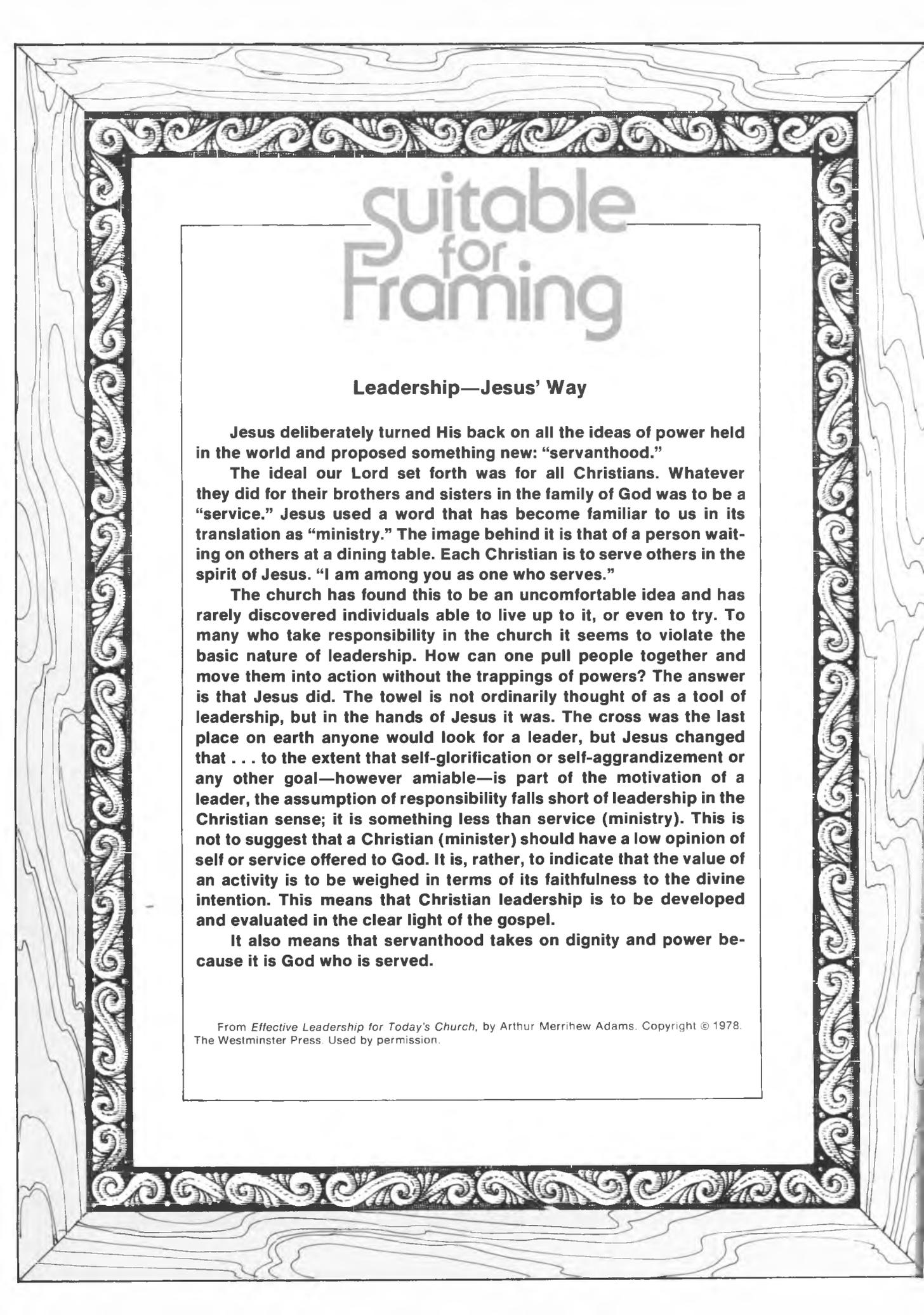


The PEACHERS' Magazine



September, October, November, 1979



suitable for Framing

Leadership—Jesus' Way

Jesus deliberately turned His back on all the ideas of power held in the world and proposed something new: "servanthood."

The ideal our Lord set forth was for all Christians. Whatever they did for their brothers and sisters in the family of God was to be a "service." Jesus used a word that has become familiar to us in its translation as "ministry." The image behind it is that of a person waiting on others at a dining table. Each Christian is to serve others in the spirit of Jesus. "I am among you as one who serves."

The church has found this to be an uncomfortable idea and has rarely discovered individuals able to live up to it, or even to try. To many who take responsibility in the church it seems to violate the basic nature of leadership. How can one pull people together and move them into action without the trappings of powers? The answer is that Jesus did. The towel is not ordinarily thought of as a tool of leadership, but in the hands of Jesus it was. The cross was the last place on earth anyone would look for a leader, but Jesus changed that . . . to the extent that self-glorification or self-aggrandizement or any other goal—however amiable—is part of the motivation of a leader, the assumption of responsibility falls short of leadership in the Christian sense; it is something less than service (ministry). This is not to suggest that a Christian (minister) should have a low opinion of self or service offered to God. It is, rather, to indicate that the value of an activity is to be weighed in terms of its faithfulness to the divine intention. This means that Christian leadership is to be developed and evaluated in the clear light of the gospel.

It also means that servanthood takes on dignity and power because it is God who is served.

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WHAT IS MINISTERIAL SUCCESS?

by Neil B. Wiseman

All within three weeks—around a coffee cup at a pastor's conference, in a seminary classroom and in a serious conversation with a veteran pastor—the question of ministerial success arose. And an alert lay leader asked the same question in a recent church board retreat.

Is it a theoretical question asked by ecclesiastical dreamers? Or, could it be that our useful intensive church growth studies force us to ask it? Or, does a serious assault waged on ministerial mediocrity thrust the question upon us?

Can a local church really measure ministry? Is there a way to gauge ministerial success? Where can an accurate assessment be found to evaluate efforts expended for Christ?

Perhaps an attempt to resolve the apparent tensions between quality and quantity provides a framework for a partial understanding of ministerial success. One church newsletter expressed the idea, "We count people because people count." That seems to resolve the debate which says some churches are more interested in numbers than in quality. Or, it spoils the opposite argument that a church wants to be spiritually elite and cannot concern itself with increased attendance. Any church, to be a real New Testament church, must be interested in both quality and quantity.

Every legitimate means of increasing church attendance should be considered and used. Every nongrowing church should study growing churches. Every congregation with little or no numerical growth should force itself to consider the fact that the gospel, like the acorn of the great oak tree, has growth built into it.

Growth is part of the nature of the church; a reproductive quality was built into the church by God. He means for the church to be larger next year than it is now. God expects new families to be saved. He means for the church to grow faster than its own human birthrate. It is His will for the church to have a gain every year.

But the quality factor must have attention too. What do you mean by quality? And how does a church measure quality?

1. Start with yourself. Are you a better Christian because of your involvement in this particular church?

2. Is the Bible a Living Guide—or a dusty ancient book to your congregation?

3. Note the enthusiasm of those who have attended your church for years. Are the most realistic persons in the congregation convinced that this is one of the church's best days for ministry?

4. Evaluate apathy. Is it all a result of laziness or does the church lack the ability to excite its members to sacrifice and involvement?

5. Check the return rate of those who attend your church once or twice. The people who come and stay will call your church a friendly church. But what about those who come only once? Usually we think they are just not interested. But they were interested enough to come once.

6. Think realistically about your church's contact with backsliders. Is it impossible, difficult, or easy for a backslider to come back to your church?

7. What is the percentage of inactive church members? Is there more to the problem than spiritual decline and disinterest?

8. What about the young adults? Of the young adults who grew up in your church, how many are still active in church life?

9. Are those who participate in leadership in your church motivated by Christian love or dreary duty?

10. What does your church say to strangers? What does your building say? What does your congregation say in their interest for new people? What do your public services communicate?

Purity and numerical growth are often thought to be contradictory. The argument sounds like this—we are small but pure. Or, we are a group of small churches and we stay small because so few people are really interested in holy living. But the opposite may be true; often nongrowing churches stand condemned by God for spiritual pride. Spiritual introversion usually results in spiritual decline or outright pharisaism. There are always periods of planting and cultivating, but a harvest follows if the work is genuine.

Hours, months, and years have been spent in useless debate over quality or quantity. The church must have both. Gospel quality, the real kind, attracts people and that produces a crowd.



THE ARK ROCKER

Evangelistic Huckstering

The church needs evangelism, and evangelists—desperately. The Wesleyan branch of the Christian church owes its vitality and growth, in a great measure, to evangelism. The church has not found an effective substitute for evangelism; there is no substitute for the prophetic proclamation of the gospel.

One of the sad features of the contemporary church is the decline of evangelism. Dr. G. B. Williamson wrote many years ago that the two arms of the church are evangelism and Christian education. The place of Christian nurture in the church has increased dramatically, while the role of traditional evangelism has declined discouragingly. The church needs evangelism. Without evangelism the church works with only one arm. Without evangelism the church may drift into barren institutionalism, sterile humanism, or deadening formalism.

Perhaps one reason for the decline of evangelism is evangelistic huckstering. In some instances evangelists have become salesmen as well as preachers. Like the old-fashioned huckster, or peddler, the evangelist arrives at a church with a full pack of tapes, records, Bibles, books, and pamphlets.

The distribution of inspirational and informative items has precedent in the church. Wesley taught Bible, theology, and practical matters by the use of books and pamphlets. And the Methodist circuit-rider on the frontier always carried a load of books in his saddlebags. Camp meetings became distribution centers for published materials. But in these cases there was no motive for personal profit.

Certainly the evangelist has the right, and often the need to add to an uncertain income by legitimate activities. For example, who would deny the right of a song evangelist to extend his ministry (and income) through recordings? Which one of us has not listened in some dark moment to a song of victory sung by a Christian musician and found ourselves wafted out of the darkness on the wings of this extended ministry? But there are times when a few evangelists let sales promotion barge into the evangelistic campaign so strongly that the primary purpose is obscured. Sometimes even Sunday sales are encouraged.

The old-fashioned evangelist came to town, started prayer meetings, conducted Bible studies, called on truant church members, met with friends of the church, and preached with passionate conviction about the redemptive work of Christ.

God bless the evangelists. They live a lonely, sacrificial life. (It seems everyone except the church board knows how inadequate the offering for the evangelist usually is.) Many benefits of pastors and laymen are denied them. They are at the mercy and often the whim of people who are sometimes thoughtless and often unfair. Their work is too essential and vital to be shortchanged at the ecclesiastical exchange booth.

The Ark Locker

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LEADING NEW CONVERTS INTO ENTIRE SANCTIFICATION

A Vital Checkpoint on Our Discipling Agenda

by Melvin McCullough

Pastor, First Church of the Nazarene, Colorado Springs, Colo.

We all have agendas that help us move effectively toward our goals. When we inventory our agenda, it is apparent what we think is important. Pastors and congregations must have agendas that are not written by the culture or fads, but rather grow out of the Word, prayer, and God's teaching Spirit. There is nothing more crucial for congregations and their shepherds, than to ask, "What is the Lord's agenda?" And I am sensing that nowhere is this more significant than in our disciple-making mission.

Increasingly, the Spirit has impressed upon my heart the absolute necessity of disciplers living and leading new Christian converts to live the wholly sanctified life. As pastor of a congregation that is experiencing the excitement of people receiving new life in Christ every week, I am deeply concerned about our responsibility to nurture the new converts, to guide them along the path of mature discipleship, and to fold them into the meaningful life of the Body.

In my denomination, the Church of the Nazarene, in the 32 years prior to 1975, 728,967 members were received by profession of faith. During the same period, 395,828 members were removed or transferred to other denominations, a loss of over 54 percent.¹ The answer is not to lessen our evangelis-

tic efforts, but to strengthen our churches as warm, loving, discipling communities. By discovering an effective discipling strategy, the church can cut the losses, close their back doors, and conserve the results of evangelism.

I am convinced that a vital and sometimes forgotten checkpoint on our discipling agenda is the leading of new converts into the experience of entire sanctification.

Disciples are committed to a life-style of following Jesus Christ. Even those who have made a good start need to be encouraged, fed, taught, and loved. Disciple-making is many things—it is TLC—it is the "Show and Tell" method of teaching the art of living the abundant life in Christ. It is teaching converts how to communicate with Him through the Word and prayer, how to celebrate His goodness and grace. It is teaching the privileges and responsibilities in the fellowship, how to deal with temptation and failure, and how to share Christ with friends and family.

Early in the nurturing of new followers of Christ, the wise shepherd will get these spiritual babes in touch with the words of the Master Teacher who said,



Photo by Dave Anderson

estimate the cost . . . any of you who does not give up everything he has cannot be my disciple (Luke 14:28, 33, NIV).²

and

Sanctify them [His disciples] . . . For them I sanctify myself, that they too may be truly sanctified (John 17:17, 19, NIV).

SHOW THEM MOUTH-WATERING MODELS

Doctrines have to be fleshed out in real people to make them believable and contagious. You are “grabbed” by thirst when you take a salt tablet. The discipler must be salt and light in leading new converts to the Spirit-filled life by an inspiring model. The New Testament encourages us to be and to find good examples. The Greek word for “example” appears in the New Testament 11 times. We hear Paul saying “follow my example.”

We underestimate the value of modeling holiness because it looks too much like hero worship or an ego trip. The secular mind-set can think of nothing more unattractive than being a holy person. Some hear about the holy life and say, “Not me.” Many carnal Christians share this view because they have not had models who will take them to the source of

their power, love, and joy. They imagine that a holy person is weird, a religious fanatic, living aloof and in isolation from the real world, or someone who is “so heavenly-minded that he is no earthly good.” But the scriptural concept describes a way of life that is exciting and filled with adventure. The carnal Christian is frequently first awakened to holiness by the powerful combination of his own inner need and someone who is modeling a quality life which is magnetic and powerful, causing the hungry believer to exclaim, “Now that’s living! That’s the way I want to live.”

A good starting point in inspiring new Christians to hunger and thirst after the holy life is to challenge Spirit-filled Christians to live up to their calling by demonstrating the mouth-watering fruit of the Spirit—gentleness, patience, and forbearing love (Eph. 4:1-2). And the more mature Christians must be willing to pay the price in time and interaction to get close enough to the new Christians so that growing-up problems can be shared, the fruit exhibited, and a behavioral example provided.

A survey by the Roman Catholic Church was shared with the Fourth Synod of Bishops. The perceptive analysis of the youth of today said that the young want to see “the light of Christ shining on the

countenance of the church.” Some of the qualities regarded as Christ-reflectors were: joy, love, kindness, patience, a willingness to listen, etc. It sounds strangely familiar—like the fruit of a Spirit-energized life (Gal. 5:19-23). Young Christians need shining models who have caught the spirit and relational implications of 2 Tim. 2:2, *Teach these great truths to trustworthy men who will, in turn, pass them on to others* (TLB).³

If we are living life in the Spirit, this will demand explanation so that new converts know that there is something more than a slick personality or human “coolness,” that there is something, even Someone beyond ourselves enabling us to live the joy-filled life. The angel commissioned the Spirit-filled apostles: *Go stand in the temple and speak to the people all the words of this Life* (Acts 5:20, RSV).⁴ Our marching orders are to communicate all about this kind of life.

HOW DO WE GET THERE FROM HERE?

A number of things can be instrumental in bringing believers into the beauty of holiness.

Living Testimonies

We need satisfied consumers who give spontaneous or carefully prepared *living testimonies*, telling how they were sanctified and how the experience is helping them at the need-level of their daily lives. The testimonial can fit the midweek or Sunday service format. Laymen’s and Pentecost Sunday are excellent times for a lay witness. I have found the informal, personal interview with carefully phrased questions to be helpful to build faith and expectancy, and an effective way to reinforce the biblical concepts in the sermon.

Clear Preaching

Clear preaching that rests on sustained expositions of God’s Word rather than notions speaks to the needs people feel. Holiness sermons that really help people must show them first how the experience will give them resources to deal with problems that both the pastor and people know firsthand. For example, most of our people know about stress and pressure. Does holiness equip us to more effectively deal with tension in our lives?

Dr. Hans Selye is a specialist on stress. He states that our greatest need for coping with pressure is the need for inner reserves that can help us withstand the shock caused by pressure. How relevant and helpful for a pastor-teacher to stand before his people (among them seeking believers) and share out of the Word how uptight people can experience the inner resource of the Holy Spirit. Preach from Paul’s prayer for the Ephesians: *Be strengthened with might by his Spirit in the inner man* (Eph. 3:16b).

Holiness Literature

Open up the church or your own library and *circulate books* and articles on the topics that speak to needs and answer questions on entire sanctification.

Curriculum Resources

Build the teaching of this biblical doctrine into the curriculum that is especially designed for your converts in the new converts Sunday school class, the home Bible studies for new Christians, the pastor’s membership class, etc.

Equip Workers

Thoughtfully prepare yourself and equip your discipling team and altar workers to give simple, step-by-step, guidance to hungry seekers in a counseling session or altar service. Too often well-meaning counsel has been vague, unbiblical, and even contradictory. This leaves seekers confused and frustrated.

