing partnership has come about through an annual offering received in July sponsored by the Nazarene World Mission Society. As production expenses and cost of air time increase, the denomination's dependence upon the financial lifetime grows.
What is a "Tax-Sheltered Annuity"?

Made available under special provisions of the Federal Income Tax Law, a Tax-Sheltered Annuity (TSA) is a means for an individual to accumulate money under tax-deferred conditions for the purpose of providing income for retirement. Accumulated at guaranteed interest rates, contributions as small as $10.00 per month may be made.

How can I put money into a TSA?

In order to maintain tax-deferral, all TSA contributions must be remitted for you directly by your church employer. You and your church employer may agree to do this by a "salary increase" agreement, a "salary reduction" agreement, or a combination of the two.

What happens if I cannot continue making contributions or need some of the funds?

You remain the sole owner of your account. If contributions are discontinued, your funds continue to draw interest at current rates. You may withdraw funds at any time subject to their taxability and any other IRS or insurance company guidelines.

What are the savings to me?

Contributions received during 1984 not only earn a guaranteed annual effective interest rate of 11 percent, but save tax dollars, too!

Where can I get the details before making a decision?

Write to Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131.

"Serving those who serve throughout their ministry."

PENSIONS AND BENEFITS SERVICES
When the Pastor's Family Hurts

“What has happened to me and my family is becoming more common among pastors and their families,” begins an anonymous article in a Florida Life magazine. “The pressures of the ‘glass house’, the loneliness, the constant demands of energy, emotion, and self are enough. But when a church has a year of crises—one major problem after another—the parishioners and family suffers.”

This pastor’s story included two suicide attempts by his severely depressed wife who couldn’t live up to the “supposed expectations of her church.

“The pastor and his family are subject to the same physical, mental, and emotional problems that trouble other families. And like other families, they need the loving support of their church,” ended the article.

Pastoral Ministries recognizes human limitations of God-called pastors and their families. When guilt is added to the pressures of their lives because expectations are too high (their own, their church’s, their congregation’s) destructive forces are brought to bear. The build-up of these forces can lead to breakdown and the shattering of the “glass house” that contains the “inner man.”

CONET is an effort to alleviate some of the pressures. Pastors and their families need not suppress their feelings to the breaking point, feeling no one cares.

“Heartline” has been established in two areas as a pilot project to give counsel to these people in times of stress. Pastors and families in the three districts of Florida and in the Central Region, U.S.A., may call a toll-free number: 1-800-874-2021. If the “Heartline” counselor cannot help, you will be referred to a professional nearest you who will respect your need for confidentiality and your Christianity.

For more information write Pastoral Ministries, 6461 The Passo, Kansas City, MO 64131.

What is Depression?

Ministers deal with it in their own church families where the people involved do not understand what is happening. When it strikes the pastor’s own family it is often “too close” to be recognized for what it is.

The following briefly describes three degrees of severity that will help the pastor recognize depression:

MILD DEPRESSION (the “blues”) This is the most common type of depression. It is usually brief and doesn’t seriously interfere with normal activity.

• Significant events such as holidays, anniversaries, a new job, a move, as well as boredom and frustration can produce a temporary “down” mood.

• Postpartum depression (after giving birth) is a common type of mild depression. However, it can become more serious, so talk to your physician if you feel depressed after childbirth.

• Treatment is usually not needed. A change in lifestyle, pace, etc. is usually enough.

MODERATE DEPRESSION (feeling hopeless): • An unhappy event such as loss of a loved one, career setback, etc. It is usually the case Person’s aware of unhappy feelings but can’t control them.

• Daily activities may be harder to cope with, but usually are still possible.

• Suicide may be a danger. It may seem like the only “solution,” as pain gets worse.

Professional help may be necessary.

CATCH UP—WITH

VIDEONET

We have been in production now for almost a year and the positive response has been far beyond our expectations. Pastors, district superintendents, and various denominational leaders have contacted us about how pleased they are with the information being produced. How can VIDEONET be used?

1. In groups of pastors with a facilitator, study guides are provided as discussion starters. This helps to personalize the information, and the discussion among pastors will provide insights that will help all participants.

2. With laypersons. In producing VIDEONET, we try to gear at least a portion of the program to instruct and enhance the productivity of lay workers. They will enjoy VIDEONET as much as pastors.

3. District superintendents making sure the tapes available to pastors. Some will want to show the tapes to small specialized groups (new pastors, church planters, etc.). Others will make equipment and tapes available to use as their time permits.

We cover the topics in a concise but penetrating manner. The idea is to “whet the appetite” for further study. We are now producing many tapes that will broaden in perspective, tapes that will be used in your personal continuing education program and that of your district’s. VIDEONET is truly “a bold new step toward creative communication.”

WHEN THE PASTOR’S FAMILY HURTS

The pastor’s article. But instead of support this family received harsh criticism and rejection. Small wonder the wife continued to get worse instead of better.

Pastoral Ministries recognizes human limitations of God-called pastors and their families. When guilt is added to the pressures of their lives because expectations are too high (their own, their church’s, their congregation’s) destructive forces are brought to bear. The build-up of these forces can lead to breakdown and the shattering of the “glass house” that contains the “inner man.”

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For more information write Pastoral Ministries, 6461 The Passo, Kansas City, MO 64131.
MEMO TO: Local and Licensed Ministers (who are students of liberal arts colleges and the seminary)

SUBJECT: Paragraph HM 429.1

If you miss HANDBOOK paragraph 429.1 you could be embarrassed and in difficulty when ordination time approaches. Here's the scenario. It happens every year. The assembly is starting. Pastoral Ministries is requested to send a Certificate of Graduation. The general superintendent has asked if the validation is on hand. The boards, the candidate, the superintendent, and Pastoral Ministries are stymied. Then comes the inevitable question, "How could a religion major, much less a seminarian, not be qualified educationally for ordination?"

Deficiencies occur because of certain required subjects. Graduation attests to the fact that it is not a matter of total academic credits. The tension is that it is possible to graduate from a liberal arts college and the seminary and not fully qualify for ordination.

What's the solution? First, note the qualifying phrases in 429.1 such as "including one course in the doctrine of holiness" under Theology. Or, "including one course in the history and polity of the Church of the Nazarene with special concentration on the MANUAL" under Church History. Later the paragraph cautions "the candidate should not expect any of the requirements to be modified or waived."

Second, the student should, at appropriate intervals, check his records with the registrar, the school advisors, and the district advisors. With careful planning you can make sure that graduation means you have taken all the subjects required for ordination. Proper caution will save you delays and embarrassment.

See HANDBOOK ON THE MINISTRY, pages 18-19. (Boards of Ministerial Studies should make sure all licensed ministers see this article.)

MUSIC MINISTRIES

Course No. 336—THE MINISTRY OF MUSIC IN THE CHURCH, by Vic DeIanni (Moody), replaces CHURCH MUSIC HANDBOOK, by Lynn W. Thayer (Zondervan).

CALENDAR OF EVENTS

1964-65—The Year of Church growth

August 27—September 2, 1964
September 10-15, 1964
September 17-21, 1964
October 1-5, 1964
October 18, 1964
November 18-22, 1964
June 20-22, 1965
June 22-26, 1965
August 30—September 1, 1965
September 6-10, 1965
September 16-20, 1965
September 21-25, 1965
October 18-22, 1965

Youth Week
NROGA, Clovis, New Mexico
NROGA, Cloverdale, North Carolina
NROGA, Addie Cokes
European Military Pastoral Retreat
NROGA, Florida
General Conventions, Anahiem
General Assembly, Anahiem
Youth Week
NROGA, Clovis, New Mexico
NROGA, Ridgecrest, North Carolina
NROGA, Addie Cokes
NROGA, Canada Rockies

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

1 Timothy 1:5, NASB
The Story of the Nazarenes
The Second Twenty-five Years

CALLED UNTO
- HOLINESS -

Volume 2

By W. T. Purkiser

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1. Locate your copy of the People Reaching People booklet. It contains all the plans for the Year of Church Growth, September 1, 1984—August 31, 1985.

   The numerical goal for the Year of Church Growth is to receive 75,000 new Nazarenes into the church worldwide, an average of 10 per church or 10 percent of present membership. Your people will want to be a part of this exciting venture.

2. Appoint a local Year of Church Growth Planning Committee and schedule a meeting no later than August. Using this booklet and Pastor's Program Planner, plan the Year of Church Growth for your church, especially for your fall program—Phase 1.

   1. Help them accept this final stage in human development. Until we accept old age and old people, there will continue to be the attempt to hide from it. How many people are there in your church who are still not attending the senior citizens' class because they deny their age? When we begin to honor the "gray head" again, it may become less threatening for people to accept themselves as older adults.

   2. Help them resolve the identity crisis. Older adults face identity crises similar to those faced by adolescents. Erikson writes that identity formation neither begins nor ends with adolescence; it is, he claims, a lifelong development. They don't always know precisely where their lives are going. They are experiencing losses and they are being forced to change old habits. Many of them are made more dependent on others at a time when they do not want it. All of this becomes confusing in terms of one's self-identity. Once they served in various capacities of the church, but now they see the younger people taking over. It really is not carnal jealousy, they wonder who they are and how they fit into the program. We must help them with that crisis.

   3. Help them accept the inevitability of death. Erikson says the final stage in human psychological development is "Ego Integrity vs. Despair" when one is confronted with death and the reevaluation of his past experiences. This usually occurs in later adulthood when personal and social losses become most pronounced.

   Ego integrity is achieved when one can acknowledge and accept the self as a totality. This means being able to accept the good and bad, the positive and negative aspects of identity without being threatened by this knowledge. This also allows the person to accept the inevitability of death. Despair results when the threat of death forces the person to realize that there is no time to "set one's house in order" and exit with no regrets.

   4. Help them deal positively and hopefully with death. Despite being forced to face it, there is still a taboo on talking about death. Ernest Becker, in his Pulitzer prize-winning book The Denial of Death, deals with this taboo and says that we are all terrified by the idea of death. We cannot teach people to live until we can teach them to die.

   Talking about death is not morbid; avoidance of the subject is morbid. One may seriously doubt that an authentic Christian life-style can be achieved without facing death head-on. Dying is a part of life. Wills need to be written, plans need to be made.

   5. Use them wisely. We've long known the slogan "use them or lose them" and we apply that principle for younger people. Have we forgotten that the same is true for older adults? Whatever else these older adults have or don't have, they have memories. Those memories can function as a bridge to interpret the traditions, rituals, and history of our church. The hope for keeping faith alive in the church depends on our use of the memories the older adults have stored away. Moses commanded precisely this in Deut. 6:20-24.

   6. Help them accept the inevitability of death forces the person to realize that there is no time to "set one's house in order" and exit with no regrets.

   A couple of years ago I went through a very traumatic period in my life. My heart was broken; my life was in shambles. I did not know what to do. I did not know where to turn. It was a "mother of Israel"—68 years old—who took me under her wing. She called me two or three times a week, sometimes even more often if she felt led of the Lord; to do so. She was patient, loving, and she was always there.

   Why don't we mobilize our older adults into a caring ministry? It would be presumptuous to call it "counseling," but they certainly provide a listening ear and the wisdom of their years.

   8. Minister to the whole person. Some older adults are living in houses that are not fit for human habitation. They are on fixed incomes, and they are eating dog food and cat food to stay alive. The church has been slow...
about doing anything because we thought the government would do it. We must accept that we have a responsibility for caring for the body as well as the soul. We cannot leave them hungry, naked, and cold, and simply say to them, "We are praying for you." Some-where in the church budget we must find a way to minister to the physical needs of our older citizens. Paul reminds us to "contribute to the needs of the saints" (Rom 12:13, RSV) especially, he says, to those who are of the household of faith (Gal 6:10).

9. Physical education can be included in the program. If we really believe the Bible teaches ministry to the whole person, we cannot afford to neglect the physical needs of older adults. Most of them are in good enough condition to jog, swim, ride bikes, play tennis, work, and garden. With the advances of medical science they will be increasingly more healthy. Providing safe ways for them to care for their bodies might be just as "spiritual" as taking them to Sunday School.

10. Transgenerational Christian education should be encouraged. In the church we are so inclined to compartmentalize and fragment the congregation. If you are in a certain age bracket you go here, in another bracket, say. "Treat them as friends." Visit them, listen to what they have to say, and not very natural: on their shoulder. They do not like to be described as "cute" or "adorable." Visit them as persons. They are individuals with individuated needs. Don't refer to them with derogatory terms such as "old fuddy-duddies," or in ways that treat old age as a negative phase of life. Almost as bad are terms of endearment that tend to treat older adults like children. They do not like to be described as "cute" or "adorable." Visit them, listen to what they have to say, "treat them as friends," and enjoy them as persons who have something to offer. They need to know they are important, they want to know they are loved. A basket of fruit at Thanksgiving does not make up for a year of neglect.

Minister to older adults and allow them to minister in your church. We must respond to them as whole persons over a broad enough base to minister effectively to all their needs. This is our last chance to minister to these saints of God because the next stage of their development will remove them from us and from our ministry. Let us minister to them now.

11. Provide them with educational experiences. How often do we hear it: "Oh, all you need to do with the old folks is let them talk and give a little devotional." Well, it just might surprise us to discover that older adults still have functioning brains. Despite past assumptions, age does not bring loss of intelligence or learning ability; disease may. The elderly deserve a good, sound educational experience.

Across the country, senior adults are flocking to college and university campuses. They are returning to complete sometimes to begin educational careers that were interrupted earlier. That should send a clear message to the church. It would not hurt if we offered them some philosophy, theology, and biblical exegesis—along with some more "practical" studies.

12. Treat them as persons. They are individuals with individuated needs. Don't refer to them with derogatory terms such as "old fuddy-duddies," or in ways that treat old age as a negative phase of life. Almost as bad are terms of endearment that tend to treat older adults like children. They do not like to be described as "cute" or "adorable." Visit them, listen to what they have to say, and not very natural: on their shoulder. They do not like to be described as "cute" or "adorable." Visit them, listen to what they have to say, "treat them as friends," and enjoy them as persons who have something to offer. They need to know they are important, they want to know they are loved. A basket of fruit at Thanksgiving does not make up for a year of neglect.

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"Dear, when the doctor told you to take your medicine religiously he didn't mean only on Sundays."
Revival and Revolution

by Leon O. Hibson
Professor of Church History and Historical Theology
Asbury Theological Seminary

The Wesleyan Revival presented a social and political revolution in England like the bloody upheaval of the French Revolution.

This statement is a variation on the familiar thesis (commonly called "The Hayley Thesis") concerning the influence of Wesley on England in the eighteenth century. The prominence and importance of the claim is seen in its broad appeal and persistence. Evangelical Christians affirm it to praise the grace of God manifested through the Wesleyan preachers whose itinerary across the nation changed the spiritual face of England. Academic scholarship wrestles with the thesis as it studies social movements, economic trends, or historical patterns. This essay will outline and evaluate the stabilizing influence of the revival that gave to thousands of persons the springs of spiritual vitality, transforming demoralized lives and giving a reason for living. This thesis that the power of the age to come not only moved them toward the kingdom of heaven but also provided them with a vital energy and purpose for living in the world. In the world they were seized by the unshakable conviction that God's kingdom could be realized in the pledge of the Spirit and that spiritual, moral, and human worth must be and can be affirmed under God in processes maximum worth.

From the economic and political left, socialists, Marxists, and liberation thinkers criticize and lament the revival's undercutting of the "corrective" processes of revolution that bring justice and equity to the poor, the dispossessed, or the emerging "have not" societies. That many of the "have" and "have nots" are made to suffer, are tortured, driven from home and murdered in the process, is the bloody foundation on which the new society rests and grows. In the mind of these thinkers, the Wesleyan revival spun off the proper force of revolution, redirecting it inward toward spiritual renewal and blunting its impact so much that England remained committed to the status quo. In considering this thesis, used as an instrument for both radical and conservative writers and speakers, and writers, how shall we bring objectivity to bear?

The answer should be sought first in Wesley's own program of revival and reform. Starting in his attempt to evangelize the American Indians (1735-37), his spiritual and intellectual pilgrimage encompassed the pacification of conquered peoples. Good works are at the basis of our justification before God, or is faith in Christ the prior requirement? He returned from Georgia in 1738 in a state of uncertainty about the ways of God and his own ministry. Christ opened mind and heart for Wesley in Aldersgate. Henceforth, he would see his calling to be a ministry of reforming and redeeming the world. As he lived, he concept with his brother Charles, sought "to serve the present age." Any interpretation of Wesley that divides social reform and spiritual awakening or minimizes one calling in order to amplify the other, has not given Wesley his due. For Wesley, renewal is his toward reform. Where renewal is minimized, reform becomes moralism. And where reform is minimized, moralism is like coming to a blooming fig tree and finding no fruit thereon (Mark 11:15-14). Attention should be drawn to the climate of English church and social life in the eighteenth century. While there were superlative examples of spiritual leadership by many others than Whitefield and the Wesley persons like Wilberforce, John Newton, Charles Simeon, and the Chap- ham family, the life of the Church of England had stagnated. The focus was upon human goodness, rather than the liberating word of faith Wesley learned from St. Paul via Luther. The rules of the church were wielded as a club against those who sought through a diversity of means—field preaching or small bands and societies—to produce change. According to Samuel John- son, the cleric employed "glittering sentences and polished periods" in their preaching, but did not proclaim Jesus Christ crucified and risen. The laboring class was largely ignored and in consequence they were often brutal and alienated. Society treated debtors and petty criminals with unbelievable cruelty. Those who were the conditioned of God's community, as well as the theological affirmation of univers- al grace. The Wesleyan concept of human sinfulness always precluded, for him and his followers, utopian illusions. The world can never become a par- adise, because sin and human fail- ures will ever abound. "Never, that is, until the power of the gospel pro- vides and the Lord reigns. Hence, Wesley will never call on heaven to be "Pentecost" would come and bring the restoration of the spirit of the Early Church exemplified in Acts 2-4. The power of sin will be sub- ject to the triumph of grace.

The Wesleyan revival, conservative in much of its political postur- ing, actually became revolutionary. Wesley's theology of perfect love offers the promise of a transformed relationship to God and a new spirit of love toward the world and toward our neighbors. The society of love—the church—will so impact the world that social revolution occurs. Is not this the Wesleyan corruption, when reform and holiness are linked in a relationship that sanctifies and renews? In 1811 a bill was proposed to Parliament that was intended to defend the Church of England against the Methodists. The Meth- odists declared that their ministry, had changed the moral tone of the nation. Surely their perception was grounded upon decades of Wes- leyan experience in reforming the nation!

Several counterarguments may be raised to dispute the value of the thesis. Distinct differences are dis- covered in the experiences of the French and English. The English had a long history of release from the force of oppression, even if as in the Magna Charta (1215) it was more psychological than political escape. In the Act of Toleration (1689) many Englishmen received the right of free exercise in religion.

In France, the church was wealthy in land, property, and resources, holding as much as one-third of the property. It exerted great power in the political arena. A spirit of hatred toward the clergy was evident. The church in France could not be ig- nored as it could be, and was by many common people, in England.

The Wesleyan revival, conservative in much of its political postur- ing, actually became revolutionary, it embodied revolution grounded in a spiritual dynamic that gave the new company of earnest Christians a zeal to better their lives and their so- ciety as integral to their Christian faith and witness. The Methodist Revolution changed men and women into constructive revolution, including zeal in labor, union lead- ership, care for the needy. The waste of human resources was turned around, and many were taught that being created in God's image meant that God's love and concern for human life was so great that they might live on a higher plane.

We now recognize the revival and reform movement of the Wesleyans as spiritual force; its dedication to the worth of everyone, slave or free, rich or poor; its appeal for civil and religious liberty; its rejection of any form of elitism or superiority be- cause of class, wealth, or education; its assertion of the commonality of sin and the promise of salvation for all. In sum, its successful program of reforming church and nation through its message of full salvation helped to generate a thorough revolu- tion of English life.

Those who stand gratefully in the heritage of Wesley believe that the revolution came—a mighty spiritual renewal. With it came the energy for reform; for economic improvement through responsible and diligent ef- fort; for a stewardship of life that helped prepare England for the Indus- trial Revolution; and a modeling of Christian faith and life that con- tinues to bear its fruit. The Wesleyan grasp of that "faith which works through love" contains the germ of a redemptive possibility that once more may change the face of the world. Lord, let it happen again!
A COAT OF ARMS
by Frances Simpson

Have you ever made a personal coat of arms? I did this recently, and as I did, I observed a number of elementary principles that are standard for the Christian life. Since you are reading this article, your husband, like mine, is probably engaged in faithfully Christian work, and perhaps my coat of arms will resemble yours.

In the center of my design is a picture of me, the way I am today. I am a combination of whatever God gave me in the beginning, shaped by the environment in which I grew up, and changed from time to time by the people and circumstances that have entered my life—and they have been many.

I am not all that I want to be yet, but, as someone has said, "Thank the Lord, I am not what I used to be." I used to be a perfectionist. Were you? I tried to do everything just right because I wanted people to like me. Finally, I discovered that no one could fit into me. I had formed for myself I was back off and let God do the fashioning. Through life's circumstances and whatever yieldness and fortitude I have been able to contribute, God has made me into a person I am today.

PRINCIPLE NO. 1—Plan for my life. At one corner of my coat of arms is a cotton boll, which represents my "growing up" years. You may have a buckeye or a sunflower. I was the first child born to a young couple on a cotton farm in southern Alabama. As I pull back memory's curtain a bit, a rain of unprofitable thoughts tumbles out, but I push them aside to observe a young girl sitting on the back porch listening to the whisper-pickicking blackberries, gathering hickory nuts in the fall, making Daisy chains, catching lightning bugs on a warm evening, kneeling by the bedroom window and looking out at the stars.

PRINCIPLE NO. 2—Life is good. The next symbol on my coat of arms is the church. When I was 10 years old, the Church of the Nazarene came to the village where I lived, pitched a tent, and began holding services. Out of curiosity I went with the other neighborhood children to see and hear the "new thing in town." Within a year I had been saved and sanctified and had joined the Church of the Nazarene. Like many of you, I met my husband at a church college. We were married in the church. Our children were dedicated to God in the church. Most of our friends are in the church. The church is my husband's employer, my benefactor. I like the church. It doesn't have to be a perfect institution for me to appreciate it and brag on it.

PRINCIPLE NO. 3—God works through His church. The next thing on my coat of arms is a picture of my family—the most important people in the world to me. For 28 years I've been in the middle of whatever took place in our home. I've enjoyed being a wife and mother, but I've had to work at it. Have you? I have experienced some anxious moments; and, at times, I've cried out for wisdom and some concrete answers. But it continues to be a wonderful experience—that of taking a small bundle of love and transforming it into a man or woman that will inherit God's kingdom.

PRINCIPLE NO. 4—God can take care of my family. The last symbol on my coat of arms is a hisbisus bloom. Our first two pastorates were in Florida where the hisbisus blossoms in brilliant reds, yellows, and pinks. Here I did most of my growing as a pastor's wife, so the hisbisus bloom represents God at work. Why the hisbisus? I dated back to about 15 years ago when I was going through a difficult period of adjustment. Our son, Mark, then about eight years old, was playing with his dad's golf clubs. A stray ball struck our bird-bath by the fruit tree and cracked it on one side, enough that all the water trickled out. The bird-bath became a symbol of my own brokenness, as I observed it day after day. In time, as I prayed and leaned on God, God carried out His process of healing. As an act of faith, I set out one morning to restore the bird-bath. I applied the proper glue to the broken parts and laid the basin in place to dry. The next day I hurried out to fill it with water and again set it beneath the tree where the birds could drink and play. It worked! But then I observed the cracks lying beneath the swirling water. Impulsively I reached over gathered a handful of hisbisus blooms and set them aloft in the water. The effect was beautiful. Replacing in God's goodness, I sang 'Him it is that

PRINCIPLE NO. 5—We need to keep growing. At a recent "pastors' wives meeting on our district, the ladies brainstormed the question: What characteristics should a pastor's wife possess? This is their composite answer:
The pastor's wife should depend totally upon God, maintain good devotional habits, be herself and like herself, have complete trust in her husband, respect him, and support him, exert a positive influence in the home, keep lines of communication open, be gentle and kind to everyone, accept people as they are, smile and possess a good sense of humor, be a good listener, keep secrets, admit her faults, be hospitable.