Music Ministers

Help shape the music so that the congregational hymns, the special music, the musicals, and even closing choruses and invitational music sets forth clearly the availability and possibilities of the experience. Our music must be a tool to inspire and teach our theology.

Everybody Doesn’t Know

Avoid the assumption that “everybody knows and understands” the doctrine of entire sanctification. Few of our new converts come into our churches grounded and committed to holiness. They will need patient and thorough education.

BRING CONVERTS TO A DECISION

Our preaching and teaching, prayerfully and in dependence on the Holy Spirit, should endeavor to bring people to a crisis of decision. I am remembering Andrew Blackwood’s story in chapel at Nazarene Theological Seminary about the student who brought a written sermon to his professor and asked, “Will my sermon do?” The professor responded, “Do what?” Holiness preaching must lead people to the strategic moment of yielding all and trusting God to fulfill His promise.

Let the pastor and evangelist make the appeal positive. You cannot browbeat people into an experience that will be lasting and meaningful. Motivate believers to seek because of need and hunger. W. T. Purkiser makes the point that “more consistently people are drawn by promise than driven by threat.”⁵

Reuben Welch observes that for some, the fullness of the Spirit is in a crisis like the blast of dynamite, while for others the Spirit’s fullness is a crisis like the breaking of a fever.⁶ The wise discipler will be careful not to condition the seeker to expect certain emotional reactions or to make sweeping, unrealistic generalizations about how the experience will solve all problems and leave one on a constant spiritual high. Such unwarranted expectations have caused much instability and misguided seeking by sincere persons.

Be sure you have communicated these simple steps to those who seek:

1. To be sanctified we must recognize our need and realize the provisions that God has made (Heb. 13:12).

2. The Spirit fills a yielded vessel. The New Testament language varies—deny, yield, or present yourself. But the principle is the same: consecration, total surrender of the known and unknown, opens us to the ministry of and mastery by the Holy Spirit.

3. The baptism with the Spirit is received through prayer devoted very specifically to that end (Luke 11:13; 24:49; Acts 8:15; and 9:9-17). Do not try to talk seekers prematurely into professing the experience. Encourage them to pray until they come into a fresh, new relationship with the Holy Spirit.

4. The believer must rest the full weight of his faith and hope on Christ's atoning death and believe that God will keep His promise to fill, cleanse, and control. When these conditions are met, the seeker may expect the Spirit to do that which we cannot do in our own strength and bring perfect love, inner peace, new infusion of power, fruit, and Christlikeness.

CHRISTIANS IN THE MAKING

Another responsibility of the discipler is to enable the newly sanctified to deal with their humanness, their failure, and their need to enroll in the school of Christian maturity and growth.

In the spiritual realm, there are people who are seeking a spectacular experience that will work itself. Human beings tend to be lazy. But it is a mistake to think of the experience of entire sanctification as producing instantly mature Christians who can set their lives on "automatic pilot" and land in glory without further attention to the cultivation of life in the Spirit.

Sanctification must be seen as both crisis and process. Both are essential. There is a crisis moment when we devote all, and the work of entire sanctification is wrought by the baptism with the Holy Spirit. The process is the living of the life which is disciplined and controlled by the Holy Spirit.

The Scriptures distinguish between purity of heart and maturity of Christian character. A careful study of 2 Cor. 7:1 will reveal an instantaneous "cleansing"

which is followed by the continuing lifelong assignment of maturing and "perfecting holiness in the fear of God."

The crisis is the gateway to the process and growth. To try to make spiritual advancement without this inner cleansing is futile. On the other hand, to think that the life which follows requires no discipline or effort is also deceiving.

E. Stanley Jones, in *A Song of Ascents*, says that after his conversion he was stymied by inner conflict when he read Hannah Whitall Smith's *The Christian's Secret of a Happy Life*. In the book, he learned of "complete victory for the total person." Before he could finish the book, the Lord was asking, "Will you give Me your all?" He said, "Yes." Jones describes it:

When suddenly I was filled—filled with the Holy Spirit. Wave after wave of the Spirit seemed to be going through me as a cleansing fire. I could only walk the floor with the tears of joy flowing down my cheeks. I could do nothing but praise him—and did. I knew this was no passing emotion; the Holy Spirit had come to abide with me forever.⁷

Later in his mid-80s, he describes himself as involved in growth toward maturity, a becomer, a Christian in the making. Discovering the necessity of growth is a high priority in discipling the newly sanctified Christian.

Every pastor and church hopefully has some disciple-making agenda that is enabling them to provide specialized care for converts. If that agenda emerges from the Word of God, it will expose them to the adventure and the way to walk in the fullness of the Spirit.

1. Fletcher Spruce, "Where Have They Gone?" (An unpublished paper presented at the Conference of Superintendents, Church of the Nazarene, at Kansas City, January 23, 1975), p. 4.

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5. W. T. Purkiser, "Characteristics of True Holiness Preaching," in *Proclaiming the Spirit* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1975), p. 97.

6. Reuben R. Welch, "The Holy Spirit Is a Person," in *Proclaiming the Spirit* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1975), p. 125.

7. E. Stanley Jones, *A Song of Ascents* (New York: Abingdon Press, 1968), p. 53.

"Let all preaching-houses be built plain and decent; but not more expensive than is absolutely unavoidable: Otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine too."

—John Wesley

Does John Wesley's famous "warmed heart" experience represent his testimony to entire sanctification?

WHAT HAPPENED AT ALDERSGATE?

by Peter W. Gentry

Pastor, Church of the Nazarene, Weston-Super-Mare, England.

It is often said that John Wesley never actually professed the sanctification he taught, to the detriment of our own doctrinal position that we inherit from him.

This is not a problem, because our position is scripturally sound whatever our heritage makers may or may not have said. But it could be inhibiting to think we have no answer to the charge. I believe we do. I believe Wesley found entire sanctification in that memorable meeting on London's Aldersgate Street, the evening of May 24, 1738.

This was undoubtedly his spiritual climax, up to which everything else in his life had been leading—and from which all that followed took its direction and purpose. Most historians call it his "conversion," and either look upon it as an understandable emotional upsurge or acknowledge that where great leaders are involved, perhaps some such cataclysm is to be expected that ordinary people do not need.

On the other hand, evangelical writers acknowledge Aldersgate as a new birth, and consequently tend to make the most of the period of conviction and heart-searching through which Wesley undoubtedly passed in order to establish a sense of sin and repentance.

Some have gone further back in Wesley's life to maximize anything that would serve this purpose. But Tyerman's famous verdict that Wesley "entered Charterhouse a saint and left it a sinner"¹ has generally been considered too strong a view of Wesley's admission of youthful lapses.

The reason for this imbalance is that Aldersgate is usually regarded as Wesley's only spiritual climax, and that any second work of grace is discounted. If liberals underrate Aldersgate, most

evangelicals do the exact opposite and magnify it into an all-embracing experience—despite Wesley's own insistence on the second blessing. The Wesleyan-Arminian, however, can locate it in a fuller unfolding of grace, thus not forcing Wesley into any preconceived position.

An attempt to solve the problem of just what Wesley did receive that night is often made by classifying this event as his "evangelical conversion," implying a previous partial enlightenment. One can have respect for that view—it is held by many who accept his doctrinal position. But is not the term something of a misnomer? Conversion in the theological sense is bound to be evangelical unless it be purely theoretical, and Aldersgate was certainly not that. It was Wesley's heart, not his head, that was warmed. And if he indeed had a relationship with God at that time, this step would be what he afterwards taught as entire sanctification. So the question is: was he justified or sanctified at Aldersgate?

Wesley's own recognition of that experience and reaction to it is interesting. A few days afterward, he stood up in a meeting and asserted that until then, he had not been a true Christian at all. This shocked the devout people present and led one to observe Wesley had been a very great hypocrite, for he had certainly made them all believe he was a Christian. Wesley never did things by the halves. Like most mortals, however, he was not without his moods, and a few months later declared in apparent self-reflection, "I affirm I am not a Christian now."²

It is quite obvious that Wesley was an idealist. Holiness had been his goal all along. "Salvation" for him always meant salvation from sin, in its fullest

(Continued on page 59)

My heart was “strangely warmed”—even mine!

ALDERSGATE

STILL HAPPENS!

by C. F. McKee

Chaplain, Department of Corrections, Huntsville, Tex.

When I was a senior ministerial student in a Kentucky college, the philosophy professor asked us to write a paper on one of the church leaders. I selected John Wesley, though I was not a Methodist.

I spent many hours in the library researching and writing a paper I knew would be worthy of publications and an “A.” But to my dismay the good grade did not come. I asked the professor why he marked it down and he asked me one question: “Why did you leave out Mr. Wesley’s Aldersgate experience?”

I answered him honestly and with conviction: “Because I did not believe it.”

“Why don’t you believe it?” asked my inquisitor.

“Because I just don’t believe people have those kinds of experiences,” I rationalized.

“Well, maybe you can’t,” replied the professor, “but Mr. Wesley did, and you can’t understand him unless you understand his Aldersgate, and what it meant to him.”

I left it at that: finished seminary, married, preached in Ohio, Kentucky, and Texas, identified with two separate denominations, finally accepted a career as a prison chaplain 24 years ago. I was having a very satisfying ministry. I was in charge of my department. I was insulated from most of the concerns of the ministers in the “free world.” I had arrived as a clergyman. God had given me a good ministry.

Then, in the spring of 1977—34 years after I had said: “I don’t believe people have Aldersgate experiences,” I had mine!

God, through the good graces of the Holy Spirit, sent me to the Church of the Nazarene at Conroe, Tex., where I “sat through” a prayer service. I went back, driven by the Holy Spirit, to try to understand

what was happening to me. For the first time in my life, I “listened” to a holiness sermon, by a Spirit-filled preacher, and I was anointed! That night the Reverend John Frazier’s preaching saved this minister’s career!

I listened to believers testify to victories. They shared what God had done for them, what God had taken from them, what God had committed them to. They spoke of the power of the Holy Spirit in their daily lives, their families, their work, their social lives.

When they went to the altar, I went. I prayed. They prayed with me, and for me. I felt I had been saved, finally saved, completely and thoroughly. “My heart was strangely warmed”—even mine!

My Aldersgate convinced me that my salvation had been completed in *sanctification*—the missing ingredient. Old sterile vocabulary became anointed with living experiences. Salvation, sanctification, justification, regeneration, adoption—these were no longer just words, they were the work of God within my own life. Circumcision of the heart was a real experience.

Immediately, my parishioners—1,900 Texas prison inmates—knew something had happened. Holiness preaching, Spirit-filled messages, anointed blessings, powerful prayer meetings, and scripture studies of the Word of God, not words about God, became the order of the day. Agape love that destroyed old prejudices and institutional attitudes, had made me receptive to human beings who were hungering for Jesus Christ. A new day dawned in this prison ministry.

Aldersgate came to the Rockwell Chapel, the large
(Continued on page 60)

SANCTIFICATION— CEREMONY VS. ETHICS

by H. Ray Dunning

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The term *holiness* and its cognates in the Old Testament have both ceremonial and ethical connotations. Probably the ceremonial was more original, with the ethical coming into the picture about the time of the eighth-century prophets. By ceremonial holiness, we mean that uncleanness may be removed and holiness conveyed by certain prescribed rituals. The implication is that impurity or defilement is almost substancelike, and is contracted by touching something ceremonially unclean. The ethical understanding insists that holiness is demonstrated by justice, mercy, and other ethical behaviors.

Throughout the Old Testament there is a tension between these two ideas, the ceremonial being represented by the priest while the ethical is usually represented by the prophet. This accounts for the conflicts that sometimes emerge between the prophet and the representatives of the cult, as seen in the case of Amos against Amaziah (Amos 7: 10-17). The problem is that it is so easy to depend upon the performance of the ritual as *ex opere operato* and not feel the necessity for an accompanying ethical life-style.

Ceremonial language is used widely in the Old Testament—but we need to know that in truly prophetic passages, it is always informed by the ethical. Ezekiel is a notable case in point. He was a priest, and this molded his language. Even in his visions of the age to come (Ezek. 36:25-29) his perspective vouchsafed the ethical content. This is an especially

important consideration when handling New Testament passages where the prophetic view totally dominates the normative passages. (Jesus was using ceremonial concepts in Matt. 23:17, 19, but this is not a normative use of the term *sanctify*.)

One of the real dangers is that when theological language is used—which is derived from a cultic milieu, e.g. “cleansing”—it might revert to its original signification. We must remember that the meaning has been refocused, especially in the New Testament, and involves a character transformation. This is why John Wesley was so on target when he defined sanctification in its broadest use as “a real change.” This larger definition is then applied to all particular uses of the term such as initial sanctification, entire sanctification, and progressive sanctification.

If one looks at some of the key New Testament passages where the term *sanctify* and its various forms appear, he will be able to observe the distinctly ethical use, particularly if he takes note of the context. First Thess. 4:3 is a clear equation of sanctification with sexual purity, and the identification is further made in v. 7: “For God has not called us for the purpose of impurity, but in sanctification,”¹ or as *The Living Bible* paraphrases it, “God has not called us to be dirty-minded and full of lust, but to be holy and clean.”²

Here is also a good example of the use of ceremonial terminology to convey ethical content. In 1 Cor. 6, after listing a catalog of horrible vices, Paul

says, "And such were some of you; but you were . . . sanctified . . ." (v. 11). In this case, being sanctified means putting off the old life-style. The same point is emphatically made in Romans 6, where the apostle is arguing that one does not understand the nature of his conversion (baptism) unless he recognizes that it should result in holy living. Verse 19 climaxes this point: "For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification," or v. 22: "But now having been freed from sin and enslaved to God, you desire your benefit, resulting in sanctification. . . ."

In Colossians 3, although the term is not used, the apostle is calling his readers to a high ethical plain which involves putting off the old life (man) and putting on the new. This passage is one of the central expressions of his understanding of sanctification as unequivocally ethical.

Another evidence of the biblical genius of John Wesley was his unswerving loyalty to this New Testament witness to ethical holiness. This is seen in his

Modifications of Wesley's theology have tended to move our experience of sanctification away from the ethical, toward the ceremonial.

interpretation of sin. Some interpreters, including E. H. Sugden, the editor of his *Standard Sermons*, accuse Wesley of viewing sin in a substantive way, suggesting it is a "thing" like a rotten tooth which needs extracting. But a careful reading of Wesley's descriptions of sin in believers disproves that contention (see also Leo G. Cox, *John Wesley's Concept of Perfection*, p. 52).

Although, like St. Paul, he may use metaphors, he insists that what remains after justification is attitudes and dispositions contrary to the mind of Christ, a falling short of the law of love. These he identifies as "pride, self-will, loving of the world, in any kind or degree; such as lust, anger, peevishness" (sermon on "Sin in Believers"). These carnal traits are manifestations of a disordered character which needs a *real change*, an ethical transformation.

Furthermore as he gives instructions to seekers after holiness, he zeroes in on the sin question and explicitly avoids anything that would smack of cultic sanctification. He advises three dynamically inter-related prerequisites to full deliverance from sin: repentance, mortification, and faith.

Repentance in believers has two aspects: the first is a deep awareness of need. While the believer knows no condemnation for the remaining sin, he knows he cannot bear the strict justice of God. The second aspect of repentance involves a conviction of one's utter helplessness to deliver himself from this remaining sin. But mortification—putting to death—of the deeds of the body is also included in one's pursuit of perfect love. This is the gradual dimension of sanctification. As Wesley expresses it in the *Plain Account*: inward sanctification begins "in the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time onward, a believer gradually dies to sin, and grows in grace" (p. 42, Beacon Hill edition).

It is here faith enters the picture as the counterpart to our sense of helplessness. This faith is an aspect of repentance, and involves a complete trust in God that He will effect the deliverance for which we yearn. In connection with this faith, Wesley's teaching about the necessity of a second work of grace comes to vivid expression: "Although we may *weaken* our enemies day by day; yet we cannot *drive them out*. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean': and then only the leprosy is cleansed. Then only, the evil root, the carnal mind, is destroyed; and inbred sin subsists no more. But if there be no such second change, if there be no instantaneous deliverance after justification, if there be *none* but a gradual work of God (that there is a gradual work none denies), then we must be content, as well as we can, to remain full of sin till death" ("Sin in Believers," pp. 390-91, Sugden edition of *Standard Sermons*).

Wesley's fidelity to the ethical criterion is also evident in his understanding of entire sanctification, the moment when God "cuts short his work in righteousness" and delivers us from all sin. Positively it is always defined as "loving God with all the heart, soul, mind, and strength—and one's neighbor as oneself." Immediately it may be falsely assumed that "love" is too emotional or sentimental to provide the sole content to Christian perfection. But once again, Wesley shows his solid biblical grounding when he gives to love the content of Christlikeness and the absence of self-centeredness. It is not possible to provide a higher ethical content.

The great care which Wesley took to define the "marks" of the entirely sanctified is obviously designed to safeguard against a ceremonial or merely emotional experience. To feel all love and no sin is not enough; there must be the evidence of character transformation accompanied by the witness of the Spirit. In other words, to separate a sanctified "nature" from sanctified feelings, dispositions, attitudes, and behaviors was unthinkable. Rather, to be perfected in love means the presence of the fruit of the Spirit in an unmixed form.