Perhaps all of the above can be summed up in the statement: A pastor's wife should be the unique person God intends her to be, fully submitted to Him, a helpmate to her husband, a home builder, and a friend to the congregation.

THE MINISTER'S MATE

THE MINISTER'S WIFE

by Frances Simpson

Who is she? What is she? Webster says, "an unappealing form of pattern, having no individuality, as though cast from a mold."

Why have we crossed her? The worst stereotype of a leader's wife? She is killing us, this monster, we have created and she doesn't even know who she is. She is like a stiff, a lantern, colorless dot. Won't be heard, let her have no voice. What is to be said, and she will wave her hand with a smile, teach your children in Sunday School, play the piano, sing solos, attend prayer meeting, lead the women's group, and never miss a service. She can lead worship and not even know you are there. She might know your name, but she can't know you or me and we can't know her because she is too busy and occupied with the perfect person we want her to be, that she doesn't have time to find out, who we are, what she wants, or what we are going. The strain we put upon her is unbelievably cruel..."I'm thinking as she is weepin'

THE BIRDS OF PARADISE

May Thy Spirit divine fill this being of mine. Let the beauty of Jesus be seen in me. All His wondrous beauty and purity. Keep lines of communication open, be gentle and kind to everyone, accept people as they are, smile and possess a good sense of humor, be a good listener, keep secrets, admit her faults, be hospitable.

Perhaps all of the above can be summed up in the statement: A pastor's wife should be the unique person God intends her to be, fully submitted to Him, a helpmate to her husband, a home builder, and a friend to the congregation.
FINANCE

CHURCH EMPLOYEES OR INDEPENDENT CONTRACTORS???

by Paul D. Fitzgerald
Administrative Assistant for Pension and Benefits-Insurance
Church of the Nazarene

"Dear Sirs,

The only employee we have besides our pastor is a part-time custodian (or secretary). Do you know of any way we could pay them by contract and save the trouble of withholding income taxes and Social Security (FICA) taxes?

In our form or another, this question has been asked literally hundreds of times in financial seminars, correspondence, and telephone conversations. Fortunately, the answer is fairly straightforward. However, it is usually not the answer desired by the questioner.

WHO ARE EMPLOYEES?

There are basically two types of employees defined by the Tax Code: statutory employees and common law employees. Statutory employees have specifically defined jobs that on the surface might appear to be self-employed positions. The answer is fairly straightforward. However, the employer is the category that affects local churches most often.

The Tax Code defines a common law employee generally as anyone who performs services that can be controlled by the employer. That is, the employer has the legal right (even if not enforced) to control the means, methods, and results of the services provided. If the employer/employee relationship is deemed to exist based on the facts in each case, it does not matter what it is called nor how the payments are measured or paid, nor if the services are performed full time or part time.

Some local churches do hire independent contractors who offer specific services to the general public. Generally, in a year's time an independent contractor will have more than one organization to whom he offers services.

An example would be services provided by a janitorial service, snow removal service, roofing contractor, etc., that advertises city-wide. No employer/employee relationship exists between the church and persons performing such services as an independent contractor; therefore, no withholding is required. However, the local church may still be required to report to the IRS those payments made to an independent contractor. The Tax Code provides that payments for services to an independent contractor in excess of $600 per year must be reported to the IRS on Form 1099-MISC.

WHAT IF WE DON'T WITHHOLD AND REPORT?

There are criminal and civil penalties for willful failure to comply with withholding and reporting requirements! In addition, the amount of Social Security (FICA) not withheld at the time of payment from an employee's salary (that must later be paid) becomes the responsibility of the employer. The employer has no obligation to later reimburse the employee for such amount. Further, in some cases, an officer or responsible employee may become personally liable for the taxes and penalties involved.

WHAT IF WE ARE NOT SURE IF WE HAVE AN EMPLOYEE OR INDEPENDENT CONTRACTOR?

The local church should carefully consult the Employer's Handbook (Publication 15) and the free Publication 539 for examples that might be similar to the church's situation. (Both publications are available from the IRS office. See your telephone directory for listings in your area.) Consultation should be made with a local tax advisor for advice. If questions still arise, a special tax advisor is available from the IRS that requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has an employment relationship with the local church. In no case should the questions be answered or ignored when specific situation is involved, that would determine if the IRS requests in your area that can determine if such a person has aIf the current list of names, addresses, and telephone numbers by streets. Grouping these in lots of 50s. I pasted each group into a 5 x phone Evangelism Plan

by J. Lester Seel
Retired Pastor, Church of the Nazarene, Casselberry, Florida

I was wearing of watching the sanctuary door in the hope that a visitor would enter. There were indeed few. Why?

Last year Fern Park Church of the Nazarene invested $1,500 in newspaper advertising that covered Greater Orlando. One week we spent more than $200 for a very large display, hoping that this starting space would attract new people. There was virtually no response.

We made the usual surveys, but the prospects were few, if any. I do not recall that we had as many as live outside people enter the church doors that year.

A chain of thought began to alert me to another method of recruitment. I prepared a message on the time of telling time as well as that of money—the 168 hours of every week and the 16-75 hours we owe God. Allowing for the hours spent in church servico and for personal and family devotions, there would still be time for very special service to God.

I challenged our 15 families to win a family each between then and the next assembly time. I realized this was "old material," but I told them they could use their own methods or accept a plan that I would present that would transform the old into new material.

I learned the technique of commercial telephone canvassing and remembered that about 50 calls a day will result in five appointments. Two of these will probably "back out," but the representative knows there will be others prepared to abide by legal requirements for withholding and reporting other wages paid to employees or payments in excess of $600 to independent contractors.

The ministry is possible in this manner. Each church and individual should evaluate his own unique situation in consultation with persons, legal, and tax advisors.

In the next few weeks I hope to report to the district assembly the results of this method of recruiting new people. That's how we learned the technique of commercial telephone canvassing and remembered that about 50 calls a day will result in five appointments. Two of these will probably "back out," but the representative knows there will be others prepared to abide by legal requirements for withholding and reporting other wages paid to employees or payments in excess of $600 to independent contractors.

Many libraries have a city directory that lists names, addresses, and telephone numbers by streets. Grouping these in lots of 50s. I pasted each group into a 5 x 8 card and challenged my personal card to each take a card. Most of my little group did not feel adequate and asked to do their project in their own way. I then asked them to be my assistants, following up on prospects of the rest of us. I found. It evoked that my wife and I did most of the telephone work.

I was handicapped by the smallness of my group. If a pastor had from 5 to 15 callers, with as many more 'friendship visitors,' I think the results could have been astonishing. I have personally caught the vision, and I refused to let it slide.

Procedure

On August 29, 1978, I sat at the phone and dialed my first number. "Hello, Mrs. -----, I am Rev. Seel, the pastor of the Fern Park Church of the Nazarene, real close to where you live. Do you know of any children in the neighborhood who do not attend Sunday School anywhere?" (Later, I sometimes said, "Hello, Mrs. -----, I am Rev. Seel, a minister here in Fern Park. I am doing a survey. Many people in our area have not found their own church or any church as yet, and I am trying to discover some of these nice people and be helpful and friendly." Using a push-button phone, it takes very little time to dial a number and say my "piece." The "caller" may say the family is already involved. Only five or six have said, "I am not interested in religion," but even these often say, "Where is your church located?" "What time is your meeting time?" "I attended your church before moving here.")

I listened for nuances—hesitations—leading phrases or sentences—from there I simply spoke from my heart. I talked as long as the caller wanted to talk. At times I established rapport. I would tell her (it is usually a woman) I will send her a mimeographed sheet that gives our location and the times of services. I would challenge her to call me back in a few days if that morning called that morning said that her uncle and nephew had both been Nazarene ministers in West Virginia. I responded politely. Then she said, "Will you call again?" I would! The next day my wife and I visited her.

Two days later two of our ladies called and said that they would call. I called her after her church. She said it wasn't necessary but they insisted as I had urged them to do. She did come. The next Sunday she came on her own and found God. I seldom weep but I could not restrain my tears when she rose from the altar radiantly happy to her newfound salvation.

(Continued on page 40)
COMMUNION FORMS
Commitment forms come in many colors. Here is another used by the Youngstown First Church of the Nazarenes with good results.

Commitment Day:
Signature: "Commit thy way unto the Lord." Ps. 37:5 "Because thou trustest, brethren, in the mercy of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Realizing how important it is to commit ourselves wholly to the work of Christ and to His Church; specifically, to Youngstown First Church of the Nazarene, Youngstown, Ohio, I make the following commitments. By the help of God, I will fulfill these commitments.

(Include the check below, or make comments)
1) I promise to extend myself upon a personal daily devotional life, realizing how important it is to my own life and the life of the Church.
2) I promise to be constantly faithful in attendance of all services of the Church, realizing the importance of my involvement and witness to the church work.
3) I will faithfully tithe 10 percent of my income and give other offerings as the Lord directs, realizing the necessity of such gifts for God's commandment to him and personal and financial responsibility to give to God's work.
4) I will participate in the life of the Church by making myself available to take part in any church work or activity that it requires, and engage in the following activities as the Lord directs.

Sunday School (Specify)
Youth Program (Specify)
Music (Specify)
Junior (Specify)
Public Relations (Specify)
Church Visitors (Specify)
Church Wives (Specify)
Community Survey (Specify)
Youth Fellowship (Specify)
Bible Studies in the Home (Specify)
Work in Church Buildings & Equipment (Specify)
Involvement in Organized City Group (Specify)
Ladies Fellowship (Specify)
Men's Prayer/Fellowship Breakfast (Specify)
Evangelistic/Soul-winning Efforts (Specify)
Other (Specify)

DEDICATION OF HYMNBOOKS
Here is a ceremony used by Donald Sides and the Church Street Church of the Nazarene to dedicate their new hymnbooks.

Paster: O Lord, we thank You for Your presence.
Church: O Lord, we thank You for Your help in the past.

Commitment: O Lord, we trust You presently for the future. We acknowledge Your Lordship over our lives.

Music Director: And what is the chief aim of man?
Church: To bring glory to God.

CONGREGATION: And sing praises to Him in your sanctuary.

Paster: O Lord, our purpose is to give glory, praise, and honor to our God. For it is worthy to be praised.

CONGREGATION: Our God, we again dedicate ourselves to Your work and service.

Church: We dedicate ourselves to bring ing praise to your holy name.

MUSICAL DIRECTOR: We dedicate these hymnbooks to God, for His praise and glory.

CONGREGATION: And God. We dedicate these hymnbooks to God, for uniting His people.

Paster: For education, instruction, and conviction.

CONGREGATION: We dedicate these hymnbooks to the praise of God.

UNION: Then all God's people may sing His praises and be lifted up, that all we may benefit from the ministry of song, and that God's holy name may be praised in His sanctuary, we reverently dedicate these hymnbooks.

Donald E. Sides
Caribou, New Mexico.

THE HELLO PAGES
In an effort to encourage the establishment of new friendship and to aid new members in getting to know other members in our congregation, we publish annually "THE HELLO PAGES." Unlike the book of a similar title pub lished by "Ma Bal l," THE HELLO PAGES' premises neither to be inclusive for exclusives (it is not a directory as such), but it is rather a convenient listing of the names, addresses, and telephone numbers of the entire congregation in an uneventful manner of those who attend our services. It is not a directory of our monograph, bulletin stand ors, and 8 x 11" paper (yellow, wire bound, of course), we can produce 150 copies of a 24-page 5-1/2" x 8-1/2" booklet using less than two reams of paper.