Here is the criteria he laid down, by which a person may judge himself to have been perfected in love: "When, after having been convinced of inbred sin, by a far deeper and clear conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that 'to feel all love and no sin' is a sufficient proof. Several have experienced this for a time before their souls were fully renewed. None, therefore, ought to believe that the work is done, till there is the added testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification" (*Plain Account*, p. 61, Beacon Hill edition).

Wesley preserved the ethical dimension of his doctrine by clinging steadfastly to a christological interpretation of holiness. Because of this emphasis, Wesley had built-in safeguards against such perversions as the neo-charismatic inroads against which many theological formulations have no defense.

After much thought and some pastoral experience, I have come to the conclusion that certain modifications of John Wesley's biblical theology, which took place in the 19th century, have tended to move our doctrine—and consequently the experience of sanctification—away from the distinctly ethical toward the ceremonial understanding.

How does one account for bad-tempered "saints" whose behavior is far more self-centered than many unconverted persons—and yet according to their testimony they are still "saved and sanctified"? Have you considered how anachronistic it is for "holiness" people to squabble among themselves, both within a given congregation and even between congregations. So often these tragedies occur alongside the most radical "convictions." There is no merit in covering these things for they can be footnoted in too many instances. I mention these unpleasanties to emphasize that my concern is not groundless, and to provide the launching pad to raise the question: Has our preaching at times left the door open for these developments?

If the implication of the last sentence is correct, and our preaching is informed by our theological understanding (a truism), we must ask if there are not some changes that could profitably be made in the interests of sound doctrine. (Sound doctrine as St. Paul uses it means teaching that produces spiritual health or Christlike living. Cf. the commentaries on 1 Tim. 1:10, et. al.)

It seems to me it is time we faced up to the possibility that some of our ethical aberrations may have resulted from unexamined, inadequate presuppositions that have assumed the status of orthodoxy. I would like to open up some dialog to be carried on in the name of Perfect Love, and would welcome correspondence at the scholarly level.

One of the major developments in the holiness movement in the 19th century was the introduction of the so-called "altar phraseology" by Mrs. Phoebe Palmer. This teaching, radically different from John Wesley's, had the potential of turning the high and

glorious experience of deliverance from all sin into a ceremonial second trip to the altar, even though it may be the case that Mrs. Palmer avoided it in her own work.

Mrs. Palmer drew her inspiration directly from the cultic language and practices of the Jewish sacrificial system, which operated on the principle that the altar sanctifies the gift—a clearly ceremonial concept. Having placed all on the altar—including oneself—it is one's duty to believe that the work of sanctification has been done. She argued that to wait for the witness of the Spirit was to base our experience on knowledge and not on faith. Furthermore there was no necessity to wait to see if the fruit of the Spirit is present.

It is easy to see how this methodology would provide an effective procedure for leading people into an emotional release without the attendant ethical results—a cultic experience that did not carry the absolute necessity for a real change. It is certainly true that thousands of people have been led into a genuine experience of heart holiness through this approach. However, it is my contention that the seeds of perversion are present and that these seeds have borne the fruit of "ritual without reality." The reason for this is that this approach does not safeguard the ethical dimension, because it addresses the sin question cultically rather than ethically.

The moment of entire sanctification is also more than an emotional experience. From the Wesleyan perspective, it is the moment of full deliverance from sin, that is, any falling short of perfect love. That moment is to be identified, not so much by a psychic upheaval as by the ethical criteria of absence of self-centeredness and the presence of unmixed love. Let any who may be disturbed by these criticisms take note that we are calling for a much greater standard than a mere emotional high, and the demand is far deeper than a ceremony of two altar trips. But the standard for which we call is the New Testament standard.

We do our seekers a disservice if we engage in a psychological manipulation which may lead to a premature profession. We are also unfair to our people if we rationalize away their confessions of decisively unchristlike dispositions and responses. Why not encourage them to seek the delivering grace of God while mortifying these inward traits?

My final appeal is for a ministry based upon sound exegesis of the Scripture. Our basis for proclamation is not John Wesley, except to the extent that he is true to the Word. Rather, it is the theology which comes to expression in the text. If the Bible reveals a tension between ceremonial and ethical holiness, and the ethical emerges as the heart of Jesus' teaching and the concern of St. Paul as well as others, then we should take care that our theological formulations and our preaching reflect this central and controlling motif.

1. All Scripture passages in this article are from the *New American Standard Bible* (NASB), © The Lockman Foundation, 1960, 1962, 1968, 1971, 1972, 1973, 1975, unless otherwise noted. Used by permission.

2. From *The Living Bible* (TLB), © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

HOLINESS AND THE PRAYERS PEOPLE PRAY

by Riley Laymon

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Many of the people I have pastored have frequently revealed a hunger for holiness. Often a parishioner has confessed in private conversation that he really needed “something more” in order to live within a country mile of the abundant life. Over and over again I find myself praying with different people about similar problems. Typically, the problems that people are praying about are:

1. Inconsistency in commitment.
2. A lack of courage to witness to their peers.
3. Frustrations in handling leadership roles, especially in delegating responsibility.
4. The deep guilt feelings concerning their sexuality.

The Lord has led me to some scriptures that speak to these problems. These scriptures have revitalized my ministry, especially in the areas of preaching and counseling.

This hunger on the part of my flock for wholeness of being does not cause me to panic. I believe, as their shepherd, that Jesus

encourages us when He said, “Blessed are they which do hunger and thirst after righteousness: for *they shall be filled.*” So I now view these expressions of hunger as being good for “blessed are they which do hunger and thirst.” I have a new inspiration and courage to preach holiness for I believe what Jesus said, “they shall be filled.” I am convinced that instantaneous and continuing sanctification will satisfy the contemporary inner needs of people.¹

Entire sanctification affects the whole person! “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess. 5:23).

Sanctification as wholeness is supported by Adam Clarke, “The word wholly means precisely the same as our phrase ‘to all intents and purposes.’ May He sanctify you to the end and to the uttermost.”² This great text helps me communicate that in holiness there are answers for the prayers people pray.

1. Inconsistency of Commitment

The experience of sanctification will help a Christian to become established and consistent in his priorities and commitments until he can truly “seek . . . *first* the kingdom of God, and his righteousness.”

Help at this point of need is given in Rom. 12:1-2, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* This truth speaks about priorities that relate to our minds and bodies. Further help is given to all of us that we be transformed, which is an act of God’s grace, so that we need not be conformed to this world. Jesus indicates that the sanctifying power gives us victory over the worldly pull.³ It is the pull of the world that destroys spiritual commitment, but it is the sanctifying power that gives us victory over the pull of the world.

II. The Lack of Courage to Witness and Holiness

Christians of all ages may experience a crippling fear to witness. Thank God, there is divine power to help. What greater passage can we present to our people than Acts 1:8: *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.* There is record all through the Book of Acts of a new courage to witness by Peter and many of the disciples after the filling with the Holy Spirit.

III. Frustration in Leadership Roles and Holiness

The church is bold to assign people to leadership roles who have never had experience or training in leadership. Pastors often become frustrated when laymen do not function well in leadership roles. We are finding that even experience and training do not always make leaders. There does seem to be some quality within a true leader that is more than training alone. Strangely enough there seems to be an inordinate number of leadership problems related to the inability or unwillingness to delegate authority. There must be a maturity within the individual if they delegate responsibility to persons who are often so different than they are.

I have found help in developing myself and my laity from 1 Pet. 1:16: "Because it is written, Be ye holy; for I am holy." God is the Master Teacher in delegating. God the Holy Father delegates a great part of salvation's plan to His Son. The Holy Son delegated the plan of continuing His ministry on earth to the Holy Spirit. The entire Godhead shares the challenges, responsibilities, and joys of building Christ's kingdom with man. In all this there is delegation that included trust and risk, success and (on man's part) failure. I'm not sure how a holy heart enables a person to be willing to

delegate authority, but somehow in my experience it seems to do so.

There is additional truth to be learned when we see the various kinds of persons that Jesus gathered around Him to whom He entrusted and delegated work. Yes, I am convinced that holiness of heart and life is a basic quality for successful leadership.

IV. Guilt Feelings from Sexuality and Holiness

Our society is full of a sick kind of sexuality. There is evidence that we are on our way back to Sodom and Gomorrah. I must keep myself aware that my people live in this world in which they are surrounded by pornography, smut, and the "lust of concupiscence."

The pastor's heart of the apostle Paul is portrayed when he wrote to the Church in Thessalonica to give them help in such circumstances. In his first letter to the Thessalonians he encourages them with these words, *For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God (4:3-5).*

There is a strong message in this scripture passage to our

young people that sanctification will strengthen them to resist the temptation to indulge in premarital sex (fornication). It speaks to the adults that sanctification can cleanse their sexual appetites until they are "honorable" and not in the lust of concupiscence.

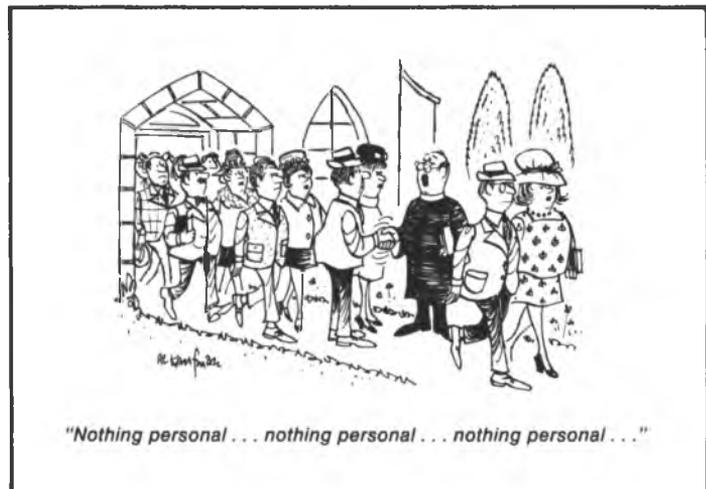
First Cor. 6:9-11 is another passage that tells of the cleansing power of sanctification in the area of human sexuality. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

Finally, I praise God that as a preacher of Christian holiness I can feed my people and give them a message of hope for contemporary personal problems. I am glad for the holiness heritage of our church, and for the Bible that tells us that God has the answer for the prayers people pray.

1. By instantaneous and continuing sanctification, I refer to the teaching of Dr. H. Orton Wiley as is expressed in *Christian Theology*, vol. II, pp. 483-86.

2. Adam Clarke, *Adam Clarke's Commentary* (Kansas City: Beacon Hill Press of Kansas City, 1967), p. 1210.

3. John, Chapter 17.



AN ANONYMOUS VOICE FROM THE PAST

by Merrill S. Williams

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While shopping an estate sale in Baldwin, Kans., several years ago, a friend and I discovered a gem of theological writing.

Baldwin is a small town southwest of Kansas City where the Methodist school, Baker University, is located. The executors of this estate were selling the handsome old house and all its contents. Among the items the auctioneer presented for bid were two boxes of old books. Since I never let books—especially old ones—pass without at least a glance, we browsed these cartons with only mild interest.

Until . . . yes, there they were.

Two volumes of the long-out-of-print work of famous Methodist theologian John Miley. We were looking at the original edition of Miley's *Systematic Theology*, published by Hunt and Eaton of New York in 1893. A student at Kansas University bought both boxes for \$2.00, and I purchased the volumes by Miley from him for \$1.00 each!

John Miley was an American Methodist theologian who lived from 1813 to 1895 and taught theology at Drew Theological Seminary in New Jersey. Through his teaching he touched the minds of hundreds of young men who entered the Methodist ministry. But he helped knit the theological thinking of many more

because his writings were on the study list for Methodist preachers from 1880 to 1904.¹

Robert Chiles describes his two-volume *Systematic Theology* as his most important work. He says of it, "It is a careful, comprehensive presentation of Wesleyan Arminianism drawing into systematic form the emergent tendencies of 19th century Methodism."²

This, then, was the gem. But there was more. Between the pages I found 10 small, yellowed sheets neatly handwritten in pencil. The notes described the writer's relationship to Miley and a summary of Miley's classic work. The notes contained no date or signature, but their content clearly puts them in historical context. I will allow the anonymous writer of the notes to speak for himself:

"It was my personal fortune to know him [Miley] well, and to sit for a time under his tutelage. He lived to be nearly four-score and was granted the wish of his heart to die in the harness. He was western bred and served in the Ohio ministry, holding leading pulpits before the war in Cincinnati.

Even then [he was] a theologian, for he was set to the defence of the idea of free grace against belated attacks.

But there was in his argumentative presentation a fiery enthusiasm that crowded his churches with attentive worshippers. As with others, New York called him and he held high metropolitan pulpits. In this way he wrought at the substance of his theological system.

Presently he was called to expound it in the principal seminary of Methodism. Classroom exposition resulted in final shaping of his thoughts and these issued in two large quarto volumes in the early nineties and at once became standard in Methodism.

Ours was the first class which he guided through the completed volumes, and the last. For one Thursday he closed the lecture on Good Angel with the words, 'Presently the least of us will know more than the wisest does now,' and ere another round of the dial he had passed from speculation to perception, from faith to sight. . . ."

Hence, a voice out of the past gives us an intimate look into the life of one of America's greatest holiness theologians.

1. Robert E. Chiles, *Theological Transition in American Methodism* (New York: Abingdon Press, 1965), p. 34.

2. *Ibid.*

THE DOCTRINE OF ENTIRE SANCTIFICATION AND JOHN FLETCHER

by Timothy L. S.



John Fletcher

The common opinion that the renewal of Christian interest in the doctrine of the Holy Spirit began only in recent decades will not stand up against close scrutiny of either the evangelical revivals of the 19th century or the Wesleyan revival of the preceding one. John Wesley's religion was in both rhetoric and concept centered as fully upon faith in the character of God the Father and the sanctifying work of the Holy Spirit as upon the person and work of Christ the Son. From the earliest years of his public ministry, both before and after May, 1738, when he experienced "living faith" at the Moravian meetings on Aldersgate Street, London, Wesley's preaching and doctrinal tracts made the doctrine of the life-transforming Spirit the center of his salvation theology.

Nor did John Fletcher introduce the language of Pentecost or the idea of a dispensation of the Spirit into Wesleyan perfectionism, as I and others have recently supposed. These and other ruling ideas in Fletcher's last two *Checks to Antinomianism*, published nearly 35 years after Wesley's Aldersgate experience, all appear prominently in the sermons John Wesley preached and the hymns he and his brother Charles wrote between 1738 and 1746.

During this period, the Wesleys were proclaiming the life-changing, heart-cleansing work of the Holy Spirit—begun in the experience of regeneration,

continued in the growth in inward and outward holiness that followed, and (as they taught clearly after January, 1741) made inwardly complete in the experience of perfect love, or "entire sanctification."

John Wesley spent the next 20 years developing and refining his doctrine of salvation, emphasizing especially the second work of grace, which as he explained to the world in 1767 in his *Plain Account of Christian Perfection*, purifies believers' hearts of their inward bent to sinning. Sometime in the year 1771, apparently, Fletcher began to apply the Old and New Testament promises that were fulfilled in the baptism or filling with the Spirit at Pentecost more precisely to the experience of perfect love.

John Wesley received what Fletcher called this "improvement" upon the Founder's biblical exposition of full salvation with some caution, fearing that seekers of the second blessing would minimize the presence and power of the Holy Spirit in the experience of the new birth. He did not reject it, however. Indeed, on March 16, 1771, six months before Fletcher wrote Charles Wesley of his plans to write an essay declaring entire sanctification to be accomplished through the baptism or fullness of the Spirit, Wesley wrote the youthful Joseph Benson equating perfection in love with being "filled with the Holy Ghost."

In January, 1773, while Fletcher was deeply en-

F THE PIRIT DHN WESLEY LETCHER

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John Wesley

gaged in working out his views, Wesley asked him to become his successor as the head of the Methodist movement. The Founder reiterated that invitation with increasing urgency during the next few years, a period when he was carefully scrutinizing Fletcher's Pentecostal doctrine of entire sanctification set forth in the last two volumes of the *Checks to Antinomianism*, and while he was receiving reports from some of his most saintly and respected followers of Fletcher's powerful preaching of the promise to believers of the baptism of the Spirit.

Studying Wesley Chronologically

I was impelled toward these revisions of earlier views in the winter and spring of 1978, when I read Fletcher's works and some important unpublished letters at the Methodist Archives and Research Center at the University of Manchester, England. I placed Wesley's 139 published sermons and his major doctrinal tracts in approximately the chronological order of their preparation and read carefully their teachings on the work of the Holy Spirit.

Wesley had collected most of his sermons in volumes organized in what he thought was a logical sequence rather than a chronological one. He thought this would help his followers see more clearly the order of salvation, that is, the steps to what he often called a full inward recovery of the

divine image and full entrance upon a life of godliness. The logical ordering obscured Wesley's preoccupation in his earlier sermons with the Holy Spirit's sanctifying work begun so mightily in believers' lives in the experience of regeneration. This preoccupation is especially clear in four of the six sermons he prepared for preaching before Oxford University: "The Circumcision of the Heart," in 1733; "On the Holy Spirit," written for Pentecost Sunday, 1736; "Salvation by Faith," preached in June, 1738, a few weeks after his own full experience of the new birth at Aldersgate Street; and "Scriptural Christianity," preached at Oxford, August 24, 1744.

The last one resulted in Wesley's exclusion from the list of persons regularly invited to preach before the university. Its text was Acts 4:31, "And they were all filled with the Holy Ghost." The opening paragraphs suggest that he chose this text rather than the identical one in Acts 2:4 for two reasons; because it referred to a grace granted not only to the apostles but to their converts as well, "the brethren"; and because it demonstrated that what was essential and available to all in the experience of the Spirit's fullness was an abiding inward and outward holiness. Wesley declared that what he called the "extraordinary gifts of the Holy Ghost," such as heal-

(Continued on page 54)

WOMEN PREACHERS AND EVANGELICAL AND HOLINESS ROOTS

by Donald W. and Lucille Sider Dayton*

Current discussions about the role of women in evangelical churches are often based on strange and historically untenable assumptions. It is usually taken for granted, for example, that the evangelical churches more than any others have resisted giving women a major role. Even Richard Quebedeaux, who advocates the ordination of women in his recent book *The Young Evangelicals*, asserts that “in almost all non-Pentecostal Evangelical or Fundamentalist denominations women are not ordained to the ministry.” This mistaken assumption then supports another: that to raise the question of ordaining women is to let the world—the secular movement for women’s liberation—set the agenda for the Church.

A better case could be made for the opposite assumption on each point. It is evangelical Christianity, especially in its more revivalistic forms, that after, perhaps, Quakerism and Unitarianism has given the greatest role to women. Denominations in the National Association of Evangelicals have by and large ordained women earlier, in larger numbers, and more consistently than those in the National Council of Churches. And the extent to which this practice has declined in recent years may be better attributed to a general accommodation to the dominant culture, seen also in the decline of other distinctive behavior patterns.

Robert Wearmouth, a close student of the social impact of the 18th-century “Evangelical Revival,” has even argued “that emancipation of womanhood began with John Wesley.” The same patterns that encouraged laymen and the poor to rise in church leadership opened the door for women. In a move-

ment centered on the personal apprehension of divine grace, women could instruct as well as men, and as early as 1739 Wesley appointed women as “class leaders” in Bristol. The Evangelical Revival was willing to experiment with new forms of ministry and evangelism (such as “field preaching”) and let their validity be judged in part by their results. And since, “God owns women in the conversion of sinners,” Wesley once said, “who am I that I should withstand God?”

The new role given to women in the Evangelical Revival was gradually expanded to include preaching. In 1787 Wesley wrote that “we give the right hand of fellowship to Sarah Mallet, and have no objections to her being a preacher in our connexion, so long as she preaches the Methodist doctrines and attends to our discipline.” Adam Clarke, the great commentator of the Evangelical Revival, insisted early in the 19th century that “under the blessed spirit of Christianity they [women] have equal *rights*, equal *privileges*, and equal *blessings*, and, let me add, they are equally *useful*.” These sentiments did not yet include the full ordination of women or the principles of modern feminism, but they were well on the way, especially when read in context.

The Great Awakenings in 18th-century America expressed many of the values of the British Evangelical Revival. Even before 1800 the Free Will Baptists permitted women to serve as preachers and itinerant evangelists. Among these women were Mary Savage, who began to preach in 1791 in New Hampshire; Sally Parsons, who worked later in that decade; and Clarissa Danforth, who flourished from 1810 to 1820. But it was in the wake of the Second Great Awakening, and especially the revivalism of evangelist Charles G. Finney, that

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such practices became widespread and developed into the full ordination of women and a form of feminism.

One of Finney's controversial "new measures" was allowing women to pray and speak in "promiscuous" or mixed assemblies. Soon after his conversion in 1825, Theodore Weld, serving as Finney's assistant, encouraged women to speak, and "seven females, a number of them the most influential female Christians in the city, confessed their sin in being restrained by their sex, and prayed publicly in succession." Weld later married feminist Angelina Grimke and at that time insisted that he had since boyhood felt "that there is no reason why *woman* should not make laws, administer justice, sit in the chair of state, plead at the bar or in the pulpit, if she has the qualifications." Weld suggested as well that women should feel free to initiate courtship and warned that "the devil of dominion over women will be one of the last that will be cast out" of men.

After several years of full-time evangelism, Finney became professor of theology and later president of Oberlin College, a school founded largely to perpetuate his particular brand of revivalism and reform. Oberlin was the first coeducational college in the world. Later feminists found it still a little stodgy, but a very high percentage of the leaders of the women's rights movement were graduates of Oberlin. Especially notorious was Lucy Stone, who preserved in marriage her family name and insisted on an "egalitarian marriage contract" repudiating the contemporary laws that made her essentially a property of her husband. Betsy

the interpretation of the biblical texts. Abolitionists faced conservatives who built a "Bible defense of slavery" on biblical instances of slavery and the Pauline admonitions to slaves. Those who developed in opposition a "Bible argument against slavery" discovered that the same questions arose in relation to the "woman question." Even the favorite text of Gal. 3:28 conjoined the issues in affirming that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." These facts called for a more sophisticated hermeneutic that appealed to an egalitarian "spirit" over against a repressive and subordinationist "letter" of the Scriptures.

Along this line, the Reverend David Sherman argued in the preface to a biography of Mrs. Maggie Newton Van Cott, the first woman licensed to preach in the Methodist Episcopal church (in 1869), that while "yielding for a time to the form of the institution, the apostles laid down principles which cut away the foundations of the system" of slavery—and that the "same method was adopted in the case of woman."

Once this hermeneutical move was made, the way was opened for the full ordination of women and the emergence of feminism. Those traditions that most fully incarnated the revivalism and abolitionism of Finneyite evangelism also tended to ordain women and advocate women's rights. The first woman to be ordained was Antoinette Brown, whose family in upstate New York had been profoundly influenced by Finney. She was a graduate of Oberlin College and had insisted on sitting

The Wesleyans began to ordain women in the 1860s and in the early years of the Nazarene movement as many as one fifth of Nazarene preachers were women.

Cowles, president of the second National Women's Rights Convention, and Antoinette Brown, a Congregationalist who was the first woman to be ordained, were both Oberlin graduates.

There was during this period a close connection between the antislavery movement and the women's rights movement—and both were firmly rooted in Finney's revivalism. As in the 1960s "women's liberation" was in part a product of the civil rights movement, the abolitionist movement of the 1830s evolved into the women's rights movement. Those who had attacked one social practice found it easier to question another. Many women found direct parallels between their state and that of the slave. Both were regarded at the time as "property" and merely a "means to promote the welfare of man."

But more important were the parallel problems in

through the theological course as well. In 1853, some three years after she left Oberlin, Antoinette Brown was ordained in the Congregational Church of South Butler, N.Y.

The preacher for this service was Luther Lee, a founder of the Wesleyan Methodist church, which had broken with the Methodist Episcopal church in an abolitionist protest against Methodist accommodation to the practice of slavery. Lee's sermon, entitled "Woman's Right to Preach the Gospel," can still be read with profit. Though based on Gal. 3:28, it described "female prophets under the Old Dispensation" and "in the Primitive Church," argued exegetically that the New Testament speaks of women as "ministers," and insisted that the Pauline statements were either of local and limited application or binding only within the marriage relationship.

The Wesleyan Methodists (the oldest branch of the current Wesleyan church) had hosted earlier the first Women's Rights Convention. That meeting was held in 1848 in the Wesleyan chapel in Seneca Falls, N.Y. The Wesleyans began to ordain women in the early 1860s (the mainline Methodist church did not grant full ordination to women until 1956). The practice did not find complete acceptance immediately, however, and was debated for the rest of the century before becoming relatively common in the early decades of this century.

Presbyterian/Congregationalist Jonathan Blanchard, the founding president of Wheaton College, shared at least some of these convictions. Blanchard was an ardent abolitionist with close connections with both early Oberlin College and the Wesleyan Methodists. In his *Debate on Slavery* with N. L. Rice, Blanchard affirmed that "the first alteration which Christianity made in the polity of Judaism was to abrogate this oppressive distinction of sexes" in which "women had almost no rights; they were menials to their husbands and parents."

Blanchard, like Luther Lee before him, preserved the teaching that "the husband is the head of the wife," but B. T. Roberts, founder of the abolitionist Free Methodist church, urged instead the image of

Despite his abolitionist background, Gordon argued primarily not from a doctrine of human equality but on the basis of his doctrine of the Holy Spirit. Gordon insisted that in this "dispensation of the Spirit" inaugurated at Pentecost, the prophecy of Joel (quoted in Acts 2) that "your sons and your *daughters* shall prophesy" finds fulfillment. He then used this text as the hermeneutical key by which to interpret the rest of the New Testament. Gordon commented that when one starts from this point it is "both a relief and a surprise to discover how little authority there is in the Word for repressing the witness of women in the public assembly, or for forbidding her to herald the Gospel to the unsaved."

But this argument had been developed 35 years earlier by Methodist lay evangelist Phoebe Palmer in a 421-page treatise on *The Promise of the Spirit* (1859), the whole of which was devoted to the explication of this "neglected specialty of the latter days." Mrs. Palmer was the major force behind the 19th-century "holiness revival" that preserved a subtle synthesis of Wesleyanism and the revivalism of Finney. By the end of the century, this movement had produced a large number of new denominations, most of which were ardently committed to the ordained ministry of women.

"Nothing but jealousy, prejudice, bigotry, and a stingy love for bossing in men have prevented women's public recognition in the church."

—Seth C. Rees

the business partnership. Roberts insisted that "the greatest domestic happiness always exists where husband and wife live together on terms of equality." He also argued for the ordination of women in a book called *Ordaining Women* (1891). But Roberts died before the issue was finally settled, and even though several other early Free Methodist bishops were distinctly feminist in conviction, their church allowed women to be ordained only as deacons until 1974, when this prohibition was discarded.

Another early evangelical leader holding to the same complex of convictions was A. J. Gordon, a Baptist who was the major figure behind present-day Gordon College and Gordon-Conwell Theological Seminary. Ernest Gordon, Gordon's son and biographer, said his father was "bred in the strictest sect of the abolitionists" and "advocated their [women's] complete enfranchisement and their entrance into every political and social privilege enjoyed by men." Gordon argued for the "Ministry of Women" in an 1894 article in the *Missionary Review of the World*.

It was under the influence of Phoebe Palmer during an evangelistic crusade in England that Catherine Booth felt called to preach. She met resistance to this course with a number of articles and a booklet on *Female Ministry*. Catherine had earlier refused to marry William Booth until he capitulated to her egalitarian principles. Though the founding of the Salvation Army is usually attributed to William, Catherine was at least as important and was apparently the better preacher. Thousands attended her "revival services," sometimes advertised by the slogan "Come and Hear a Woman Preach." Catherine Booth carried her principles into the home and "tried to grind it into my boys that their sisters were just as intelligent and capable as themselves." She insisted that "Jesus Christ's principles were to put women on the same platform as men, although I am sorry to say that His apostles did not always act upon it." Such egalitarian themes were built into the structure of the Salvation Army from the very beginning and are still largely operative today.

Another woman who felt the influence of Phoebe

Palmer was Francis Willard, the founder and long-time president of the world's Women's Christian Temperance Union. Miss Willard felt she had a divine call into the suffrage struggle and served for a while as an assistant to evangelist D. L. Moody, speaking on temperance and suffrage in the Moody crusades. In 1888 she wrote *Woman in the Pulpit*, a sophisticated and exegetical defense of the ministry of women.

Phoebe Palmer's basic argument was also taken in a distinctly feminist direction by many of her followers. Mrs. Willing Fowler, a Methodist, wrote a series of articles just before the turn of the century in the *Guide to Holiness* (which Phoebe Palmer had edited for years) arguing that, "Pentecost laid the axe at the root of the tree of social injustice. The text of Peter's sermon that marvelous day was the keynote of women's enfranchisement." Or again, "When the Pentecostal light shines most brightly . . . [women] are principals, professors, college presidents, and are admitted to all the learned professions. . . . They have equal rights with men by whose side they labor for God's glory."

W. B. Godbey, a scholarly Methodist evangelist associated closely with the early years of Asbury College, wrote in 1891 a pamphlet called *Woman Preacher*, arguing that "it is a God-given, blood-bought privilege, and bounden duty of the women as well as the men, to preach the gospel." Godbey insisted that the Pauline prohibitions about women's speaking in the church were given to maintain order and not to keep women from speaking, and affirmed that "I don't know a Scripture in all the Bible by whose perversion the devil has dragged more souls into hell than this."

Many of the evangelical churches founded in the late 19th and early 20th centuries explicitly endorsed and practiced the ordination of women. The Church of God (Anderson, Ind.), founded in 1881, had many women among its early leaders and preachers, perhaps as many as 20 to 25 percent. The denomination's historian reports that "no other movement, either religious or secular, in this period of American history except perhaps the suffrage movement itself, had such a high percentage of women leaders whose contribution was so outstanding." The Church of the Nazarene, founded in 1894, wrote into its original constitution a guarantee of the right of women to preach. This practice was later defended in *Women Preachers* (1905), in which a dozen women reported their testimonies and calls to the ministry. In early years as many as one-fifth of the ministers in the Church of the Nazarene were women.

One of the founders of the Pilgrim Holiness church was Seth Cook Rees, the father of Paul Rees, an important leader in early years of the National Association of Evangelicals. Rees co-pastored with his wives and argued that one of the marks of the ideal church is that it "is without distinction as to sex." He said:

Nothing but jealousy, prejudice, bigotry, and a stingy love for bossing in men have prevented woman's public recognition by the church. No church that is acquainted with the Holy Ghost will object to the public ministry of women. We know scores of women who can preach the Gospel with a clearness, a power, and an efficiency seldom equalled by men.

We could go on and trace these themes along a number of routes. It is largely recognized that Pentecostalism continued the focus on Pentecost and the doctrine of the Holy Spirit that supported a role for women in the ministry in some contexts. Pentecostalism has preserved this practice from early evangelist Mary Woodworth-Etter through Aimee Semple McPherson, founder of the International Church of the Foursquare Gospel, to Kathryn Kuhlman of today. Similar statements about the ministry of women were left by both Mr. and Mrs. Reader Harris, spiritual leaders in England at the turn of the century. Revell published in 1926 a detailed treatise on the *Bible Status of Women* by Lee Anna Starr, for years pastor of the college church (Methodist Protestant) in Adrian, Mich. Jessie Penn-Lewis of England wrote in 1919 a book on *The "Magna Charta" of Women According to the Scriptures*. This was in turn based on *God's Word to Women* by the American Katherine Bushnell.

There is more, but this is enough to indicate the extent and variety of the evangelical presidents for supporting the right of women to preach and to be ordained. During the last couple of centuries evangelicals led the way in granting a major role to women in the churches.

It is true, however, that the practice of these principles has declined in recent years, especially since World War II. (In the Church of the Nazarene, for example, where in 1908 20 percent of the ministers were women, the figure was only 6 percent in 1973. A study of the American Baptists revealed that even from 1965 to 1971 the number of women in administrative positions decreased more than 50 percent.) No doubt there are many reasons for this. One is the increasing "professionalization" of the ministry. With the growth of evangelical theological seminaries and increasingly sophisticated requirements for the ministry, women in general and lay people in general have both found their roles in the churches reduced. These trends have coincided with the breakdown of distinctive cultural and behavioral patterns that helped sustain separate subcultures in which patterns such as the ministry of women were preserved against a hostile culture. Successive generations, embarrassed by such "strange" and "unnatural" practices, have gradually accommodated to the dominant culture, becoming in some ways the sort of churches against which their forefathers and foremothers protested.

THE CRISIS OF SANCTIFICATION

by J. B. Chapman

General Superintendent, Church of the Nazarene, 1928-1947

The text for this morning is 2 Thess. 2:13: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." The theme is "The Crisis of Sanctification."

We do not doubt that there are processes and gradual approaches to the grace of holiness, but there is a last moment when sin exists and the first moment when it is all gone. And this meeting place of defilement and purity is a crisis—an instantaneous experience, and of this we desire especially to speak.

But before we take up the actual theme, we desire to mention that sanctification is an act of God's grace wrought in the hearts of true believers. Therefore, justification is a prerequisite of sanctification. The promise of sanctification is not made to sinners or to backsliders, but to those who are right with God and living up to the standard of the light God has given them.

Perhaps some will ask, Why cannot people be justified and sanctified at the same instant? The answer, or at least one answer is, because there are conditions which must be met in order to get sanctified that are impossible to one who is not in the clear light of justification. Of course the call is a call to holiness, but when a sinner hears this call it involves justification as an essential step toward sanctification.

In treating our present theme we will begin on the basis of the justified relation, and conclude with the obtainment of the blessing itself, and will account anything within this scope as pertinent to the subject.

I. The Desirability of the Experience

It seems passing strange that a Christian should ever be found who does not believe it would be a

good thing to be entirely rid of sin. When such a Christian is found, I cannot escape the conclusion that he has been biased by erroneous teaching, and that he does not comprehend the meaning of sanctification or he would desire it.