"THE HELLO PAGES" is a low-cost, high-priority way to maintain community in a congregation. —William L. Potter Union, Missouri

TRY AN IN-HOUSE REVIVAL
Does your church need a new surge of vitality and spiritual life, but there seems no way to schedule an all-nighter or a group? Don’t despair! Your church can hold an “in-house” revival.

I coordinated a series of revival messages in our local church. The results were successful and lasting. We used the talents of our own people in preaching and music. Enthusiasm ran high, and there was a shift from passive response to active participation and commitment. They became aware of their own abilities and it made their faith more meaningful. The number of individuals and families involved was much greater than in traditional revival services.

The potential for holding an in-house revival series is just waiting to be tapped. Here are some of the things you will want to consider in planning your revival.

Planning and scheduling.

Schedule the revival services for the near future. Allow about three months lead time.

Select a committee to coordinate the music, the speakers, promotion, and other items that apply to your church.

Consider Who Will Preach.

You can use ministers and the early selection of speakers or speaker will allow adequate time to prepare. Encourage them to study and pray together. This will help to cement their thoughts and avoid duplication of speakers.

Schedule the speakers in the most logical or meaningful sequence.

Consider What to Preach.

You may decide to center around a topic such as justification, sanctification, or growth in the Christian life. Or you may choose a book or section of the Bible.

We chose the Book of Romans and used both styles. While we preached from selected texts, we covered such major areas as mention above. The goals of evangelism and Christian maturity can be realized in this way.

Consider the Music.

Select music that will broaden and complement your services. Music helps to preserve the heart for worship and praise.

Consider Prayer.

Prayer and meditation are essentials to the proper outcome of all revival movements. Plan for private and public prayer times. Try my pastor’s ways. "No prayer no results. Little prayer, little results; much prayer, much results."

Other Considerations.

When you have the arrangements settled, you need to publicize the services in your church and community. Personal visitation, letters, or other media will enable you to target areas or people you want to reach for special contacts.

Your services may be funded through normal methods or by a special project.

PREACHER’S EXCHANGE
WANTED: A Bilingual Contact. Rev. Jeff Blacklock, Union City Wesleyan Church, 204 St. Blacklock, Union City, IN 47390. Phone: (812) 765-6094.


Also have Dr. W. B. Godfrey’s theology and commentaries. Many others. For listing—talking complete library out of excellent condition. Contact: Hugh L. Slater, 100 Nondie Rd., Glen Burnie, MD 21061. Phone: (301) 924-8498.


Our primary expenses were for publicity and utilities. You might want to consider an honorarium for the principal participant.

Schedule periodic gatherings to check on the progress of various aspects of the services and avoid last-minute problems.

Presentation. Because the spiritual foundation of your people has been broadened you will find you have a more well-grounded congregation. They will have worked together in the months toward common goals, and will be well placed to realize them. You will reap the harvest of your preparations and labors.

In our services we ministered to our own people and also to visitors and family friends. Our Sunday morning, Sunday night, and Wednesday night services all showed an increase in attendance. We began to average 80 percent of our Sunday morning attendance at our other services, and months later we still did.

Other increases were evident in finances and outreach ministries.

Follow-up. Establish lasting results by disproving those who had made spiritual decisions and advances. Provide Bible study classes, help keep in contact so you will not lose the spiritual growth.

In-house revivals aren’t meant to replace traditional methods, but to supple ment them. You can use these guidelines to build your local church. You have the talents. Listize.

—John R. Hughes
PREPARED MEMBERS ARE BETTER MEMBERS

by Carl C. Green
Pastor, Church of the Nazarene, Marysville, Washington

The preparation of candidates for church membership is vitally important. Nevertheless, many church members have not been properly schooled. They are uncertain about church beliefs and lifestyles, and therefore, feel little commitment to them. My own experience reminds me that this preparation is too often neglected. In the early days of my ministry, I had no form of membership class. Requests for church membership were handled on a one-to-one basis. Unfortunately, this procedure created increased unneeded stress and typically put the pastor on the defensive. When requested for membership is made, it puts him in direct competition with the prospective member. The whole weight of decision-making rests on the pastor's shoulders, it is he who has to say yes or no. If the answer is no, the inevitable question is, "Why?" Often the pastor's future ability to minister to this person is severely damaged because of the volatile nature of such an encounter.

A membership class, on the other hand, will filter out many of those with whom the pastor would otherwise end up in confrontation, but without crippling his ability to minister to them. The responsibility for decision making is placed on the prospective member's shoulders. The pastor has no need to say, "No. You can't join because..."

Even if the pastor knows a person does not qualify, he will inform the person that he will need to take the pastor's class as it is a prerequisite to membership. Now the pastor is on the offensive as he explains, "This is what it means to be a Nazarene..." By the end of the class, if there is no problem, the candidate will be more likely to put forth his request for membership. He will then have made the appropriate adjustments.

This commitment to membership preparation grows out of my conviction that our task is not only to record a person's faith, but also to train them for the responsibilities that go with it. A well-planned, thoughtfully prepared presentation will disarm much of the negative response regarding the matter of Nazarene life-style, which becomes understandable by class members that such a lifestyle is not imposed by some outside force. It is self-imposed and we are all participants in the collective conscience of the church.

Session 1: "Biblical Theology of the Church: The Importance of Church Membership to the Christian's Fullness and to the Fullness of Christ."

Objective: To establish that there may be legitimate debate over what church the Christian will join, but that there can be no a-categorically supportable debate over whether or not membership is necessary. A commitment identification with the Body of Christ is mandatory for the person who would mature as Christ desires. One cannot come to full Christian maturity in disassociation from the Church of Jesus Christ.

Session 2: "A History of the Church of the Nazarene: Our Place in the Scheme of Things."

Objective: To establish where the Church of the Nazarene fits into the whole church history picture and its reasons for existence.

Session 3: "Our Articles of Faith: What We Believe."

Objective: To review in their entirety the central doctrines of the church and to explain them. To emphasize that doctrine is not a "bad word." Everyone has a doctrine, that is, a system of beliefs by which he lives, whether verbalized or not.

Session 4: "Salvation and Entire Sanctification: Further Review of These Essential Beliefs."

Objective: To clarify the doctrine of salvation (which is fairly commonly understood) and the doctrine of entire sanctification (which is not commonly understood). The pastor needs to be able to explain the doctrine of entire sanctification clearly and precisely. This challenges his own understanding, and he must not be threatened by questions.

Session 5: "Entire Sanctification and Glossolalia: Our Position on Tongues."

Objective: To explain the relationship between entire sanctification and tongues speaking, as we certainly do not understand the popular usage of tongues to be an evidence of the fullness of the Spirit.

It must be carefully noted, however, that the procedure here must not be to "put down" the tongues-speaking churches, but to positively state a biblical position on tongues. Modern church culture being what it is, people have to decide about this sooner or later. A membership class provides the opportunity to give biblical information to those who are undecided while they are still open-minded and non-defensive, and to weed out those who might later become a problem.

It should also be noted that it is counterproductive and not very Christ-like—to build our church by citing unfavorable case histories and otherwise "singing mudd" at "charismatics." T. F. Pursinger states:

Among the fallacies that threaten clear thinking is the fallacy of attempting to refute a theory by attacking the motives of judging the character of those who hold that theory... It is always wrong. There is a companion error: It is the fallacy of supposing that to discuss a theory means a personal attack on those who hold that theory. Nothing could be further from the truth. Christians may be better than their creeds—or, on the other hand, not as good, in either case, the creed must be examined—even critically, if necessary—without implying any criticism of the life and character of the person who holds that creed.

We should carry no prejudices and throw no stones at those whose worship of the Lord differs from our own. All of us must test our theories by Scripture. The Bible must be given first place in matters of faith and practice. What we must try to do is find out for ourselves "what saith the Lord."

If we cannot state our case biblically and help class members make decisions about glossolalia from Scripture, we had best not tackle the subject as it will probably be viewed by them as a vendetta on our part.

Session 6: "Church Government: The Way We Function."

Objective: To describe our method of government at the local, district, and general levels, thereby setting the stage for the next two weeks. A well-planned, thoughtfully prepared presentation will disarm much of the negative response regarding the matter of Nazarene life-style, which becomes understandable by class members that such a lifestyle is not imposed by some outside force. It is self-imposed and we are all participants in the collective conscience of the church.

Session 7: "General Rules of Faith and Life: The Scripture Calls Us to Live by These Principles."

Objective: To establish that these items represent principles that every Christian should seek to embody.

Session 8: "Special Rules of Faith and Life: We Have Impressed These Life-styles on Ourselves in Order to Make a Strong, Much-needed Moral Statement to Our World."

Objective: A careful distinction needs to be made between those life-styles (special rule) that are unquestionably commanded by Scripture and those that represent denominational conviction. Too often the distinction between the two has been hopelessly blurred. I believe..."
The Church Returning to the World

by Tom Nees

The Community of Hope Church of the Nazarene, Washington, D.C., received a $100,000 grant from the city to rehabilitate a building owned by the church and used for a variety of church-sponsored community projects, including a health clinic, emergency housing, and a chapel for worship. The only stipulation to the Community of Hope is that the building be used for the proposed purpose for at least five years. As a grant, the money will never have to be repaid.

While the grant has served to restore a seriously deteriorated old building, the city made it clear that the grant was made not simply to provide for physical rehabilitation, but to do so in a way that will make possible the various community projects under way and proposed by the Community of Hope. The Demonstration Grant Program is designed to encourage churches and other community groups to use their resources to do what the government is unable to do—involve the community and its residents in restoring the city. The failures of various government attempts at social reform are well known. HUD has placed great emphasis on local initiative in the planning and implementation of urban redevelopment. The government wishes to use its resources to encourage autonomous community-based organizations such as churches to lead the way in responding to the needs of the city.

If this marks a major shift in the local and federal government, it also requires a reevaluation of the role of church and society. During a recent visit to the Community of Hope, Dr. V. H. Lewis, general superintendent, Church of the Nazarene, observed that in the recent past the church has assumed that a "Christian nation" could do a better job than the government for the sick, educating children, and responding to the needs of the poor than the church could. So the church has confined itself to so-called spiritual ministries without assuming responsibility for the social and physical well-being of the nation.

But, no continued, we are suddenly aware that we do not live in a "Christian nation." Indeed, around us we are seeing evidence that there is little if any moral direction for education, health care, and the administration of welfare, whether in the explicit socially of food stamps or housing subsidies. Christian social workers are increasingly disillusioned with the way social work is done by overwhelmed government agencies. Health care professionals are more and more aware of the need for the practice of "holistic" medicine, which responds to both the spiritual and physical needs of people.

Dr. Lewis went on to say that the church must do more than preach to people Sunday morning and evening if we are to communicate the gospel.
HOLINESS HERITAGE

STONEMASON AND LIVING STONE

by Albert J. Lown

John Nelson, one of John Wesley’s outstanding converts, was born at Birstall, a village near Leeds in Yorkshire, England, in the eighteenth century. He was physically strong and sturdy, and had a happy religious home and a mind that pondered over the great questions of the day. He grew up to be a stonemason. He was not truly humble feeling he did not really know God, although he wanted to be used by him in service.

Going 250 miles south to London to visit, in building a large hall, he heard John Wesley preach on Moorfields Common. His experience of the new birth received at that open-air meeting changed his whole life. Returning home, he set out to win his relatives and friends to Christ with great success. His preaching changed the whole outlook of his needy and sinful community.

Hearing of Nelson’s work, John Wesley set out from London to visit and direct him, and was surprised to find a society and a preacher awaiting him. Through a converted, firebrand stonemason, Methodism had taken root in Birstall, soon spreading to 16 villages in Yorkshire. Wesley utilized the help of “lay preachers” like Nelson in his traveling ministry to all parts of Britain.

Following the New Testament pattern, Wesley would work at these villages. One day and join Wesley at night to address meetings, giving testimonies to God’s saving and sanctifying power in their lives. Many of them became class leaders and circuit preachers. In his own style, John Nelson tells of a memorable visit to St. Ives, in Cornwall, in 1816.

A rioted filled his mouth with dirt.

Mr. Wesley, who was on the floor, had his coat over on the arm of his chair, and he was lying on the floor with his head on a table. A rioter filled his mouth with dirt and said, “Mr. Wesley, you talk about Christianity. I’ll show you what it is.”