Some have expressed grave concern lest a state of sanctification would result in getting one to the place where he "can't sin." This is by no means either the doctrine or the fact. But if there were a place where one could get by grace that would place him beyond the possibility of sin, surely the Christian would not draw back from it; for he never expects to use that power again anyway. Speaking personally, I would be glad to reach the place today where I could never sin again. That is, I would be glad to reach it, if I could do so without that attainment having any detrimental effect upon my love for and devotion to God. But that is just it. I could not attain to irrevocable "sinless perfection" except by becoming an automaton—a machine—in which state there could be neither blame nor virtue.

But sanctification does not imply anything like that. It does imply getting rid of sin, and reaching the place where you do not have to sin—where "sin shall not have dominion over you," and where you do not "serve sin." And every Christian surely does want that. And no rational person can think of such a state without being convinced that it is a desirable state to possess. In fact without much reference to their theological background, Christians have always prayed: "Wash me and I shall be whiter than snow," and "create a clean heart within me," and "take away this heart of stone," and (from old Brother Jones's prayer), "Work in us a deeper work of grace to the end we may be pure and clean in Thy sight."

Indeed the experience of entire sanctification is the answer to more prayers than any other thing we can think to mention. It is the answer to the prayer



J. B. CHAPMAN

for “dying grace” which our fathers used so often to voice. For while we need not wait until death to obtain it, it does deliver from the fear of death and prepare us to be happy when we come to stand before God. Being happy in the presence of God does not depend upon certain tasks accomplished, for even children have been known to die happy when there was practically nothing to show for their life’s work. Sin is the only thing that can make us uneasy in the presence of a holy God, and sanctification takes out the “last remains of sin,” and prepares us for fellowship with Him who “cannot look upon sin with the least degree of allowance.”

Sanctification is that state of heart in which the Christian is enabled to serve God and do all that is demanded of him without friction or unwonted weariness. It is the state in which inner grace is adequate to the outer demands. The state in which the Christian can be both right and happy. Yes, it is a desirable experience.

II. The Holy Spirit Himself Makes Us Hungry for This experience

Jesus promised that the Holy Spirit would reprove of sin, of righteousness, and of judgment. Some have erroneously added “to come,” thinking that the reference is to a future judgment. But a little more careful reading will show that He said, “Of judgment because the prince of this world is judged.” The whole thought is that the Holy Spirit will reprove or convince us of what is wrong, of what is right, and, finally, of our ability, through His presence and power, to be what we ought to be.

It is the special office work of the Spirit to make God’s people holy, and doubtless this is the reason for the adjective being invariably attached to His cognomen as part of His name. In essence He is not more holy than the Father or the Son, for they are absolutely holy. But He takes His name from His

special office—that of making holy. And just as Jesus was so called because “He shall save his people from their sins,” so the Holy Spirit is so named from the fact that it is He who purges out sin and makes the child of God clean and holy within.

Perhaps it is unnecessary to further emphasize this thought. For no one yet has long continued as a child of God without feeling the inward movings of the Spirit toward deeper consecration and toward longing desire for fuller cleansing. We have only to say, therefore, that God never mocks His creatures by creating in them a desire which He is unwilling or unable to satisfy. The fact that He creates this hunger for holiness is prima facie evidence that He is able and willing to give the blessing. He creates the hunger that He may satisfy it.

III. Means Used to Make Us Realize Our Need of the Blessing

Besides His direct dealings through the Holy Spirit, to make us realize the need of the blessing, God uses:

a. The commandments and promises of the Word. We classify these together, because every command of God is in reality also a promise. And no one can read the plain words of command and promise without realizing that they are given in the fullest expectation that we will obey the commandments and claim the promises.

Take 1 Pet. 1:15-16, “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” God is infinitely wise and omnipotently powerful, but He does not make these the ground for His requirement of moral perfection. We are to be holy in order to be like Him. No higher reason could be given.

Take also the promise of 1 Thess. 5:23-24, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” This is taken just as a sample of the promises as 1 Pet. 1:15-16 was taken as representing the commandments. And just as the commandments are numerous, so likewise the promises are many. And since God has both commanded us to be holy and has promised to make us so, there can be no reasonable excuse for our failure to obtain the blessing.

b. Contact with saintly souls. One man told me he had never known anyone who lived the life involved in the testimony to sanctification. I answered him that he had been unfortunate in his associations. But after a little more thought, I am confident that his failure to see anyone who lived the life is on the basis that “to the pure all things are pure.” Or rather upon the opposite of this axiom to the effect that to the impure nothing is pure. One may set himself up as judge and develop a critical spirit that no one can satisfy. Or as Sam Jones used to put it, one may

wear blue goggles until he becomes convinced that all the world is blue.

But the majority of us have been fortunate enough to meet and know one or more consistent people who not only gave the testimony, but who also lived the life at home and abroad. And the presence of each one such is evidence that all denials cannot affect it.

Two young men had expressed their preference, one for the King James Version of the Scriptures, the other for the *Revised Version*. The third gave this word, "I like my mother's version best. She takes those difficult books like Leviticus and Hebrews and translates them into plain, everyday, holy living which makes the text clearer to me than ever any commentator could do."

But the fact that someone of our acquaintance has possessed the blessing and lived the life convinces us that we too may and should have the blessing. Some have said it is pharisaical to claim to be sanctified. Nay, rather, it is a mark of vanity and pride for one to claim to be able to get along without the fullness of the blessing God has promised. I need all that grace has to give me. My sense of native sinfulness and constitutional weakness makes me sure.

c. The presence of tasks for which we find ourselves spiritually unprepared challenges us and emphasizes our need of the blessing. The athlete needs physical strength. The scholar needs intellectual power. But the Christian needs spiritual unction to qualify him for his task.

It is, perhaps, easier to speak in terms of the aggregate. So if we say that the Church needs the Holy Ghost, no one will deny it. In that day when the bodily presence of the Master had just been taken away, and when there were many who had seen the Lord and had been associated with Him in the days of His earthly life, the Church needed the "power from on high" to prepare it for the task set before it. How much more, then, does the Church of this modern period need the Holy Ghost? And who can calculate the problems that would be solved if the Church of today would seek out some spiritual upper room and pray until the sanctifying baptism with the Spirit came upon it?

But whatever the Church needs in the aggregate, we need also, as individuals in the Church. There is no escape from the fact that the Church in the aggregate is what the members are individually. The Church needs the Holy Ghost. All the members need the Holy Ghost.

But perhaps we find some relief by hiding behind others when it comes to the whole task of the whole Church. But individually we find ourselves confronted with tasks which make demands we are unprepared to meet. The tests of the bearing life demand that we be holy so we will not break down in the crises. The demands of the active service life require us to be Spirit-led and Spirit-anointed. In the presence of our demands, the Christian with inbred

sin still in his heart cannot resist crying: "Woe is me, for I am undone." God wants to sanctify wholly that these demands may be met by our spiritual endowments.

IV. Conditions to Be Met in Order to Obtain the Blessing

We have already emphasized that a good state of justification is prerequisite to entire sanctification. And so considering that the justified Christian has been made hungry for holiness by the ministration of the Holy Spirit, and that God has used such means as the commandments and promises of the Word, contacts with holy people, and the presence of tasks requiring a spiritual preparation not yet possessed to make the sense of need more emphatic. And that the Christian has come to the place where he is ready to apply himself to the proper conditions for obtaining the blessing; we set forth the following as being involved in what he must do to be sanctified.

a. He must desire the blessing. With all things considered: the reproach involved, the self-denials demanded, the self-renunciation implied, the loss of friends which will undoubtedly result, the radical change in the plan for life which will likely take place—no matter what the price, he must still desire the blessing. There must be no ifs and ands. He must desire the blessing more than everything besides. His prayer must be:

Oh, wash me white, without, within,
Or purge with fire, if this must be;
No matter how, if only sin,
Die out in me, die out in me.

b. He must definitely choose the blessing. Desire does not quite express the decisiveness which the successful seeker must possess. He must come to the place where he is like the man in the parable who was seeking goodly pearls and who found one of great value and then sold all he had to enable him to purchase the one which was really valuable. He not only desired that goodly pearl, but he chose definitely to possess it and set about the sacrifices necessary to buy it.

c. He must make a full consecration in order to obtain the blessing. Repentance is the act of giving up that which is wrong. Consecration is the act of dedicating that which is good. Consecration is sanctification as a human act. But sanctification as a divine act is purification. And the human act is the condition of the divine act. And this is not unusual; for it is a principle in God's dealings with us that He will not do for us that which we can do for ourselves, and He will not do anything for us until we have gone as far as we can toward accomplishing it. He does not pardon sin until we repent and turn away from it. And He does not sanctify our hearts until we dedicate them to Him as His own possession. The song of consecration makes us say, "I'll go where You want me to go, do what You want me to do, say

(Continued on page 29)

SOME GUIDELINES FOR BUILDING HOLINESS SERMONS

by Richard S. Taylor

Nazarene educator, preacher, and author

Why is a study of homiletical principles important in preaching holiness? Because there is a direct relationship between principles and effectiveness. A preacher who desires to be successful in his calling can ill afford to remain ignorant of the laws which govern sermonic structure. In music, art, and architecture, the rules of technique are fashioned by the ends desired. It is true also in preaching. The human mind works in specific ways. Audience response can be either negative or positive; that is, unfavorable or favorable. The response can be either to the speaker himself or to his message or both. If listeners find themselves reacting unfavorably to the man in the pulpit, they will also be predisposed to react unfavorably to what he says.

Furthermore, audience response can be strong or weak. If it is weak, minds will wander and wills remain lethargic. If reaction is strong, eyes will come alive, emotions be aroused, and wills stirred to action. If this is the sort of reaction a speaker wants, he must preach the kind of sermons and deliver them in the manner best designed to induce it. One who knows the laws of the human psyche could, by previewing a sermon and its delivery, foretell the reaction it would elicit from the average audience. The assumption, therefore, of this chapter is that

attention to homiletics is an extension of our study of the principles of communication.

We read that, in Iconium, Paul and Barnabas “so spake, that a great multitude . . . believed” (Acts 14:1). Their results were related to their manner of speaking. Some might suggest that they had never read a book on homiletics; therefore formal study is not necessary for effectiveness. This cannot be assumed, as the Greeks and Romans had developed the science of public disputation and oratory to a high level, and it is quite unlikely that either apostle was totally ignorant of the basic principles.

The brief summary of Paul’s speech delivered in the Areopagus at Athens is a model of artistry in public discourse. At the outset he established a sympathetic and favorable point of contact with his audience: “Men of Athens, I notice on every hand how deity-minded you are; for as I went all over and looked carefully at your sacred objects, I found even an altar with the inscription, ‘To an unknown God’” (Acts 17:22-23, Berkeley). From that point of common interest he announced his subject, one with a built-in appeal: “Now what you revere without knowing it, that I announce to you.” In proceeding to expound the personality and greatness of this God, whose majesty makes idolatry look silly, he quoted

from their own literature, thus continuing to foster a favorable rapport. Then he moved swiftly and naturally from this unknown God to the gospel: "However, while God paid no attention to those seasons of ignorance, He is now summoning all people everywhere to repent, insofar as He has fixed a day, when He is to judge the world righteously through a Man destined for the task, and whom He proved true to everyone by raising Him from the dead."

Naturally we have only the briefest abstract of apostolic sermons in The Acts; therefore we do not know their full outline or development. They may not have resorted to the use of a "firstly, secondly, and thirdly." But experience has taught the Church that a carefully organized and coherently phrased outline is one of the most effective devices for doing the main things a preacher wants to do: (1) get attention, (2) hold interest, (3) make clear, (4) aid the memory, and (5) move to action.

An audience will listen better when they feel they know where the preacher is going, just as most travelers are navigators at heart. They like a sense of location and direction. Even though some would not be able to tell a syllogism from an anecdote (by name), they nevertheless have an inborn affinity for logic, and feel better when their preacher exhibits a little of it. Therefore a brief review of homiletical principles, especially as related to holiness preaching, is in order. No attempt will be made herein to discuss the marks of a good outline or the steps in developing one. This book presupposes such knowledge; for review or improvement one should consult any standard textbook in homiletics—the art of sermonizing.

A. STRUCTURAL TYPES

The basic homiletical forms suitable for preaching holiness are the same as for preaching in general. They are usually listed as topical, textual, and expository, plus several possible variations and combinations.

Topical. In this form the topic or subject is suggested by the text, but the development of outline is determined by the topic instead of the text. The preacher may read the text, briefly show its presentation of the topic, then depart from the text in a methodical unfolding of the topic itself. Though the breakdown of basic ideas may not be referred back to the text, they may be supported by other scriptures, and in this sense the sermon be convincingly biblical. This form is especially suited to the broad, panoramic exposition of the particular doctrine, such as the baptism with the Holy Spirit, or purity and maturity. First Pet. 1:22 combined with 2 Pet. 3:18 could be the springboard for an attempt to show in a topical way:

A. The distinction between purity and maturity

1. The idea of purity is qualitative, and may be applied to babes as well as adults, beginners as well as professionals.
2. The idea of maturity extends to quality plus

quantity; it suggests the added strength and knowledge and skill which belong to the more experienced.

B. The processes of purity and maturity

1. Purity (for the Christian) is obtained by means of an inward work of the Holy Spirit, experienced in a crisis.
2. Maturity is gradually acquired through the processes of growth.

C. The necessity of purity and maturity

1. Immediate purity is doubly necessary:
 - a. As an immediate fitness for heaven.
 - b. As a basis for maturity.
2. But maturity too becomes necessary; we must be moving toward maturity, and continuing on in maturity, if we would retain our purity. There is something defective in the purity of Christians who never grow up spiritually.

D. Areas wherein enlarged maturity is needed:

1. In understanding: of God, the Bible, ourselves, others.
2. In emotional stability: skill in coping with life in everyday situations.
3. In effective service and fruitful stewardship.
4. In sensitivity to the Holy Spirit.

Textual. This form of outline not only starts with a text but stays with it, so closely in fact that the development of the sermon is determined by the analysis of the text. A good example is based on 1 John 2:1—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Here is:

- A. The ardent purpose—"that ye sin not."
 - B. The awful possibility—"if any man sin."
 - C. The ample provision—"We have an advocate."
- (John Lown)

The logical order of the divisions, however, found to be best suited for effective presentation, may not follow the exact order of the text. Notice this outline, on 1 John 1:7—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Introduction: First John was written to Christians who wanted victory over sin. In our text, we find the source and power of inward and outward holiness which makes such a victory a reality.

A. A Promised Cleansing. "The blood of Jesus Christ his Son cleanseth us from all sin."

1. "Sin"—inherited sin principle requiring cleansing.
2. "Cleanseth"—continuous present tense.
3. "The blood of Jesus"—ground of complete moral purity.

B. A Precious Companionship. "We have fellowship one with another."

1. In His company, we shall never be bored.
2. In His company, we shall never be defeated.



C. A Positive Condition. "If we walk in the light, as he is in the light."

1. "God is light" and to walk in the light is to walk with God, to take God's direction; that is toward the utter destruction of sin from the universe.
2. To walk in the light, then, is to move toward the experience of complete deliverance from all sin in your soul.

(W. E. McCumber)

The average preacher will find the textual form to be most versatile. It is easier to handle, aids in building a disciplined outline, imparts authority to the sermon, and imbeds a verse in the minds of the hearers so that they will not soon forget it.

Expository. Insofar as the textual outlines above explained the meaning of the verse, they were expository in nature. As a technical name for a sermon form, however, this term applies to the sermon which systematically and coherently unfolds a longer passage. To achieve unity it may be organized around one verse, or even one phrase or word, but in its development the divisions are drawn from the context, and will skillfully show the relationship of that central idea to the context. To preach expository sermons well is much more challenging, but equally more rewarding. Traditionally, such preaching has been especially effective in producing Bible-loving and Bible-carrying Christians. The cause of holiness would be greatly enhanced by the rise

among us of great expositors—even halfway greatness would be a boon, if it took place in a large enough number of pulpits. In the Church at large, Alexander Maclaren and G. Campbell Morgan are models. In the holiness movement one could profitably study such men as Paul Rees and T. M. Anderson. The latter draws on Acts 4:31-37 to expound the one clause in v. 33b, ". . . and great grace was upon them all."

A. It was the grace of fullness. "And they were all filled with the Holy Ghost."

B. It was the grace of fearlessness. "They spake the word of God with boldness."

C. It was the grace of fellowship. "The multitude of them that believed were of one heart and of one soul."

B. METHODS OF APPROACH

Another kind of classification which is especially relevant to holiness preaching is based on one's chosen method of approach. Often this will have a bearing on the structural form which one follows. From this standpoint holiness sermons may be contrasted in at least two ways.

Diffusive or intensive. We may more graphically speak of shotgun or rifle sermons. The first attempts to include the whole scope of holiness truth, and aims widely at the many levels of need in a motley audience. The scope of truth takes in repentance, faith, the new birth, and then follows through to entire sanctification. At times such a broad treatment is very wise, as it gives a synoptic panorama of the redemptive program, and helps our listeners see full salvation as a whole. This kind of sermon is especially suited to camp meetings, revivals, assemblies, and other special occasions. Occasionally it should be used by the pastor—but not every time he preaches holiness. If his holiness preaching consists of a huge burst of doctrine two or three times a year, then only this kind of sermon will suffice. But a pastor who preaches holiness only two or three times a year is not really a holiness preacher at all. Holiness is too basic and central, too much a part of the warp and woof of Christian experience and Bible truth to be treated as a special, occasional subject. Therefore it is better for the pastor to learn to preach rifle-style sermons, in which he aims at one specific need, or concentrates on one aspect of holiness truth. He will often find that (to switch figures) pinpoint bombing will have blockbuster effects.