Mr. Wesley got up and said, “Let’s get the man out of the room.”

“A rioter filled his mouth with dirt.”

Attempts to throw him in a well were frustrated by a woman who defended him.

Like Wesley, John Nelson had great success in mastering riots, but sometimes they were quite beyond control. His escape from death seemed miraculous. At Heslington Moor he was struck on the head by a rock, but not killed. But the next day he was preaching at Acomb, until knocked down and beaten senseless. When he recovered they again knocked him down eight times, dragged him by the hair of his head over the stones, and kicked him mercilessly. Their attempt to thrust him down a well was frustrated by a woman who courageously defended him.

Yet the very next day Nelson rode 40 miles to listen to John Wesley preach.

This master and lay minister was revered by the thousands he led to Christ. Harrow, forgiving, sensible, quiet, hard-working, and courageous in suffering, John Nelson was a shining example of full salvation grace, a steadfast and loyal lay preacher for 33 years. He died suddenly, humble to the last, but his name lives on, not in the annals of divine history as his illustrious admiral namesake, but as an ambassador of the Cross and a coveter with Wesley.

Nelson’s spirit motivates church builders, pastors, laymen, and missionaries today.

“Greatest stewardship committee chairman we’ve ever had!”
VISITATION

VISITING THE SICK
More than a Social Call

by William G. Justice, Jr.

Daily, many dedicated but frustrated pastors trudge reluctantly through the motions of visiting the sick. They feel it a duty, but they are plagued by conflicts: 'I ought to see them but it seems so futile,' 'It's a political necessity but I accomplish nothing.' The pastor down the street seems to enjoy it, but I could better spend my time running the morgue machine.' The conflict may seem endless. At the same time, they recognize that one's richest ministry is usually performed to those in crisis.

Few pastors neglect their ministry to the sick for lack of concern or dedication to the ministry to which our Lord has called. The neglect's usually stems from inadequate knowledge and an unclear purpose for visiting the sick.

Since this subject isn't always taught in college and seminary, many have relied on what they have hoped to be the leadership of God. Those who have tried to find books on the subject know that little has been written. Some of the best are out of print. If you ever find an old copy of The Art of Ministering to the Sick by Cabot and Dicks or The Pastor's Hospital Ministry by Richard K. Young, grab it. Don't sit on the Bed. A Handbook for Visiting the Sick by William G. Justice (Broadman Press), offering many concrete dos and don'ts, is available, and books on basic counseling and interviewing techniques can help.

Visit with Purpose
Many of the futility in visiting the sick grows out of a lack of purpose combined with a misunderstanding of the word visit. It is not a social call. Webster defines the word 'to go to see for the purpose of giving comfort or help.' But what comfort or help be left to the highly skilled medical team? Not at all.

We are called to be 'ministers of reconciliation,' and if there is any person whose word is in the throes of conflict, it is the sick. Either his conflict has made him sick or his sickness has filled him with conflict. There are few exceptions. Then we do have a purpose: as 'ministers of reconciliation' we work to help the sick become more harmonious in their relationship with God, others, and themselves and to help them adapt to reality. But how many people know this?

If you see your purpose, tell it to the people of your church. It probably took you months or even years to define your purpose to yourself. Surely they are not likely to have given it nearly as much thought as you have. Then teach them. Who is going to do it if you don't? Say it to individuals and say it from the pulpit. Still further, let them know that you expect to be called. They need to know that your communication with God is such that He will probably not inform you that Mrs. Weakly is ill and in Room 402 of a local hospital.

Listen Carefully
Make sure people know that anything they tell you is in total confidence. You need to tell them this, and then you must demonstrate it by not revealing their 'interesting' stories as sermon illustrations. I heard a lady say not long ago that she cringed every time her pastor started telling a story because she knew exactly how he was talking about. Though people are actively seeking someone with whom they can share their concerns, they are not sure whom they can trust, nor are they sure who will listen. The overall problem will not be solved overnight, partly because of our image as talkers.

I was once asked to see a patient who was distressed because a young man had represented himself as a gospel minister. Upon reflection after his departure, the patient was positive that he could not have been. When I showed her pictures of some men in my basic program of Clinical Pastoral Education, she pointed out, 'That's him. That's the man! He can't be a minister!' I told her of the things that I was scared of, and some of the things that make me feel guilty. He couldn't have been a preacher—he listened carefully to everything I said. He didn't do all the talking like a preacher does!' She is far from alone with this view of the minister. To acquire the image as a listening pastor one has to do a lot of listening. And we do have to listen if we are going to be brought into the world of the patient's conflicts.

From our desire for people to share their struggles, it is tempting to walk in and begin a conversation around the medical problems of the patient. If you begin by asking the patient how he feels, though, he may have been trying to keep from thinking about his discomfort all day. He'll talk about it because it is obviously your interest. Then what can we do about it once he has said that his leg has been hurting all day, or that his traction keeps him from sleeping, or that his radiation treatments make him nauseated? Leave medical questions for the medical staff! How many people have the courage to look their pastor in the face and say, 'Hey, your questions don't give me opportunity to talk about what I feel need to talk about.' They are much too gracious. So we satisfy our curiosity, and have a safe way of controlling.

Be Alert
Though properly timed and appropriate questions are indeed aids in pastoral conversation, learn to put your observations into words. To observe conflicts, 'listen' with every sensor of feeling you possess. Watch for fresh traces of moisture in the eyes, for pressed lips, for a squeezed chin, or a set jaw. Listen for a strained voice, a suddenly changed subject, or an accomplished sentence. Listen for words that subtly convey distress. Something bothers them or they are uneasy, unsure or confused, or they are 'bugged,' by something. Or they have been thinking. Be far more concerned with what you feel they are saying than with what you feel about what they say. There is a difference. Ask yourself, 'What do I feel that they are feeling?' Is it sorrow or anger or fear or regret or joy or discouragement or hope?

Watch not only for the negative but also for the positive. When you detect the positive, call attention to it.

"Sickness is a time when people think. That's something they haven't done in a long time."

Give an opportunity for them to elaborate, thus drawing up to their own inner resources. They can continue long after you've gone.

Since words denoting conflict are often threatening, try to use milder words that make elaboration easier. When you sense that someone's feeling guilty, respond by observing the 'regret,' to linger respond to his 'irritation;' to fear his 'universality,' to doubt his 'uncertainty.' Of course the sick person has a new set of concerns: he is away from his normal responsibilities, (may be good or bad!); he's away from his family (again that may be good or bad!); he has the anxiety (discom port) of waiting for the outcome of tests or surgery. Even if his income is not suspended during his illness, he is building a hospital bill of more than a hundred dollars a day plus his doctors bills, both of which will probably leave him owing at least 30 percent after insurance pays.

If he's like more than half the people, no matter what his cause of illness he's feeling guilty just for being sick. He is probably experiencing at least some fear and it is highly probable that he is at least somewhat angry with life for being so unfair; or he may be angry with himself for not having taken better care of himself, or with others who have 'caused' his sickness or accident.

He may be secretly (or not so secretly) angry with God whom he feels has made him sick or who has not prevented him from getting sick. He may feel that his whole world is crumbling.

Sickness is a time when people think. That's something many haven't done for a long time. Give them a chance to share those thoughts with you. It may provide an opportunity to interpret and bring to application the healing power of God's love to all that is broken in the lives we touch. But to do so the pastoral visit will have to be more than a social call.

"William G. Justice, Jr., chaplain at East Tennessee Baptist Hospital, Knoxville.

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OVERCOMING THE GIANT "DESPAIR"

by Ross W. Hayslip

There is a mood known as discouragement that comes periodically to haunt every preacher no matter what his ecclesiastical station. Frequently on Sunday morning near bedtime this specter comes to keep him company. He is exhausted physically and mentally. Usually at this hour he also feels "hornetically bankrupt." His arsenal of preaching ammunition has become vastly depleted by his two efforts of the day, and if he were called upon to deliver a sermon at this unlikely hour he would have to throw up his hands and say, "Help, I don't have it in me.

Sometimes a well-meaning member invites him out for a bit of social fellowship after the service, the time to share with the pastor a problem that has arisen in the church. No matter how inspiring the service or how wonderful the presence of the Lord has been, this particular hour is not a good one for problem-solving. Problems always look greater late at night than they do at dawn.

If he enters into serious conversation with the member relative to the problem, he will find it awkward and formidable. To look at the situation under such circumstances can only lead to pessimism.

If the minister is sensitive to attendance statistics (as most are) he will note a trend that the church will hang about his head like an albatross of defeat. Long holiday weekends, summer vacations, and attitudes of indifference on the part of leading laymen will cause the attendance figure to sag. If it sags below last Sunday, Sunday a year ago, or that of a neighboring church of comparable size, a pastor can sag along with the figure.

We dread the question by a fellow pastor, "How many did you last Sunday?" We have the awful realization that when our monthly average appears in the minis in the district newsletter that the question on all lips will be, "Whaat's happening to Brother Doe over at Pondum?"

The reason we are so sure this question will be asked is that we ourselves have asked it about our various brethren.

Slumping finances can also bring despair to the pastor. He can survive any kind of setback in his congregation except a dropping off of tithes and offerings. He has his local expenses to keep salaries paid and the physical plant in operation. The general and district obligations are part of his Christian responsibility. He must loyalty support the church college and other institutions, but operating on a "shoestring" doesn't make it easy. The pastor constantly faces the moving away of good tithing members and the changing economic structure of his community.

We all rejoice in the progress of our brethren, and we take great joy in their advancements, but we would not be human if at times we did not wonder why we were bypassed for an honor when we know well we were better qualified by both experience and ability than the brother selected. Men have been called to pulpits that, we are sure we could have graced. Why did no one think of us? We are tempted to believe that "who we are" is more important than "what we are." It is easy to become discouraged or even downright bitter.

When the congregation takes steps that we feel are not right, ignoring our advice and overrule our counsel, we are apt to brand them as unprogressive and decide that we should be associated with a more enlightened group of laayan. We are apt to take this as an affront to us and find ourselves resentful toward strong personalities in our congregation.

Many of our colleagues seem blessed with an ability to make money on the side or to enter successfully into speculation in stocks, bonds, and/or real estate. Some seem to have a Midas touch that enables them to make money readily in whatever they pursue without adverse effects on their ministry. They drive nice cars, take longer vacation trips, wear more expensive clothes, and have large nest eggs toward a pleasant retirement.

I have always found myself among those with a low business IQ. My hindsight is 20/20, but for my business foresight I need a white cane and a seeing eye dog. I do not say this with a sense of pride, for I know that it does not reflect upon me with any great degree of personal achievement. It is only a statement of fact. I sometimes feel that the guarantees for the failure of any business venture would be my participation in it.

No, I cannot align myself with that bold group of ministers who say, "I have never been discouraged in my work." I have known the Sunday night blues when the weekend was restless, the delivery of the message was not particularly easy, and I learned at the close of the service that one of my finest and most loyal members was being transferred out of the city.

I have felt the growing worry caused by the approach of district assembly time and unpaid budgets. I have 'sweat through' major building programs and pondered which "essential" to cut out to keep us within our projected budget.

I have sat in board meetings where an issue was decided contrary to my way of thinking. I was sure my judgment was correct, and I left the meeting with a sense of defeat.

I suppose I have been confronted by about every type of problem that one in my profession faces. Many of these were created by my own incompetence and failures. Some were dumped into my lap by circumstances over which I had no control. But in spite of them all I am still in the ministry. Why?

First of all, I have never doubted my God-given call to the ministry. Several years ago a rather caustic businessman in a small city said to me, "It seems that God calls men into the ministry who couldn't make a success at anything else."

I spent six years as a public school teacher during my preparatory years for the ministry. This teaching career included everything from a one-room rural school to teaching general science and history at the high school level. We would "learn by using" "training contract" by my employing board of education. I did not enter the ministry because I could succeed at nothing else.