Another contrast of approach may be given as—

Direct or oblique. In the direct approach the preacher informs his audience in advance what his subject is, and possibly even what his aim is. In the oblique approach both main subject and certainly the aims are kept hidden until time for the homiletical trap to be sprung. Paul's sermon at Athens was far more oblique than direct. His real subject was Christ, and the repentance and resurrection and judgment which related to Christ; but this was not announced at the outset.

The writer heard a sermon preached to a non-holiness audience which finally developed into a full-fledged, uncompromising sermon on sanctification. But for at least 10 minutes there was no hint of it, and when the subject finally surfaced, the audience was receptive. This may seem to be an evasive, even deceptive approach, but it is not necessarily so. We have already noted the manner in which Paul began his sermon at the point of his auditors' thinking and interest, then moved gradually to the unpopular theme of repentance. A wily strategist is quite willing to stage a surprise attack on the flank if he sees that a direct frontal attack is not proving effective. With some audiences the bare announcement of certain topics will touch the springs of prejudice and array the listeners against the preacher at the start. If, with their minds already made up, they sit before the hapless preacher in a combative mood, they are much harder to reach than if they were conditioned at the outset to listen receptively. "Today I am going to talk to you on the subject of perfection" is a button that in some situations would snap the mind shut. Then why press that button? Our first task is to get minds open! Then the Holy Spirit can help us direct our ammunition of truth.

C. FUNCTIONAL TYPES

This analysis is only moderately useful, as the differences are a little like masculinity and femininity—you seldom find one entirely without the other. Similarly, in every good sermon there should be elements of doctrine, inspiration, and practical instruction. Nevertheless, when a specific aim structures the development, and especially the conclusion, we can say that the sermon is serving a particular function.

1. If the aim is primarily to explain and prove doctrine, the function of the sermon can be said to be **doctrinal**. Special attention would be given to careful exposition, logical development, and unassailable scriptural support.

2. If the primary aim is to induce immediate seeking, the function is **evangelistic**. In such a case the holiness sermon might be more psychological in development than logical. That is to say, the divisions would be oriented more to the feelings and needs of the listener than to the doctrine, as such. Also, the progress of the divisions would not be toward logical and incontrovertible conclusions but toward an accumulating sense of conviction, climaxing in a decisive move to an altar of prayer.

The illustrative material in these two types of sermons would be different. In the doctrinal sermon the illustrations would aim to make truth *clear*; in the evangelistic sermon the illustrations would be more experiential, and better adapted to make the need vivid and the desire intense. There is a difference between illumination and inspiration as legitimate objectives of illustrative material. One seeks to *show*, the other to *move*.

3. Another functional type is the **descriptive**. In

this form the aim is to delineate the experiential aspects of holiness truth, as for example the portrayal of the traits of carnality in Christians, or the joys (on the other hand) of the more abundant life. Negative descriptive preaching would make unsanctified Christians squirm, positive would make them hungry. Both are necessary.

4. **Inspirational** sermons are another type. They serve to build faith, and are always in order.

5. **Instructional** sermons seek to promote growth and correct aberrations, such as sermons on mistakes, temptation, prayer, and feelings.

6. **Ethical sermons** aim to promote practical holiness in everyday human relationships.

Obviously, in surveying the foregoing types of holiness sermons and their basic classifications, we have given only the briefest sketch. The following two outlines illustrate two possible functional types. The first might be called *descriptive*, since it delineates the sin of an unsanctified heart, with the object of convicting him of his need. The second could be called *doctrinal*, since its function is to make clear to the understanding the relationship between repentance and consecration.

NOT YET READY

Text: 1 John 3:3

Introduction:

1. When a momentous journey is anticipated, every effort is made to be thoroughly prepared in plenty of time.

2. Christians are expecting to meet the Lord in the air. Only they can speak of this event as a "hope."

3. It is wise for them to examine themselves, to make sure of their perfect readiness (1 Pet. 3:14).

4. When is a Christian not yet sufficiently purified?

A. When He Is Double-minded

James 4:8: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

And secret disloyalty to Jesus must be searched out and cleansed.

B. When He Is Proud in Heart

James 4:6: "God resisteth the proud, but giveth grace unto the humble." Proverbs 6:17; 16:5. The Corinthians were an example of the evil of pride in Christians: 1 Cor. 4:6, 18-19; 5:2. The remedy: perfect love—1 Cor. 13:4.

C. When His Heart Is Poisoned with Strife and Bitterness

James 3:14: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." See context. First Cor. 3:3. Would Christians thus infected be ready to meet their Lord?

D. When There Is Within Him an Evil Heart of Unbelief

Hebrews 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief." Not a rejection of orthodoxy, necessarily, but a subtle wavering of confidence in the integrity of God. A lack of per-

fect trust expressed in perfect commitment and implicit obedience. This is sin.

Conclusion: A Christian who earnestly desires to meet the Lord without shame, confusion, and disappointment must at once examine himself. There must be self-purification if any one of these manifestations of the carnal mind is found. This self-purification is by prompt confession, earnest prayer, thorough adjustment, quickened faith for perfect purging. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

REPENTANCE AND CONSECRATION

Texts: Luke 5:32; Rom. 12:1

Introduction:

These two verses serve to draw our attention to the two basic requirements which God places upon man, if reconciliation is to be thorough and complete: repentance and consecration.

A. Wherein repentance and consecration differ

1. Repentance deals with evil; consecration deals with good.

2. Repentance is the duty of sinners; consecration is the duty of believers.

B. Wherein repentance and consecration are similar

1. Both are decisive, deliberate acts.
 - a. Acts of man, not God
 - b. Deliberate
 - c. Decisive transactions
2. Both are indispensable to perfect spiritual wholeness.

Conclusion:

If there is willful, unforgiven sin in our lives, let us repent. If we have renounced sin, let us at once proceed to surrender to the complete will of God the inner citadel of our beings. Let us give up to God our right to ourselves. As Christians, this is our reasonable service. To refuse to consecrate is to cheat God and lead to a spiritual stalemate, and ultimate death.

From *Preaching Holiness Today*, Richard S. Taylor (Beacon Hill Press, 1968). Used by permission.

A very illustrative story is told of Maltbie Babcock. A company of businessmen requested him to attend a Saturday night gathering. It was a get-together meeting around a festive board. Because it was on Saturday night, this great preacher excused himself saying, "When a surgeon is about to perform an operation, he prepares himself by making himself entirely aseptic. Nothing else will do. He must not carry with him any germ or anything that would in any way endanger the patient.

"Tomorrow I must preach. Tomorrow I must operate on souls, and I must keep myself aseptic. You understand me." And those businessmen did understand.

—The Flame

THE CRISIS OF SANCTIFICATION

(Continued from page 24)

what You want me to say, and be what You want me to be." The language is not quite reverent, since it uses the common form of the pronoun, but the meaning is clear. Our all must be given to God without reserve and without equivocation.

d. The final and prime condition for obtaining the blessing is faith. It begins with the faith that God can do it. It grows as we pass on to where we believe He will do it. But it brings results only when we come to where, with every other condition fully met, we can say, "I believe He sanctifies me now." I believe He doeth it.

This is the real condition to which all other conditions lead. It is the one condition that must be met in every case. No one is sanctified without faith, and no one who truly believes is denied the blessing.

V. The Crown of the Experience Sent from God

The Spirit answers to the blood. The grace of God is a definite, radical, knowable force for destroying sin and enthroning love. And just as the Holy Ghost came suddenly upon the waiting disciples at Pente-

cost, so He comes today upon those who prepare His way and make it possible for Him to come. There is nothing in all the world more certain to consciousness than the incoming of the sanctifying Spirit. . . .

O my friends! You who are here without this blessing today, come at once (with) . . . full consecration and there take God at His word. Believe that He doeth it now. Come, all things are ready. Just as there is room for you here at this altar of prayer, so likewise there is room for you in the fountain of cleansing from all sin. Christ is your Savior? Well, He longs to be your Sanctifier also. He has forgiven all your past sins? Well, He wants to cleanse you from all inbred corruption. Today is not only the day of initial salvation for the penitent sinner. It is also the day of full salvation for the fully consecrated believer. Come now. Come without delay. Jesus Christ will make you whole. You can be sanctified wholly this very hour—this very moment. Just as there is life for a look, there is cleansing in His touch. Let your prayer be, "Lord, if thou wilt, thou canst make me clean." And immediately His answer will be, "I will, be thou clean."

WHAT MAKES PASTORAL COUNSELING DIFFERENT?

by Bruce Howell *Pastor, Kalamazoo Wesleyan Church, Kalamazoo, Mich.*

The counseling pastor must know what he wants to accomplish. That is, he needs a more specific objective than "helping people." Some of his objectives will be those shared by secular counselors: to alleviate distress, to help the counselee understand his own feelings, to help people realize their potential, etc.

But what is it that sets the pastor apart from other professionals? What unique service does he have to offer?

The pastor's special sphere of service is in relation to the individual's spiritual welfare. He longs to put right the relationship between man and God by conveying the Word of God concerning Jesus Christ to man. From this unique pastoral view, I frequently see the counselee's essential problem as being one of alienation from God which results from sin. Man's sinful nature and his sinful behavior have caused a "great gulf to be fixed" between himself and God.

Ultimately sin is generally at the root of all man's physical and mental distress. It is also what prevents him from reaching his full potential as a human being. To alleviate distress at its source, the breach with God must be

healed. This is not to say that healing the separation from God is the only means a pastor can use to help a person reach his goal. The minister only embarrasses himself when his claims are extravagant. He can and must employ many of the methods used by secular counselors. The pastor's work is more unique in that it is more basic. It gets at the root of the problem, because it re-

To alleviate distress at its source the breach with God must be healed.

solves the essence of man's difficulty, his separation from God.

The message that the pastor conveys says clearly that, although the individual is a sinner, God loves the sinner and has provided (through Christ) forgiveness and reconciliation to God. This good news is to all who believe and accept it as the pledge of God's forgiveness. This is not to

say that every counselee is a sinner. But sin in some form or another enters the picture in a surprising percentage of cases.

In God's comforting promise lies alleviation of the distress that sin produces *directly*—fear of God, guilt over sin, feelings of alienation, and a sense of meaninglessness to life. It may also alleviate the distress that sin produces *indirectly*—general anxiety, mental symptoms, even physical distress. The gospel acts to free men to become all that his potential permits. Man can begin then to live creatively and joyfully. His life gains direction because he now has purpose.

If the pastor accepts the idea that his objective as a professional person is to communicate this message, it will color his whole attitude and approach to counseling. The goal of a pastor-counselor is not just one of alleviating distress; it is one of alleviating distress by helping the person acknowledge his sin and alienation, accept God's forgiveness, and live the new life in Christ. How the pastor works this message into his counseling is a very complex matter. In good counseling the pastor does not simply barge in with a message irrespective of the



Photo by Wesley Tracy

person's problem. Counseling is primarily a matter of the person exploring and experiencing himself, with the counselor acting as a *facilitating agent*.

A good place to begin counseling is with the client-centered approach of responding to the feelings and perceptions expressed by the person, but that is not in my opinion the place to end one's approach. A stance somewhere between absolute nondirectiveness (if such is really possible) and normal directiveness is required in pastoral counseling. The very enterprise of counseling, if it is to get anywhere, requires the counselor to be less directive than people ordinarily are in their relations with each other.

Good counseling is characterized by willingness to let people work out for themselves the solutions to their problems. The counselor acts more as a *catalyst*, which facilitates the problem-solving process, than as a reactive agent which determines the nature of the end product. On the other hand, the pastor's basic objective and his responsibility to the gospel place a requirement on him also. His, by tradition, is not a permissive occupation. His objective and responsibility do not allow him to renounce completely all rights to express his

own ideas about what is best for the person or what the implications of a person's decisions or actions are.

Therefore, the pastor should begin by letting the person express his own thoughts concerning his problem. The pastor's initial task is to try to gain empathic understanding of the world in which the counselee lives. This conveys to the person that the pastor is an individual who can and will try to understand him. By using such reflection of feelings and perceptions, he helps the person see and hear more clearly what his thoughts and feelings really are.

When and in what manner does the pastor become directive? Generally speaking this should not occur until well along in the counseling process, if at all. In other words, the pastor should not become directive until: (1) a deep sense of rapport and trust has been established; and (2) the counselee has had an opportunity to explore his problems in his own way and at his own pace.

There is a sense in which the pastor may sometimes become more directive. This is best described by the word *confrontation!* This means that the pastor confronts the counselee with some aspect of himself in relation to God's will for men. Confronta-

tion is not accusation. It is done with a different spirit. Its purpose is to make the person think. It is the raising of a question, not the demanding of an answer. It requires judgment on the pastor's part—judgment as to how deep a sense of trust the counselee has developed toward the pastor.

In a different sense, the pastor is not directive when he confronts the counselee with the Word. While he is free to bring up the individual's relation to God, he is not free to become manipulative with the Bible. A self-chosen decision is more likely to be a lasting one.

In the end, the pastor must make his own decisions about the counseling enterprise. He can best arrive at such decisions by widespread reading about counseling, taking seminary and university courses when he has the opportunity, and attending lectures, conferences, and workshops. Nothing can substitute for broad study and experience, especially experience gained under supervision.

Briefly then, a pastor's approach to counseling should be to enter the relationship with a "listening" ear, an understanding heart, a willingness to help, and a sense of responsibility to the counselee to inform him of God's love as revealed in Jesus Christ.

SEED THOUGHTS FOR STEWARDSHIP SERMONS

BASED ON 2 CORINTHIANS 8 AND 9

by Morris Weigelt

Professor of New Testament, Nazarene Theological Seminary

TOPIC: Responding to the Grace of God

1. The basic drive in the life of the Christian is a response to God's grace 8:1, 5, 9; 9:11-12, 15.

2. The condescension of Christ in voluntarily becoming man for the sake of our salvation is a model for Christian, self-giving (8:9).

3. Generosity in self-giving is a form of thanksgiving to God.

4. Service to others not only meets their needs, but overflows in a mighty chorus of thanksgiving to God. Your service to them causes them to give God praise (9:12).

5. All things come from God in the first place, and we are only managers and stewards with temporary custody of the use of the materials He has provided (9:10).

6. "Thanks be to God for his inexpressible gift!" (9:15).^{*} Our appropriate response is a life of grateful service to Him.

7. Life lavished upon itself is not a truly Christian life! (See 2 Cor. 5:15.)

TOPIC: Investing in the Kingdom

1. The example of the Macedonians is to inspire the Corinthians to greater giving (8:2-5).

2. The heroic giving of the Macedonians flowed from the giving of themselves to the Lord and to Paul (8:5).

3. The heroic giving of the Macedonians itself is a reflection of the grace of God given to them (8:1).

4. Miserly investments bring miserly returns, and generous investments bring generous returns in Kingdom things (9:6).

5. Cheerful giving is the rule in Christian things (9:7). Exaction of a gift robs it of its primary value.

6. God is the One who provides for you and He will provide enough both for your needs and through you for the needs of the Body (9:8).

7. The God who supplies everything will supply and *multiply* your sowing (9:11).

8. Your generosity is a thanksgiving to God (9:11).

9. The recipients of God's generosity through you will join the chorus of thanksgiving (9:12).

10. Stewardship is a verification of our obedience to God and commitment to the gospel (9:13).

TOPIC: Sharing the Burdens

1. The concept of the Body of Christ as the community lies behind the whole concept of stewardship. We really are responsible for each other.

2. With equal sharing of responsibility in stewardship,

the Body of Christ can do far more than any individual could do—in missions, education, home missions, and evangelism.

3. Each segment of the Body must carry its fair share—8:13-14.

4. Note the example of heroic giving which precedes this injunction—8:1 ff.

5. One of the great diplomacies of Paul's missionary career was the offering from the Gentiles to the suffering Jews in Jerusalem. Through the process of giving and receiving, he helped to heal a great rift in the Church (9:14).

6. Mutual and equalized giving brings benefits to all. *Illustration:* Giving to the Education Budget not only provides a Christian college for our own children, but it provides the future leadership for the whole church.

7. Paul spent little time talking about the need of the receiving party and much upon the value of sharing to the sharers.

8. Such investments bring eternal rewards (9:9).

TOPIC: The Symmetry of Christian Character

1. Paul points out the good qualities of the people to whom he writes in 8:7. Praise leads to more giving—badgering leads to less giving.

2. Note the elements in their character:

a. Faith: Commitment and trust in God.

b. Utterance: Ability to communicate their faith.

c. Knowledge: Insight given by the Holy Spirit.

d. Diligence: The earnestness with which they completed their work for the Kingdom.

e. Love for Paul.

3. Now Paul invites them to add giving to the characteristics already praised (8:7).

4. Self-giving is a demonstration of genuine love (8:8).

5. Paul quotes Ps. 112:9 in 2 Cor. 9:9 to show that the man who fears the Lord reaches out to others with the gifts God has entrusted to him.

6. The genuine Christian reflects the whole range of Christian graces—receiving well and giving freely.

7. There is a stewardship of Christian values for which we are responsible. It is the privilege and duty of the Church to find strategies to preserve these values. The symmetry of Christian character lies within the bounds of these values.

^{*}Scripture quotations are from the *Revised Standard Version of the Bible* (RSV), copyrighted 1946, 1952, © 1971, 1973, and are used by permission.



TODAY'S BOOKS for TODAY'S PREACHER

Expository Commentary on Acts

By J. C. Macaulay (Moody, 1978. 272 pp., hardback, \$6.95).



As a long-time teacher of homiletics, I recommend this book for a variety of reasons: the 41 chapters are 41 expositional messages on the Book of Acts, each with a clear and simple homiletical form; and they are made interesting with numerous anecdotes, trenchant quotations, meaningful poems, and hymns.

The book is not frothy: it is expository preaching. Powerful ideas abound. One could read it helpfully as a handbook for devotional study. The outlines are attractive, well-related to the biblical text, and comprehensive.

The treatment of Acts 1:6-11 could be cited as an example. The topic: "Times and Seasons." The outline: "In this chapter we learn that this is the time to:

1. Witness with power (v. 8)
2. Walk by faith (v. 9)
3. Wait in hope (v. 11)" (p. 19).

If sermons should have lots of "windows" to let in plenty of light, this expository commentary is a model. The volume must contain well over 100 such illustrations, generally of good quality.

Among the prominent themes emerging in these expositions are prayer, missions, practices, and the ministry of the Holy Spirit. The author is probably more Keswickian than Wesleyan in his theology, but his treatment of sanctification is not unfriendly. With respect to

"tongues like as of fire" (Acts 2:3), he says, "The suggestion of fire, that deeply purifying substance, speaks of the work of sanctification" (p. 26).

The pastor-preacher could use this work as a guide to the faithful, persistent, and helpful exposition of the Bible.

Surely, in this way, the words might again find fulfillment, "So mightily grew the word of God and prevailed" (Acts 19:20).

—A. Elwood Sanner

Time Management

By Lyle E. Schaller, editor (Abingdon, 1978. 118 pp., paperback, \$3.95).



With all that has been written in recent years about time management, there is now available to pastors a book on this subject from a pastoral point of view. Speed B. Leas has concisely laid out a philosophy of managing oneself in the time available. Leas suggests how pastors may be responsive to the unexpected circumstances, without feeling that their schedule has been destroyed.

But this custom-tailored book for the pastor presents not only a conceptual idea of the use of time, but also points out specific suggestions.

The book deals with subjects like compulsiveness (all work and no play), procrastination (put it off until tomorrow), role conflict (trying to live up to various congregational members' unreal expectations), and not having enough to do (if there be such a pastor who is underemployed

and underchallenged).

Numerous labor-saving devices are offered that make administration easier and more efficient.

A serious problem facing today's pastor is the subject of role conflicts. Leas shows a clear understanding of this problem and offers some helpful suggestions toward a solution.

—John Calhoun

Planning a Christian Funeral

By W. A. Poovey (Augsburg, 1978. 160 pp., paperback, \$3.95).



Where has the author, W. A. Poovey, been? We needed this book a long time ago. It speaks to our needs as busy pastors.

In part one, the author deals with such questions as the "why" of a funeral. What about the service itself? To whom do you minister? How do you minister? What constitutes the elements of worship? The book provides practical, useful guidelines as a response to these questions.

Poovey is generous in providing helpful material to make the funeral sermon different than messages delivered on Sunday.

Part two is a compilation of 20 sermons by various pastors. Who doesn't need a new idea now and then? The sermons range in character from special situations—such as the unchurched, suicide, sudden death, the death of a child, and the death of a saint.

Here is a resource tool for any pastor; it will help make him a more effective servant in the times when people need him most.

—Harold Little

**Paul: Apostle of
the Heart Set Free**

By F. F. Bruce (Eerdmans, 1977.; 491 pp., hardback, \$13.95).

This volume is excellent reading on the life and letters of the apostle Paul.

Bruce brings within the limits of one volume a wealth of historical research and theological insight that one might otherwise find only by diligent search in numerous other volumes on Paul. He achieves a unique synthesis between a summary of Paul's life and a survey/introduction to his letters.

In this synthesis he re-creates for the modern reader the circumstances which surrounded the writing of each of Paul's Epistles. He connects these historical reconstructions with summaries of Paul's teaching and preaching expressed in the letters.

Bruce's book is a good resource and reference tool for the pastor's study. It is more than a simple recounting of the major events of Paul's life as a Christian missionary. Reading it carefully from beginning to end helps make Paul a real, living person in the reader's

mind. Paul is seen grappling with real-life problems within the congregations which he established.

Paul's concerns are pastoral. His responses to crises in the lives of his converts can instruct and inspire the modern-day pastor who is looking for an appropriate model or pattern in the pastoral role.

In these chapters are found gems of theological insight which Bruce has mined for years by his careful research and reflection. For example, Bruce attributes Paul's early persecution of the Church to his conviction that a crucified Messiah was a contradiction in terms. The only thing which could dissuade Paul from this opinion was being confronted by the resurrected Christ on the road approaching Damascus.

—Hal A. Cauthron

Enlarge Your World

By John Warren Steen (Broadman, 1978. 139 pp., paperback, \$2.50).

The author attacks the myths of aging and speaks clearly to the elderly.

Repeatedly, Steen shows senior adults how to enlarge their

world; and its not just high-sounding idealism.

Christian principles shine through clearly. The book is harmonious with current thought on aging.

There is some orientation to current Baptist programs, but the value of the book is more personal than denominational.

The Nazarene NIROGAS are mentioned in the book, and the Bethany, Okla., First Church of the Nazarene program is given a page.

The chapter titles indicate practical challenges:

- "Jesus Don't Want You for a Doormat"
- "Set Your Goals"
- "Things You Thought You'd Never Do"
- "You and Politics"
- "You and the Media"
- "Health, Recreation, and Travel"
- "Make an Impact on Your Family"

—Melvin Shrout

TODAY'S BOOKS FOR TODAY'S PREACHER
Every book reviewed in this column may not agree at all points with evangelical holiness positions. Yet each book contains sufficient useful material to warrant bringing it to our readers' attention.

PREACHER'S EXCHANGE

FOR SALE: *The Story of Civilization*, by Will and Ariel Durante (11 vols. with accompanying book, *The Lessons of History*); *The Challenge of Religious Studies*, by Hawkins; *The Evangelical Renaissance*, by Bloesch; *Freshness of the Spirit*, by Wirt. Richard L. Cannon, P.O. Box 405, Kirwin, KS 67644. Phone (913)646-2509.

FOR SALE: *Lenski's New Testament Commentaries* (12 vols.), good condition, \$50.00. Rev. Bill Arndt, P.O. Box 1236, Mount Vernon, IL 62864. Phone (618)244-3642.

FOR SALE: Partial library. Books by A. Clarke, M. Henry, W. Godbey, B. Carradine, G. Watson, Rees, Chappell, and others. Send self-addressed, stamped envelope for list. Rev. J. Seberry, 18105 Shamrock Blvd., Big Rapids, MI 49307.

FOR SALE: A number of religious books, some out-of-print items. For a complete list, please send stamped, self-addressed envelope to Ralph E. Smallwood, 6335 S. Western Ave., Marion, IN 46952.

FOR SALE: Nazarene manuals, 1928-1976; *Wesley's Veterans* (7 vols.);

Fletcher's Works, 1833 (vols. 1-3). *Life of Fletcher*, by Benson, 1835. Hugh Gorman, Box 624, Melfort, Saskatchewan, Canada, S0E 1A0.

FOR SALE: One 18-volume set of *The Speakers' Bible*, edited by Hastings, good condition; one 20-volume set of selected sermons of T. DeWitt Talmadge; one 23-volume set of the *Biblical Illustrator* (New Testament), M. A. Janicke, 733 N. Oak, Ottawa, KS 66067. Phone (913)242-4847.

FOR SALE: One set of *The Preacher's Homiletic Commentary* (32 vols.), excellent condition, \$60.00 plus shipping. L. B. Miller, Box 536, 217 W. Lynn St., St. Paris, OH 43072.

FOR SALE: One set of *Clarke's Commentary*, printed in 1837, buckram binding, in good condition. J. B. Hillson, Box 798, Easley, SC 29640.

FOR SALE: "How to Start a Day Care/Preschool in Your Church." Experienced author has written a complete manual. \$4.95 postpaid. John McMurphy, Box 425, Duvall, WA 98019.

WANTED: One copy of H. Orton Wiley, *An Epistle to the Hebrews*. For-

rest Stone, Camarillo Church of the Nazarene, 2280 Antonio, Camarillo, CA 93010.

WANTED: One copy of *Ask Dr. Purkiser*, and one copy of *Ask Dr. Chapman*. Herman R. Holler, 3936 E. Dayton Ave., Fresno, CA 93726.

WANTED: Full set of *Schoff's History of the Christian Church*; *Glorious Gospel Hymns*; full set of *Ante-Nicene, Nicene, Post-Nicene Fathers*; full set of *The Works of John Wesley*; *History of the Christian Church*, by George P. Fisher. Richard L. Cannon, P.O. Box 405, Kirwin, KS 67644. Phone (913)646-2509.

WANTED: *Searching the Scriptures*, by T. M. Anderson; *Uttermost Salvation*, by A. M. Hills; *Sermons and Addresses*, by John A. Broadus; the loose-leaf Bible. James D. Brannon, 2117 Eaton Rd., Hamilton, OH 45013.

WANTED: *Angel in Ebony*; *Temperance Bible Commentary*, by Lees and Burns; *Fletcher's Checks to Antinomianism*, abridged by Peter Wiseman. L. A. Enderby, 209 Carella St., Howrah, Tasmania, Australia, 7018.

Wesley and His Opposition

by Donald S. Metz

Dean, Mid-America Nazarene College

John Wesley's ministry of over 50 years was marked by dramatic success and by vicious opposition. Today the tendency is to highlight Wesley's success and to overlook the fierce opposition he endured.

Opposition to Wesley took three forms. In the early days of his ministry, opposition was expressed mainly in brutal **physical attack**. Later vicious **personal slander** was directed at Wesley. Finally, all levels of the clergy openly **disclaimed Wesley's theology**.

In 1741 opposition to Wesley broke out in the suburbs of London. At Deptford members of a mob screamed, raved, and taunted Wesley during his sermon. A little later, on Shrove Tuesday, a staged fight broke out during a service. The men staging the fracas knocked Wesley down and made obscene advances to the women in the congregation until a constable intervened.

In Long Lane and Marylebone Fields, in February and May of 1741, both John and Charles Wesley were pelted with stones as they attempted to conduct a service. On July 12, 1741, in Hoxton, angry men tried to drive a frightened ox into the crowd listening to Wesley. In October, 1743, Wesley was seized and was being rushed to the river near Manchester when the opposition was diverted. Physical harassment continued over the years, but diminished somewhat in Wesley's later years.

Much more devastating than the physical opposition was the

slander directed at Wesley. He was accused of being a spy for the Spanish government and as an undercover agent for the papacy in Rome. A satirical poem appearing in 1751 described the Foundery in London, Wesley's headquarters, as a hospital for the insane.

In a pamphlet entitled "A Poetical Epistle Calmly Addressed to the Greatest Hypocrite in England," Wesley was charged with sins of every kind. The writer of the pamphlet accused Wesley of fathering illegitimate children, of having a lust for power, and put him on the same level as the immoral monster of the Roman Renaissance, Cesare Borgia, who was described as "in faith an angel, in deed a beast."

In popular magazines Wesley was lampooned by being pictured variously as a fox, a wolf, a lion, and as a serpent. He was criticized for making too much money and of being unduly concerned for his own financial security. Wesley's use of uneducated men as preachers drew blasts of scorn. Some critics stated that he enjoyed the pleasures he denied to others. Even after Wesley passed 70 years of age he was slandered about indiscretions with young women in the Methodist Societies.

The most serious, and to Wesley, the most difficult, opposition came from the clergy, including bishops. Wesley was denied pulpit after pulpit because of his call to faith, repentance, and holiness. Wesley's opponents called his emphasis on the inner assurance

of salvation "dangerous enthusiasm." His bold preaching about sin was regarded as an insult to English dignity and intelligence. Although Wesley wearied of the persistent, and deliberate, misunderstanding of Christian perfection, he continued to preach it because he was convinced it was biblical.

The bishops of the church did not spare Wesley. Between 1749 and 1751 George Lavington, Bishop of Exeter, wrote a scathing attack, comparing Methodists with the Papists. In 1762 William Warburton, Bishop of Gloucester, produced a two-volume work aimed at discrediting Wesley's doctrines of grace and of the work of the Holy Spirit. The bishop also charged that Methodism produced discord and division in the church. Edmund Gibson, Bishop of London, also drew the ecclesiastical sword against Wesley.

Wesley endured all the opposition without becoming embittered. Under threat of physical attack, he displayed an amazing poise. He ignored the vicious slanders made against his personal character. He chose to let his public life answer his critics. He wrote incessantly to answer his detractors. Sometimes his written responses to his critics were congenial and self-effacing. At other times he used ice-cold logic. At all times he displayed Christian charity.

Wesley was successful as few men have succeeded. Few men, however, experienced such bitter and prolonged opposition.

THE INTERPRETATION OF JOHN 17:17-19

by Frank G. Carver

Professor of biblical theology, Point Loma College

Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I have also sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth (John 17:17-19, NASB).¹

I

**The Historical Question:
Where Do We Find Our Text?**

1. What Was the Life Setting of John?

In what literary genre? Matthew, Mark, Luke, and John were "called Gospels because they gave the substance of *the gospel*."² As "kerygmatic statements filled out with biographical material"³ they witness to God's saving action in the life, ministry, death, and resurrection of Jesus of Nazareth in Galilee. They are "preaching" designed to direct their reader's faith decisively to the living Christ, once earthly incarnate but now exalted, as the One in whom alone salvation is to be found. Although John is thus a Gospel along with the Synoptics, he utilizes uniquely the Gospel literary form. In his specialized vocabulary (love, truth, etc.), novel literary style, artistic traits, as well as his selection and arrangement of material is the "theological handbook" character of God peculiarly expressed. John is passion story; the Synoptics are passion story with extended introduction.⁴

From what historical setting? From the standpoint of contemporary biblical scholarship, a certain answer to this question for the Fourth Gospel is problematic. Since this is not an appropriate forum to detail the issues, we will sketch in a simplistic manner a tentative approach which in the light of current research appears possible.⁵

The Gospel began with the authentic witness of John the apostle, the son of Zebedee (Mark 1:9). The material first took shape within a Judean Chris-

tian community in controversy with Palestinian Judaism, possibly both orthodox and heterodox. Some believe that then in the hands of a disciple of the apostle, possibly John the presbyter or elder (2 John 1; 3 John 1), it was set forth in the form of a polemical and evangelistic tract to confront a new situation in the Diaspora, a Hellenistic Judaism influenced by the religious thought and culture of the Greek world. The Johannine tradition probably traveled from Palestine via Syria to Asia Minor, where it reached its final form and was published, possibly at Ephesus near the end of the first century.⁶

Impelled by the polemical and evangelistic motifs of its various settings, this multilayered Gospel was written to bear a definitive witness to the proper understanding of Jesus:⁷ "these have been written that believing you may have life in His name" (20:31).

Ralph Martin isolates the theological themes of the Fourth Gospel as follows:

First, Christ as *logos* is God's answer to man's religious quest. The revelation he embodies is love.

Second, a real incarnation opposes incipient docetism and Greek ideas.

Third, serious consequences result from unbelief.

Fourth, the Holy Spirit is the church's link with the past, and his work is to contemporize Christ.⁸

2. What Is the Role of 17:17-19 in the Content of John?

The Gospel of John falls naturally into four parts:

1:1-18	The Prologue
1:19—12:50	The Book of Signs
13:1—20:31	The Book of Glory
21:1-25	The Epilogue ⁹

The Book of Signs is the presentation of “the public ministry of Jesus where in sign and word he shows himself to his own people as the revelation of his Father, only to be rejected.”¹⁰ The Book of Glory, focusing on “the hour”¹¹ of Jesus’ crucifixion, resurrection, and ascension contains the following:

13:1—17:26	The Last Supper
13:1-30	<i>The Meal</i>
13:31—17:26	<i>The Last Discourse</i>
18:1—19:42	The Passion Narrative
18:1-27	<i>The Arrest and Interrogation of Jesus</i>
18:28—19:16a	<i>The Trial of Jesus Before Pilate</i>
19:16b-42	<i>The Execution of Jesus on the Cross and His Burial</i>
20:1-29	The Risen Jesus
20:1-18	<i>The Tomb</i>
20:19-29	<i>Where the Disciples Are Gathered</i>
20:30-31	Conclusion: A Statement of Author’s Purpose

In the Last Discourse (13:31—17:26) Jesus is interpreting to troubled disciples the significance of His impending departure. Our verses, 17:17-19, are found in the prayer of chapter 17 which concludes the discourse. As the second of the two petitions (vv. 9-16, 17-19) for His disciples, they constitute Jesus’ prayer for His disciples’ sanctification in the world. In summary language the whole of Jesus’ ministry in the world, now about to reach its climax, is applied to the lives of His present disciples.