I felt the constraint to enter the ministry. I am in this field because it is God's will that I be in it. When He called me He knew all my handicaps, inequalities, and shortcomings. He called me in spite of these, then He understands my failures and forgives them. I shall not let discouragement dissuade me from my task, for God is not dismayed with me, then why should I despair? If God be for me, who can be against me?

I try never to check my spiritual pulse when I am physically and mentally exhausted. It is amazing how a good night's sleep can change the perspective of a situation.

Problems have a way of waiting. We needn't wade into a situation when the dilemma first confronts us. God is capable of making the solution for a problem right in our hustle to take care of them. A day along a quiet stream with a fishing rod or a morning on the golf course with a friend can sometimes be the balm that refreshes before we have to face an issue.

I find it very helpful to focus my attention on the plus side of the ledger of my ministry. A pastor friend once told me, "There are cycles in the movement of a longer pastor. If you are willing to stay steady while you ride the cycle down, you can have the satisfaction of riding the cycle up." All of us wish that the cycle were always upward, but in the career of the ordinary pastor there are down cycles. Even Paul the Peacemaster states that he knew both how to be abused and how to abound.

I seek to accept statistics, but not to be ruled by them. I know it is necessary to keep them, and I seek to make my annual statistical report as accurately as I can, but I am firmly convinced that statistics do not tell the whole story. When my statistical year has been a good one, I choose not to shout too loudly about it so that perhaps I can report with candor the year that is not so good. I have ceased to go out on a colleague in a Sunday School attendance contest. If we both did our best in the contest, then we were both winners.

Wining is the name of the game, but these are some of the things that have helped me to stay in the race until it is finished. I am confident that Giant Despair will drop out long before I do.
Don't Wipe Out the Local Church

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

Our society is changing rapidly at every turn. The change includes the church.

Martin E. Marty, professor, University of Chicago Divinity School, analyzed present-day ecclesiastical structure in this statement: "We are in a time when people value individualized, private, consumer-oriented religion. The huge Christian radio and television networks and programs help engender this new individualized Christianity."

He further points out that "we've suddenly seen the development of clientele more than congregation. You don't hear simply of . . . churches, you hear of personalities—David Wilkerson, Mabel Morgan, Rex Humbard, etc. Each of these attracts a clientele which he/she must constantly satisfy. If people are robbed the wrong way, they pick a different author or a different channel."

Interestingly enough, Dr. Marty brings out that "far less than 1 percent of the evangelical church members even claim to have gotten there via radio or television. How many 'electronic converts' have joined churches in the last 25 years? We must conclude that they are either in revolving doors or on musical chairs. Millions have not joined a church."

Dr. Marty says, "I think it's extremely easy to be an individualized Christian, where no one can judge you or put you to work. It's sometimes hard to be in a congregation where the message isn't always designed to appeal just to you." He speaks to the point when he says, "We have become a nation of regional windowshoppers and shoppers. Modern Americans don't know how to move from this partial voluntarism to an idea that the church is a 'given' of God, into which we grow."

All of this brings out the truth that there are those sitting in front of the TV watching one religious program or another, rather than going to a local church. The questions that should be put to such individuals include: Do you actually think you are participating in new Testament Christianity? Are your content with merely receiving rather than giving? Do you realize that you are more entertained than put to work for the sake of Christ? Do you understand that you are becoming involved in a self-oriented mode, void of helping others in worship?

It is understood that invalids profit legitimately from the electronic church—those who are bedridden, in convalescent homes, confined to senior citizens' centers because of lack of transportation and the like. However, for the able, there is the call to the local church. It is in the local congregation that the Holy Spirit moves to bring people to salvation. "If 'Christians' are attending the electronic church at home, how can they pray with people who kneel at the altar?"

It is at the church on the corner that the believer stands to testify about what God has done in his life in the recent past. This encourages those who are having difficulty spiritually. If "Christians" are at home, in front of the electronic church, how can they share their testimonies in the sanctuary?

It is at the local level that the missions groups functions and prepares boxes for the field, where teens gather with their leaders for fellowship, where the older folk meet to enjoy a potluck supper, where the ladies cluster for Bible study and prayer, where the men kneel at the altar to pray together before fellowshipping at breakfast on a Saturday morning. What would happen if all these people wrapped themselves up in one radio or TV personality and became full-fledged members of a "clientele"? Where would be the gatherings of warm, deep, meaningful relationships?

It is at the local level that the pastor counsels the person who is ready to throw in the towel, where the minister directs a young adult who has questions about Christian versus secular education. It is there that the clergyman prays with a wayward teen or chats about finances and timing with a newly saved couple. It is in the local church that the spiritual leader spends an evening in prayer with one who is having marital problems.

The electronic church has no ambassadors who fly in vans on Monday morning to have prayer with a parishioner at 6 a.m. before surgery. Nor does it provide for a Friday night counselor for in-depth family problems. The "big-name" personalities with their "groups" do not sponsor professionals who show up to marry or to bury. They do not make available a packaged, warm, sharing in group friendship for an evening in the living room of a fellow church member.

It is in the local church that the baby is brought to be dedicated while the congregation senses that inexplicable glow that binds us together in a spiritual happening before God. It is in the local church that the beam of love of a new convert lights up the sanctuary at the close of an altar invitation. This simply cannot be reproduced in the electronic church.

It is in the local congregation that the children recite their "pieces" at Christmas and the choir sings its best on Easter Sunday morning. It is in the local church that the teen plays his trumpet solo for the first time, gaining self-confidence. It is in the corner, steeped building that the elderly feel the sense of belonging, where they are more than a number, where the past and fellow worshippers shake their hands and convey real caring. It is there the people stand in the aisles after a service to chat with one another about this and that.

The mechanized world has depersonalized us enough. The last thing we need is to give up on the local church. A saner prediction would be that the more society turns cold and the world turns threatening, the more genuine disciples will understand why it is that none other than Christ instituted the church, the local worshiping congregation. Paul's 13 letters in the New Testament written to such local plantings, gives further credence.

GIVE FIRST PRIORITY TO THE DEVOTIONAL LIFE

by C. Neil Strait

Dr. Carl F. H. Henry, in giving advice to young seminarians, said among other things: "Sink your roots deeply into a daily devotional life." I think they are good words, not only for seminarians but for all Christians.

The one thing we ought to be saying to every new Christian is "Sink your roots deeply into a daily devotional life." For it is at this point that growth either "takes" or, due to benign neglect, death occurs in the spiritual pilgrimage. Thousands of students wrote poet Carl Sandburg, asking him how to become a writer. His reply was: "Solitude and prayer—then go on from there." It is good advice for any area of life, but especially it is necessary for the Christian journey.
**ON REPENTANCE**

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death (2 Cor 7:10).

The apostle Paul speaks of two kinds of sorrow for sin, one working repentance unto salvation, the other working death.

It is high time professors of religion (those who profess to be Christians) were taught to discriminate more than they do in regard to the nature and character of various religious exercises. Were it so, the Church would not be so overrun with false and unprofitable professors of religion.

The cause is doubtless a want of discriminating instruction respecting the foundation of religion and especially respecting true and false repentance.

True repentance involves a change of opinion in regard to the nature of sin. To one who truly repents, sin looks very different from what it does to those who have not repented. Instead of looking desirable or fascinating, it is abhorrent, most odious and detestable, and he is astonished at himself that he ever could have desired such a thing.

Impenitent sinners may look at sin and see that it will ruin them because God will punish them for it, but after all it appears in itself desirable; they love it; they roll it under their tongues, if it could end in happiness they never would think of abandoning it. But to the one who truly repents it is different; he looks back upon it and exclaims, "How hateful, how detestable, how worthy of hell such and such a thing was in me!"

In regard to the character of sin in respect to its relation to God. Sinners do not see why God threatens sin with such terrible punishment. For instance, when they are strongly convicted, many a sinner sees its relation to God to be such that it serves eternal death, even though his heart does not go with his opinion. This is the case with the devils and wicked spirits in hell. Mark then! A change of opinion is indispensable to true repentance, and always precedes it. There may be a change of opinion without repentance, but no genuine repentance without a change of opinion.

It is sorrow for sin, not for its consequences, but for the sin itself. A person may see the evil consequences of sin in a worldly point of view, and it may fill him with consternation: He may see that it will greatly affect his character or endanger his life, or if some of his concealed conduct should be found out he would be disgraced. It is very common for persons to have this, worthy sorrow for sin.

False repentance is founded in self-righteousness. It may extend to fear—deep and dreadful fear—of the wrath of God and the pains of hell, and yet be purely selfish. All the while there may be no such thing as a forsaking of sin, and no feeling of the heart going out after the convictions of the understanding in regard to the infinite evil of sin.

It leaves the feeling unaltered. The individual still feels a desire for sin. It works death. It leads to hypocrisy and concealment instead of that ingenuous, openhearted breaking forth of the simplicity, and frankness, you see a palaverizing, smooth-tongued, halfhearted mind, something that is intended to answer the purpose of a confession and yet confesses nothing.

False repentance produces only a partial reformation of conduct. The heart is not changed. Observe that you convert, if he is deceived, you will find that there is only a partial change in his conduct.

5. Scurrilous repentance leads to self-righteousness. The individual may believe Jesus is the only Savior of sinners, and may confess to believe on Him and to rely on Him alone for salvation, but he is actually placing ten times more reliance on his reformation than on Jesus Christ for salvation. It leads to false security.

6. Ordinarily the reformation produced is superficial and temporary even in those things which are affected. The individual is converted, but the results are still inexpressible. The woman who loved dress, loves it still, and gradually returns to her normal habit of extravagance. The man who loved money loves it yet, and will begin making his old ways.

Go through all the departments of society, and you shall find people with thorough conversions, you will find that their most besetting sins before conversion are fartest from being cherished now; but he is still likely to fall into his old besetting sin, because he abhors it most.

The lack of genuine Christians may be traced in part to a dismal ignorance of true repentance.
PARABLE OF THE SHREWDE EMPLOYEE

Introduction: One of the most parables Jesus told is found in this story of the wealthy man who fired an incompetent manager running his business. So, as the manager cleared out his desk he called in his master's two disloyal debtors and cut one off in half and the other by a fifth. Jesus is not commanding dishonesty. He came to save us from that. He was simply upbidding an uncommon ingenuity. And Jesus was anxious to have the man's paucity of scrupulosity for his own sake. Knowing that there is some good in the worst of people, Jesus found some praiseworthy things in this man, things by which the children of light can be encouraged.

I. ENGAGEMENT
1. The man was fired, but not foolish. He was resourceful, inventive.
2. The top salesman today will use nearly every avenue. He never stops going to school, constantly studies the consumer mind, does most anything to make a sale.
3. Compare that to the average churchman's efforts to "rescue the perishing"—if one had been attempting to witness does not succeed, why bother the poor fellow further? Sometimes we stop the very work we're sent to do.
4. Jesus commandments us to love God with all our "mind"—people of the world put heart and soul and mind into what they are doing.

The stewed manager had something very wrong.

II. COMMON SENSE
1. If we expect to survive spiritually, we must face facts as they are.
2. Having received his notice, he did not daydream. He might have. He became extremely realistic—"What am I to do now? I am not strong enough to dig, and, too proud to beg."
3. The business world is brutally honest with facts while all too often in Christian enterprise we construct a fool's paradise.
   a. Jesus labeled PROKE deadliness—poison—yet many still get drunk on it (pride of place, face, race, or greater)
   b. The BEAUTIES—cannot be dismissed in lieu of your own personal philosophy.
   c. Do you read our JOURNAL, like the businesssmart reads the WALL STREET JOURNAL?
   d. Have we wrestled with these concepts as carefully as the confident wrestlers with supply and demand?

Another quality to be emulated is:

III. FORESIGHT
1. The business world looks ahead to 1950, 2000, and beyond.
2. Yet many Christians do not have the same zest and planning for eternity that they do in planning their next vacation.
3. The safest investment is not real estate, but men. We are established in this business when we are awake at night looking for prayer, to be able to help others. God will provide them to us.

Conclusion: The morality rate is not just high, it is 100 percent. How much time we have left does not matter. Anytime is short. Our investment for Him is so small it is like building on a rock.

—Phil Metcalf
Philadelphia, Pennsylvania

THE RACE
Preaching Pontion: Phil. 3:12—12:1

Introduction: This is one of those passages found in the "Sports Pages of the Bible." Paul must have been fascinated with sports events in this humanly metaphors are sports oriented. Let us run with perseverance the race marked out for us" (IVV). I find in it a very vivid picture of the Christian life. Many important races have been held—the breaking of the four-minute mile—called the "Miracle of the Century." But this race in Hebrews is infinitely more important,

I. IT IS AN INVITATIONAL RACE
1. Invitational sports events mean you have to be invited to participate. Basketball has its National Invitational Tournament. In sports there is one difference—generally only the best are invited in this race everyone is invited—worldwide, universal, "whosoever may come.""2. Three things you can do with an invitation:
   a. Accept it.
   b. Decline it.
   c. Ignore it—but the result of ignoring it is the same as rejecting it.

Those who have accepted this invitation find themselves:

II. IN A GREAT STADIUM CALLED "THE STADIUM OF LIFE."

1. 15:1—Since we are surrounded by such a great cloud of witnesses (NIV).

2. Who are these people?
   a. Many of the "fathers"—people of faith.
   c. People like Augustine, Calvin, Luther, Wesley.
   d. You may seek your grandfather and grandmother, mother and father, or the last Christ who just died

3. Are there people more spectators? No. If, when you play the game, you concentrate on the spectators watching you, you are not apt to play well. These witnesses are not the exact testimony. Jesus Christ can save and keep and sustain. They're all watching at the finish point, the track, of the stadium of Life saying, "Come unto me, all ye that labour and are heavy laden. I will take care of you."

Conclusion: Let us look at Jesus—those stood at the finish line, the track, of the stadium of Life saying, "Come unto me, all ye that labour and are heavy laden. I will take care of you."

III. HOW DO YOU START THIS RACE?
1. By throwing off everything that hinders.
2. By avoiding the same sins (the reason the author mentions both).
3. By finding good things—hopes, families, friends, studies, our knowledge, our sports, our business—things that can slow us down if they become first place.

4. By moving off all the spiritual entanglements.
   a. Don't run races you want to win by wearing robes.
   b. Sins that sting so deeply, so subtly, can choke out the life of a perfectly good Christian experience.

IV. HOW DO YOU RUN THIS RACE?
1. With perseverance—This is what wins in sports—endurance.
2. By fixing our eyes on Jesus. If we are to keep our eyes on Jesus, it means there are some places we should not look:
   a. At other people—some Christians are hypnotized by their companions with other runners—as they compare themselves to: those less faithful, Jesus' disciples did it LOOK AT JESUS.
   b. At yourself—you don't win by racing. You are looking, looking down at yourself. It is time for the "me" generation to look again at the world. I am crucified with Christ and to be living.
   c. Back—We are to look straight at the goal. As Christians we forget the past and "all things become new."

Conclusion: Let us look at Jesus—those stood at the finish line, the track, of the stadium of Life saying, "Come unto me, all ye that labour and are heavy laden. I will take care of you."

THE CALL OF GOD MEANS
Preaching Pontion: 1 Sam 3:1-21

Introduction: These verses show that the "call of God" is much broader than we may have suspected. Let us look briefly at the meaning of God's call. The first thing we note is that God calls men and women.

I. TO HAVE A PERSONAL RELATIONSHIP WITH HIMSELF (3:1-10)
1. Samuel has been living with Eli for perhaps 15 to 20 years—he may have been in his mid to late teen years.
2. He knew about religious ceremony, but did not yet know the Lord. Samuel did not yet know the Lord. The word of the Lord had not yet been revealed to him (v. 7, NIV).
3. Many people are like this today—they go to church every Sunday, perhaps even help at the church, but they do not know the Lord by they feel called.
4. God's call in these verses is for the express purpose that Samuel might have a personal relationship with God. Anciently.
5. But God does not leave us there. He calls those whom He has called to a personal relationship with himself. Secularly.

II. TO A MINISTRY WITHIN HIS CHURCH (3:11-18)
1. Eventually, for Samuel, this being a priest—being a judge—standing among the people, a priest over the nation. But immediately, it meant being a prophet of God who spoke the words of God to Eli.
2. The Lord calls all those whom He calls to himself in a personal relationship to a particular ministry in his body.

3. A call from God today is extended basically in four ways:
   a. (a) In reading the Scripture
   b. In prayer after having read the Scriptures
   c. The voices of our brothers and sisters in Christ.
   d. The circumstances of our lives

The call of God is not just full-time Christian work. Many are not full-time, but are nonetheless important ministries.

III. THE CONFIRMATION OF THAT CALL (3:19-4:12)
1. By His continued presence. "The Lord was with Samuel."
2. God gave access to Samuel in what he did (v. 19-20). He let none of his words fall to the ground (NIV). God gave him effectiveness in what he felt called to do.
3. Through the voice of the people of God. Anciently. All from Samuel's day to today God has spoken through his people.

CONCLUSION: What is the ministry you are appointed to fulfil? God has ways of confirming that call to you. Or do we sometimes think our ministry exists Jesus Christ, brings honor to the gospel and others into the Kingdom.

—Grant Swank, JR
Philadelphia, Pennsylvania

MERCY OVERRIDES
Text: John 8:11 "Go, and sin no more."

The ACCUSERS:
8:2—"If you were his own sin.
8:6—BOUND in self-centeredness.
8:9—BENT on hurting others.

The ACCUSED:
8:3—FOUND in sin.
8:5—PLAGUED upon Jesus mercy.
8:4—FORCED to admit the same.

—Grant Swank, JR
Philadelphia, Pennsylvania
Evangelism Plan (Continued from page 41)

By October 10, my wife and I had talked with 401 people and made 112 prospects. We visited them and concluded that about 15 were immediately helpful; the others would be added to the bulletin mailing list and perhaps one day be producible. By January 1, I had "found" 112 prospects. Eighteen of these families have now been to our church. Sunday morning, January 14, there were 15 new people in the morning service (11 in Sunday School), representing five families. This is 112 prospects for 112 calls (including three formerly Nazarene-related before moving here) who will almost surely respond. If so, the ratio of success will be one attending family for every 26.8 calls. We pass up no streets for hungry hearts are everywhere.

Persistence and consistency are urgently necessary. My own goal is 25 conversations a day and not fewer than 100 a week. How better could I spend time? Sometimes 25 calls will yield no "good" results; sometimes there will be several. From December 11-18 I gave my little talk 123 times and had 16 warm responses. Two of these had been Nazarene-affiliated before moving to Florida. One of them asked if I would like to come and visit. I wrote to the general secretary's office, got the answer, and took it to her.

In more than 1,000 calls, I have not had one sarcastic answer. Often people will say, "I wish you luck, Reverend." The field is almost inexhaustible. For example, Orlando has 120,000 telephones. Subtracting the business numbers, one pastor making 100 calls a week should show good results! And the calls can be repeated after only one year!

This method of canvassing will provide only prospects. Friendliness evangelism is the marvelous tool for following up on prospects. Think of the strong impression made when a gifted visitor takes a pan of hot rolls, a pie, or anything that indicates a loving, personal interest to such a prospect!

So go ahead! Go to the library and get your list (or buy the directory for about $50.00—and worth it). Start digging and keep at it. Who knows? If you shoot for the moon, you just might hit an eagle!

Returning to the Word (Continued from page 47)

prophetic voice to become politically one-sided. On the contrary, the church is perceived as an ally, a welcome, and necessary participant in the restoration and preservation of the city.

Church leaders know they cannot pay for the kind of commitment that evolves from those who serve out of a Christian commitment. Whatever notion there has been in the past that government and church cannot cooperate seems to have been forgotten in the face of the overwhelming social and moral problems facing society.

It may be that local churches will increasingly establish private day schools as an alternative to the public school system and at the same time work for the improvement of public schools. In the interest of low-income housing rehabilitation, some of us at Community of Hope have been asked to participate in forums where government and business leaders are searching for models of how to do a better job. We need to have enough involvement and expertise to give direction. In the past it was the Christian hospitals, universities, and relief agencies that established the pattern for similar public institutions. The "care of souls" has always implied responsibility for the physical and social needs of the people they serve.

Some fear that involvement with the social and physical needs of the people will divert the church from its task of ministering to theological needs that currently are not being met for evangelism. A brief review of the Church from the

New Testament to the present will quickly reassure us that there is no need to concern ourselves about the word for sharing the good news of God's forgiving grace. We are finding that when the gospel is shared in the context of a conviction of sin and an appeal for defense. The deeds have preceded the Word, preparing the way for repentance and faith. The Word must become flesh.

If others have abandoned the Word of personal salvation as they have tried to serve the social and physical needs, or the reverse, let us learn from their mistakes and go on to hold together both the social and personal dimensions of the gospel. The crowded cities of the world, with their tremendous needs, are open to the Church. Government officials are at a loss to find ways of serving the public interest. Increasingly, the Church will be looked to for direction and answers. If the Church will take the lead, and the risks, others will watch and may eventually follow, and we can be thankful to Isaiah's messianic vision "to rebuild the ruined cities" (see Isa. 61:4).

In the heart of Washington's "Riot Corridor," an old, abandoned apartment building, on a hill overlooking the Capitol, has come to life. More than a building, it's a place where people come in time of need, for food, shelter, clothing, medical attention, legal aid, and the Bread of Life. The grant from the city is a way of saying, "That's what we mean by government."

Practical Divinity: Theology in the Wesleyan Tradition

By Thomas A. Langford, Abingdon Press, 1983 $39.95

This book by the professor of systematic theology at the Duke University Divinity School is valuable reading for any Wesleyan interested in understanding his "roots." But one finds more than roots; the book also pictures wisely the trunk and the branches that make up the living "tree" of the Wesleyan faith.

The term practical divinity is John Wesley's, describing his understanding of the purpose of theology—"it must be practical. Indeed, in order to be a survey, the book covers much ground and does not go into great detail at any point. But it is admirably accurate in summarizing the many theologies and movements that constitute the Wesleyan tradition.

The opening chapter deals with the origins of the tradition in John Wesley's thought. Chapter 2, titled "Scriptural Christianity: John Wesley's 'Tree of Grace,"" depicts Wesley's doctrines of justification, preservation grace, assurance, Christian perfection, and the church. Nine subsequent chapters, trace the spread of Wesleyanism in Britain and America in the nineteenth and twentieth centuries, viewing it against the background of changing cultural patterns and the challenging of each significant theologian responsible for the development of the tradition.

Of special interest to Preacher's Magazine readers will be chapter 6, "Holiness Theology." Here the author surveys the contribution of the holiness movement to the ongoing development of the Wesleyan tradition. The holiness movement is seen as a vital and valid part of historic Methodism. Langford goes on to analyze the theology of holiness in terms of the "scriptural" and "non-scriptural" aspects. This is the most valuable section of the book and does not always deal with the

realms of history. The Wesleyan theologians past and present would need 25 calls to "awaken" the intensity of the creative theological discussions now being carried on in holiness circles. He says, "Whatever the final conclusions ... the discussion has enriched the historical understanding of the teachings of Christian perfection" (p. 143), adding the observation that "holiness theology is alive, and it remains a partner with others who claim Wesleyan roots and who wish to continue in the Wesleyan spirit" (p. 146).

The final chapter enumerates the themes that, according to Langford, constitute the nucleus of the Wesleyan tradition—biblical witness to Jesus Christ, vital experience of God in Christ as Savior and Sanctifier, commitment to human freedom and the eternal salvation of people, and the shaping of church life around missional responsibility" (p. 263).

This book can be profitable reading for holiness pastors whose lay, through various media, are being bombarded by many non-Wesleyan voices and may be in danger of losing their Wesleyan identity.

—Rob L. Staples

Real Christianity

By Altus E. Smith, Broadman Press, $8.95

You would not expect the pastor of a Southern Baptist church of more than 12,000 members who has more than once baptized over 1,000 converts within a year to be a dull or uninspiring preacher, and you would be right. These 21 sermonic treatments of passages from Acts are vigorous, forthright, practical, and often insightful. The author has done exegetical homework, but the whole presentation is not on the side of the study, nor is it "rocco" in style. Indeed, the expositions are so clear and succinct that the reader will find himself able to take in the main points almost as he reads. This is a solid contribution to the ongoing task of Scripture study, and a book that would do well to be read by all interested in the study of the New Testament.

—Gerard Reed

The Trine God

By Edmund J. Fortman, Baker Book House, 1982, Paperback, 382 pp., $10.95

This book is a reprint of a valuable historical survey indicating the ways in which various thinkers developed the doctrine of the Trinity. Most of the book focuses upon the early centuries of the Church when most theological battles were fought. Positions taken by Protestant Reformers and contemporary theologians are also addressed.

Fortman takes a strong, orthodox position on the Trinity: One God in Three Persons. But the value of this work lies in its historical information. Anyone interested in the doctrine of the Trinity as interpreted over the centuries will find this work of great value.

—A. E. Aitken

Real Christianity

By Altus E. Smith, Broadman Press, $8.95

You would not expect the pastor of a Southern Baptist church of more than 12,000 members who has more than once baptized over 1,000 converts within a year to be a dull or uninspiring preacher, and you would be right. These 21 sermonic treatments of passages from Acts are vigorous, forthright, practical, and often insightful. The author has done exegetical homework, but the whole presentation is not on the side of the study, nor is it "rocco" in style. Indeed, the expositions are so clear and succinct that the reader will find himself able to take in the main points almost as he reads. This is a solid contribution to the ongoing task of Scripture study, and a book that would do well to be read by all interested in the study of the New Testament.

—Gerard Reed
Yahveh—Redemption, Part 1: "Redemption" is one of the two names for God that focus attention parallelly on the act of a deliverer to the act of a redeemer. For His people who are to be not only recipients of salvation but the people of the Redeemer of Israel, salvation may become the prized possession of all peoples. Both terms stand for the important parts of the God-nomenclature, occurring most frequently in Isaiah 40:28—41:20. This is the first of a two-part study on Yahveh-Goâ’ of "Yahveh is Redeemed." A study on " Savior" will follow this one.

1. g - Designating Kinds of Human Relationships—The Hebrew root, g, means "to act as kinsman, become a relative's blood, [and] redeem." It is frequently used in the phrase "redemption of the blood of a near relative" (Ge 13:15; Lev 25:25).

2. g - Designating Yahveh acting as re- deemee—In some instances that of acting as the relative of the blood of a near relative. The go had doubt, the one avenging death or the one avenging as kinsman in behalf of the slain one was allowed or even expected to retaliate by killing the Moi of his relative's murderer (see Num. 35:16-21).

3. g - Buying Back—Something Cons acrated to God—g, meaning "buying back" or "redemption," is used of payment of a value assessed plus one fifth for an item consecrated which the person wished to recover for his own possession. (See Lev 27:11.) This involved such things as a parcel of ground, a domesticated animal, or various kinds of items (perhaps grains or waves). Such items when consecrated were probably treated with the understanding of short-term need and the possible return to the owner's original.

4. g - Verbal Forms with Yahveh as Subject—A sizable number of verbal forms of th- only a personal relationship with God. These forms thus are used as metaphor for expressing significant truth about God in His relationship with certain individuals and particularly with Israel, His people. This root here has become a significant part of the vocabulary of the Bible. This root in verb form implying relationship with God occurs most frequently in poetry.

a. Yahveh's "Redeeming" Eldest Son—Death or Evil—The verb forms with g, designating Yahveh acting as re- deemee persons threatened by evil or death. In such cases occur a number of times. God or His Angel "redeemed" Jacob from all manner of death. (Gen. 43:19). God's care through Moses promised to ransom Israel from the power of the grave and to redeem them from death after a certain duration of measure of judgment (Hos. 13:14). The psalms of Lamentations, probably Jeremiah, affirmed that Yahveh had pleased his case, had "redeemed" his life (Lam. 3:41). The Psalms expressed gratitude to Yahveh as the one who "redeemed" his life from destruction (Ps. 103:4).

b. g - Used of Yahveh in Redeeming Himself to Enslaved Israel to Lead Them out of Egypt—Yahveh, deeply concerned over Israel's oppression by the Egyptians promised: "... I will redeem you from their slavestock,... I will redeem you from your slavestock,... and will redeem you with mighty arms and with mighty judgments" (Exod. 6:8). The victory song for celebrating the deliverance of the Jews, inclining among other adulations and praising an acknowledged "redeemer," God, had shown the way in leading the people form, the people whom He had "redeemed" (g-7 [Exod. 15:13; cf. Ps. 77:15 and 106:16]. The Psalms lament the desecration of Mount Zion partly interpreted Yahveh to remember his congregation, the tribe of His inheritance, which He had "redeemed" (Ps. 72:10). The Psalms also in reviewing the Exodus and Wilderness experience stated that despite Israel's many occasions of waywardness and God's judgments on them, they turned and sought Him and remembered that He was the Most High God who was their "redeemer" (Ps. 78:35).

It is in these instances (see 2a and b above) in which Yahveh is affirmed as acting as himself to an individual or to the people Israel that g-7 (to redeem or re Redeem) takes on theological dimensions not present in the context of strictly human relationships. Thus "to my God" or "to满满的" (for example, the pronoun of whose mouth) is also used of these occasions of waywardness and God's judgments for sin. This root is used for expressing concern for the welfare of others where otherwise dread and helplessness would prevail for, situations, the word person or people and the take(s) the initiative to help, even to effect rescue or deliverance. God di- Thank You for a long time... (Ps. 103:4) is affirmed as "... nothing the redeemer" or "... the Most Holy Place (NIV). In It is the same verb in 13a and 13b; it is best to translate: "made obso- lute," and "is becoming obsolete." (NASB; of NIV). The first form is the per- fect active indicative and the second is the present passive participle. With the coming of the new Covenant in Christ, the old covenant made at Sinai is now obsolete. We are not under law but un- der grace.

1. g - Set (1:7)

In the King James Version the verb kathoros is translated "sacred," but also here in 12:2 it is given an awkward, incorrect rendering.'

Of the Sanctuary (8:2)

The Greek literally says of "the holy high place." Among other adulations and rael-"the sanctuary of the tabernacle."

Example (8:5)

The term hypokhaleia was used in secular Greek for an "example." But it also meant, "copy." That means that the same verb, the exact words, is used in the New Testament (see 1 Thes 1:19).

Mediator (8:6)

See the discussion at 1 Tim. 2:5 (NIV).

Made God... Decapeth (8:13)

Both of these translate the same verb, paideuo, which comes from the ad- dective paideuo, Arzma and Girgash say that the adjective means "child" or "in existence for a long time, often with the con- cept of being anticipated or out- worn" (Lexicon p. 806). Sjoholm says, "The word has theological significance only in ch. 18:3, where it oc- curs twice, in each case referring to that by setting up the new covenant God has declared the old to be out- dated. God Himself cancels its standing (TDNT: 1:720)."

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Waxeth Old (8:13)

This is the present active participle of the verb guzal is (NT only here; John 21:18), which comes from the ad- dective, "old age" (only in Luke 1:1). It means "growing old" (NASB) or "aging" (NIV).

Candelstick (9:2)

The Greek word is lychees, which means "lantern" or "lamp." It did not use candle in the tabernacle. See discussion at Matt. 5:15 (NIV).

Sanctuary (9:2)

It is true that we have here the neuter plural (nepheus) of the adjective neghos, meaning "sacred," "sanctuary," the noun. But the neuter plural does not fit here because verses 2 and 3 (describ two sanctuaries. The first (v 2) was called "the Holy Place" (NIV; cf. NASB). The second, behind the second curtain, was called the "Most Holy" (NIV) or "Holy of Holies" (NASB). This is the only place in the New Testament (Heb 6:19; 11:19) --where the KJV has "temple." The word "temple" comes from the verb, "to sanctify," which means "place aside, separate." Here it may as well be translated: "segregation," which is what the word means."

Reformation (9:10)

Deification (10:9) (here in NT) comes from the verb dokeo, "to think right." It is used in the new order (NIV). The "new order" is a phrase taken from the Mosaic law--as the first part of this verse indicates.
A LATE DISCOVERY

"Kill 'em with kindness," my mother used to say. That was her advice to us when we sought to know how to waylay those who maltreated us.

Well, for years now, I have sought to be obedient to the maternal wisdom and put her advice into practice. Sometimes I've succeeded, sometimes not, an inconsistency that has troubled me. And even more bothersome has been the inconsistency of the responses of my strategy—everything from 'Whatever are you talking about? I've always supported you wholeheartedly!' to 'Bzzzz off!' to 'Thanks, I needed that.' I've learned that loved enemies don't always become loving enemies.

But I think I've found the secret to consistency now. At least my attitude can be consistent. And, so far, the responses have been much more predictable.

I got my clue from the daily newspaper of all places. Some columnist was talking about the way some folks have thumped the Reagan administration for its attitude toward the poor. Especially irritating to the columnist was the tendency of some to see in a administrative policy some sort of miasm spirit at work. They see the Oval Office and its satellites as venal hatcheries of plots to oppress. They interpret anything that the administration does as part of some evil scheme. It simply is not fair, said the writer. And then it was that he dropped the clue so helpful to me.

The clue came in a quotation from a professor of political science somewhere. The professor, too, was irritated by those who read Reagan's policies as pieces of some nefarious conspiracy against anything poor, non-white, or liberal. "That's a gross misreading," said the professor. "Actually, it's not that intelligent. Give 'em credit for some stupidity."

Now, analysis of the character and quality of the policies of the current American administration is not my purpose here. I'm just wanting to share my new insight in interpersonal relationships. To wit: "Give 'em credit for some stupidity."

You see, hardly a week goes by that I don't hear or read in some correspondence some complaint that either alleges or implies that there are dark designs afoot in the denomination and that these have just beighted or thwarted, or advanced someone's career. Then, too, we all know that those outside the holiness movement are up to no good, trying to derail the old-time religion.

In fact, every once in awhile, a friend or two and I just let the waves of paranoia roll over us, enjoying notes the big breakers of self-pity that bathe us. There is, after all, plenty of evidence that somebody has in it for us. Somebody body is actually working to keep us back—probably in retribution for our integrity. And then when our conversations isn't so personal, we tell war stories. We have a veritable library of tales of battle strategies, past and present, to place this person here and that person there, to seat this one and to unseat another. Then there's our collection of reports of inscrutable deals made for controlling this or that.

The problem is not that we are making things up, building cases on wholly imaginary evidence. There is, in fact, no lack of evidence that charlatans and manipulators can evade even holiness denominations, not to mention those whose piety and ethics haven't been properly corrected.

And here's where my newfound principle is of immense help. I had tended to see evil plots everywhere, only to have my perceptions pooh-poohed by some famous assurance that I was simply discovering the 'humanity of the church.' I did not like either alternative. The habit of seeing, or assuming, that there was concerted, deliberate mischief throughout the church-induced cynicism and worse. But assigning every plot, every caprice, and worse, to 'the humanity of the church' seemed to be an even worse practice, for it often became a matter of excusing the inexcusable, of allowing attitudes and practices in the church that we would severely criticize when found in the world or in other branches of the Body. And, it threw off on what it means to be human. Folks in the Reformed and Lutheran traditions can say, 'To be human is to be sinful necessarily.' We Wesleyans can't say that. With our deep concern for human moral responsibility, we want to be slow to let people off the hook by likening them to 'human nature' or 'circumstances' or 'evil forces.' For us, to be human means to be morally responsible. Saying, 'That's just the humanity of the church, can lend to moral irresponsibility.'

So, my new insight helps me a great deal. It gives me a very believable and useful third alternative: I don't have to assume that things are going as they are because of some selfish, if not downright carnal, scheming somewhere in the system. And I don't have to chafe at all up to 'humanity' in some naive spirit. I can just sit back and 'give 'em credit for some stupidity.'

"Kill 'em with kindness." Give 'em credit for some stupidity." Oh, there's another one I read somewhere, too: "Forgive us our trespasses, as we forgive those who trespass against us."
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