II

The Recreative Question: What Did Our Text Mean to Its First Readers?

1. How Does the Writer Seek to Communicate His Message?

What is the structure and form of the text? Our attention centers on the Last Discourse (13:31—17:26) which conforms to the literary pattern of a farewell speech, a speech delivered by a famous man before his death.¹² One biblical example is Deuteronomy which is made up of Moses’ farewell speeches to Israel.¹³ Viewing 17:17-19 in the context of the entire farewell speech, we analyze its structure as follows:

13:31—14:26	The basic discourse: Jesus’ departure and the disciples’ future
15:1—16:33	Homiletical expansions: The life of the disciples in the world
17:1-26	Concluding prayer of (high-priestly) intercession
17:1-8	Jesus’ prayer for His glorification
17:9-19	Jesus’ prayer for His present disciples
17:9-16	Prayer for the disciples’ preservation in the world
17:17-19	Prayer for the disciples’ sanctification in the world

- (1) 17:17 The summary prayer
 - (1.1) 17:17a Petition for sanctification
 - (1.2) 17:17b Definition of truth—parenthesis
 - (2) 17:18-19 The interpretative ground
 - (2.1) 17:18 Declaratory form: Jesus’ mission in the world
 - (2.2) 17:19 Explanatory form: Jesus’ sanctification of himself
- 17:20-26 Jesus’ prayer for His future Church

Our text, 17:17-19, appears in the final prayer of Jesus (17:1-26), “a sort of last will and testament,”¹⁴ which appropriate to the literary form brings His farewell speech (13:31—17:26) to its fitting conclusion.¹⁵ Verses 17-19 function as the second of the two movements in Jesus’ prayer for those whom He is leaving behind. As a prayer for His disciples’ sanctification in the world, it reveals to the reader the meaning of Jesus’ “hour” (17:1), the focus of His presence in the world, for their lives as His disciples. The essential witness of the Gospel of John to Jesus comes to unique expression in these verses.

(1) The summary prayer (17:17). Jesus’ prayer for His disciples (vv. 9-19), although expressed in two forms (9-16, 17-19), is in substance one prayer. “Keep them” (v. 11) corresponds to “Sanctify them” as “in the truth” repeats “in Thy name” (v. 11). The disciples’ holiness alone will be their preservation in the world. Both petitions (vv. 11, 17) are spinning out the implications of Jesus’ first petition, “glorify Thy Son” (v. 1), and all three come to fresh and final focus in the fourth petition of the larger prayer, “that they may all be one” (v. 21).

(1.1) Petition for sanctification (17a): “Sanctify them in the truth.” Jesus’ prayer for the disciples is addressed to the “Holy Father” (v. 11). God himself is the first definition of what is holy. So to “sanctify” someone is to bring them into the sphere of God’s holy life in the world and so to dedicate them to holy use.¹⁶ Jesus prays that the disciples may belong utterly to God (v. 9) which involves their separation, or freedom from the world, although they remain on in the world (vv. 14-16).

In Jer. 1:5 the call of the prophet is described in terms of sanctification: “And before you were born I consecrated [or “sanctified”] you, I have appointed you a prophet to the nations.” In like manner, earlier in the Gospel, Jesus described himself as one “whom the Father sanctified and sent into the world” (10:36). In the Johannine context, the prayer for sanctification is directed primarily toward mission in the world (17-20).

(1.2) Definition of truth—parenthesis (17b): “Thy word is truth.” “Truth” as both the realm into which and the agency by which the disciples are sanctified is the revelation of God in Christ (14:6) given to them. This truth meets them as the Word of God transmitted in Jesus, the Word by which they have already been cleansed (15:3), and which they have kept (17:6, 14). The Father’s sanctifying presence in their lives is experienced in obedient response to the Word of God. Their holiness is the work of His Word, not something belonging inherently to them.

As they are "in the truth" they are kept free from the world (8:44; 17:15), and that only by continual reference to the Word.

Although the Holy Spirit, who is the significant factor in the future of the disciples (14:16-18, 26-27; 15:26-27; 16:7-15), is not mentioned in the prayer, there is an implicit connection. In the Gospel there is "a similarity between the work of Jesus' revelatory word and the work of the Spirit"¹⁷ who is identified as "the Spirit of truth" (14:17; 15:26). If the disciples are to be made holy "in the truth," then this is the realm of the *Holy* Spirit who makes Jesus' word intelligible to disciples (14:26; 16:13-14; cf. 2 Thess. 2:13).¹⁸

(2) The interpretative ground (17:18-19). As these verses fill out the petition (17a) by indicating its ground, they also interpret its meaning. First, the disciples' sanctification is placed in the context of Jesus' mission in the world (v. 18). Second, this mission is illuminated in terms of Jesus' sanctification of himself (v. 19). The concluding clause of each statement (18b, 19b) links the interpretative statements firmly with the initial petition, "Sanctify them."

(2.1) Declaratory form: Jesus' mission in the world (18): "As Thou didst send Me into the world, I also have sent them into the world." Consistent with the parallel use of the words *sanctify* and *send* in 10:36, where both refer to the sacred task laid on Jesus, is their occurrence here signifying that the disciples' sanctification, although surely a purification from sin (15:3), will be most comprehensively a sanctification to a mission.

The disciples' mission will be analogous to that of Jesus, and grounded totally in His mission: "As Thou didst send Me into the world." What was also true of the person and word of Jesus will be true of the disciples' word and continuing existence in the world. Just as did Jesus the disciples will call the world in question and demand a decision. They will become Jesus' assault on the world (16:8-11), the paradoxical form of His courtship of the world (3:16), opening up the world continually to the possibility of faith (vv. 21, 23).¹⁹

(2.2) Explanatory form: Jesus' sanctification of himself (19): "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth." The precise way in which Jesus is sent into the world is now defined in the very language of Jesus' prayer for the disciples—"I sanctify Myself. . . . Sanctify them." This unprecedented "I sanctify Myself," when linked with "for their sakes" (10:11 ff.; 11:51 f.; 15:13), has obvious reference to the self-sacrifice of Jesus on behalf of His disciples: "I lay down My life for the sheep" (10:15).

Sanctification for Jesus was supremely the experience of the Cross, the act in which the will of the Father for Him in the world was consummated. Jesus' sanctification, both by the Father (10:36) and by himself (17:19), manifested the complete unity in redemptive action inherent in Jesus' Sonship. The Cross in its full Johannine understanding—Jesus' death, resurrection, and His sending of the Spirit (20:21 f.)—becomes at once the only sufficient

ground and the definitive content of the disciples' sanctification in the world.

Jesus sends them into the world *just* as He has been sent into the world (v. 18; 20:21); like Him they will be at the same time utterly *against* the world and *for* it. This happens only in the Cross, for there alone the sanctification of the disciples can find its meaning in the self-sanctification of Jesus. Only in the sanctification of the Cross, the realm of truth, will the disciples be able, like Jesus, to live out a holy existence in the world in obedience to the Father.

The high-priestly character of this prayer is evident when it is compared with the language of the Epistle to the Hebrews in which Jesus is portrayed as high priest.²⁰ Pertinent passages include Heb. 2:10-11; 5:7-10; 9:11-14; 10:10-14; 13:12. It is instructive that the Hebrew writer does not employ the sanctification terminology to develop his argument, but uses it only at summary points in his presentation of Jesus. The language appears to function in the same capstone way on Jesus' lips (10:36; 17:17, 19) in John's Gospel. The background of the terminology in both writings is that of the cultic or worship life of the people of Israel.

2. What Is the Writer Attempting to Accomplish in the Passage?

Our text is at the heart of the prayer (17:1-26) which concludes a long discourse (13:31—17:26). This discourse, constructed after the literary pattern of a farewell speech, was designed to put the following passion narrative (18:1; 19:42) into an interpretative context for the readers of the Gospel. The position, language and content of 17:17-19 suggest that, in the form of a petition, it expresses in a climactic and comprehensive way the total Johannine witness to Jesus. That is, the full significance of Jesus' life, death, and resurrection, available to the readers in the presence of the Holy Spirit, is given focus application to the continuing role of the Christian in the world of the Jewish Diaspora.

The language employed to gather up this meaning is the terminology of sanctification interpreted in terms of Jesus' ministry in the world. The precise point of reference is Jesus' self-offering as both the possibility and essential character of the disciples' existence in the world. The sanctification for which Jesus prays, the sanctification offered to the readers of the Gospel, is the Cross-life, a life witness in the world flowing from a faith-identification with the revelation of God in Jesus Christ effected by the Spirit through the Word. This prayer of the earthly Jesus for His first disciples is, in the context of the written Gospel, also the prayer of the resurrected Jesus who is fully alive in the church through the Holy Spirit (14:16-18): "I will come to you."

III

The Life-Response Question: How Does the Text Apply to Contemporary Life?

1. What Do I Hear?

About my understanding of God? As I hear John's witness, I see the meaning of God in Jesus Christ for

Author's Note

This study of John 17:17-19 brings this series to a close. Our concerns in presenting them have been two as indicated in the earlier introductions (January '78, September-November '78).

First we sought to illustrate a method of questioning the biblical text with which the busy pastor, using a few selected tools, will be able to explore the essential "what" and the varied "how" of the text as a basis for truly biblical preaching. Second, utilizing the preceding, it has been our intention to demonstrate how holiness preaching can be enriched with biblical authenticity when it seeks to set the text free to speak for itself. I feel that we will contribute more to the preservation of the holiness message by submitting it openheartedly to the witness of the Scriptures than by carelessly using the Scripture arbitrarily to shore up our perception of the Wesleyan distinctives.

I am interested both in the extent to which these articles may have helped the biblical integrity of your preaching and in the reasons why they may have failed. My purpose was more to demonstrate an approach than to present my understanding of a particular holiness text. The latter was fully in the service of the former. So I welcome any observations you may have, for I plan to continue applying my studies in the areas of exegetical method and biblical theology to the concerns of the holiness message in the church. Write me in care of the *Preacher's Magazine*, 6401 The Paseo, Kansas City, MO 64131.

me as a sanctification which constitutes my witness existence in the world.

About my relationship to God? This sanctification is grounded in Jesus' sanctification of himself, in the self-offering of the Cross. The Holy Spirit sanctifies as He grants to me the insight of faith which discovers in that Cross the sole meaning of my ongoing spiritual experience.

About my manner of life before God in the world? My witness task in the world is to live the life of the Cross, a life which is enabled by the Holy Spirit as I live in openness to that word which alone is God's truth to me.

2. What Do I Proclaim? A Sermon: "Sanctify Them"

Introduction: The last words of Jesus (13:1—17:26)

Jesus' prayer in literary perspective:
interpreting the passion

Jesus' prayer in theological perspective:
the Holy Spirit in the world

Jesus' prayer is that we live out:

I. Our Sanctification with a Life of Witness in the World

A. As the Father sent Jesus into the world (18a)

B. So Jesus sends us into the world (18b)

II. Our Sanctification by Living the Life of the Cross

A. As Jesus' cross was His sanctification in the world (19a)

B. So His cross is our sanctification in the world (19b)

Conclusion: "Sanctify them in the truth; Thy word is truth" is the prayer for us of the living Christ who is present with us (14:17) in the Spirit.

1. Unless otherwise indicated, all scripture is from the *New American Standard Bible* (NASB), copyright © The Lockman Foundation, 1960, 1962, 1968, 1971, 1972, 1973, 1975. Used by permission.

2. Ralph P. Martin, *The Four Gospels, Volume 1, New Testament Foundations: A Guide for Christian Students* (Grand Rapids: Wm. B. Eerdmans, 1975), p. 20. See pp. 15-29, 271-74.

3. Barnabas Lindars, *The Gospel of John, New Century Bible* (Greenwood, S.C.: The Attic Press, Inc., 1972), p. 25.

4. Martin, p. 273.

5. For the consistent affirmation and denial, respectively, of apostolic authorship see Leon Morris, *The Gospel According to John, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1971), pp. 8 ff.; Lindars, pp. 28 ff. A recent brief summary of the state of Johannine research is D. Moody Smith, *John, Proclamation Commentaries* (Philadelphia: Fortress Press, 1975), pp. 58 ff.

6. In this paragraph we are reflecting the presentation of Martin, pp. 281 ff.

7. Smith, p. 60.

8. Martin, p. 287.

9. Raymond E. Brown, *The Gospel According to John (i-xii) (xiii-xxi)*, vols. 29 and 29A of *The Anchor Bible* (Garden City, New York: Doubleday & Company, Inc., 1966, 1970), p. cxxxviii. This discussion follows his outline, pp. 545 ff., 785 ff., 965, 1,053.

10. *Ibid.*, p. cxxxviii.

11. 13:1; 17:1. The term "hour," which can be traced through the Gospel (2:4; 7:30; 8:20; 19:25 ff.), can function as a literary key to the Gospel, for it views the whole public life of Jesus through the prism of "the hour" (7:6, 30; 8:20; 12:23, 27). Martin, p. 272.

12. Brown, p. 598.

13. *Ibid.*, pp. 744 f.

14. Lindars, p. 516. By the literary device of a final message an "author hopes to produce moral effect by the emotional impact of the situation. From this point of view it gives insight into the author's deepest aims" (p. 516).

15. Brown, pp. 745 f.

16. Lindars, p. 528.

17. Brown, p. 766, cf. pp. 178 f., 327 f.

18. *Ibid.*, p. 766.

19. Rudolf Bultmann, *The Gospel of John: A Commentary* (Philadelphia: The Westminster Press, 1971), p. 510.

20. Brown, p. 767.

"We cannot preach without devoting attention to such matters as language structure, design, imagery, and delivery. The fact that the sermon relies ultimately on the power of the Holy Spirit for its vitality does not relieve us in our breaching from penultimate responsibility for careful craftsmanship."

—Herman G. Stuempfle, Jr.



ALL
HUNG
UP
FOR
NEW
IDEAS?

DROP INTO THE

IDEA MART

AND BROWSE A WHILE

THREE MINUTES TO REMEMBER

"Sixty-four years ago I knelt in the straw in Warren, Pa., and accepted Jesus Christ as my Savior." With these words a member of our congregation began the story of his conversion. He was participating in an exciting feature of our worship entitled "Three Minutes to Remember."

Each Sunday morning one of our members shares that happy moment with us. In three minutes or less they tell how it happened, what changes took place, and the lasting results. The title was selected to remind them not to exceed the allotted time.

Laymen are selected a week in advance by the pastor. A postcard mailed to arrive on Friday reminds them of their responsibility. No one sleeps through this part of the service. The songs may be old-fashioned, the piano out of tune, the prayers routine, or the sermon dull. But there is nothing stale about a personal witness to the Lord Jesus Christ.

—Gene Van Note
Adult Ministries
Nazarene Headquarters

RATE YOUR CHURCH SIGN

The more understandable the sign, the more effective it is.

The church sign announces that the building is a church. Any further detail helps the stranger to know more about the activities of the group which meets there. When traveling, it is sometimes amazing how difficult it is to find out when the services are held.

Try scoring your church sign.

Ten or more is an excellent score.

- 2—The name of the church
- 1-6—Service times
- 2—The Pastor's name
- 2—The pastor's phone/
the church phone

Bonus points can be awarded for added mottos.

—Beverly J. Anderson
Concord, Calif.

THANKSGIVING PRAYER PARTNERS

Have someone in the church make Thanksgiving bookmarks. A few weeks prior to Thanksgiving, pass these out to everyone present. Have them write their name on the back of the bookmark. Collect them and pass them out again at random. The name which is drawn becomes their "Prayer Partner" until Thanksgiving.

This definite concern for one another helps to draw the congregation into a bond of unity.

—Betty B. Robertson
Arvada, Colo.

FAMILY NIGHT ATTENDANCE UP

We have a "Family Night" once every quarter on Sunday evening. Attendance is one-third larger than average.

On Family Night we ask for a special song from each family. Some do not want to sing, and we do not try to force the issue, just encourage participation. Almost every family has taken part.

Our people do not have outstanding musical talent, they just enjoy singing and hearing others sing. For our most recent Family Night we had 16 specials, 4 instru-

mentals, 4 congregational songs, and a very short message.

For the message I sometimes begin by telling about the author of a favorite song. Then I speak along the theme of the song.

At other times I take a psalm and speak about praising the Lord. I adjust the length of my message by the time on the clock. I try to limit the service to no longer than 1 hour and 45 minutes.

—Larry L. Cox
Oklahoma City, Okla.

THE LAST SHOULD BE FIRST

All of us face the week-to-week pressure of sermon preparation. With two services on Sunday to weigh on our minds, we need to develop habits that will enable us to present two timely, interesting sermons. I have learned to prepare Sunday evening's sermon first. The rationale for this is clear if you think of it a bit. Once the evening sermon is done, much of the pressure is off. But more than that, the last sermon prepared is preached while it is freshest in my mind and on my heart. The usefulness of this can only be realized by putting it into practice. I enjoy the freedom of being able to say, "When I have preached my morning sermon, I always have Sunday night's prepared." It is not a bad feeling.

—Edward F. Cox

* * * * *

Your contributions to
this feature are hereby
pleaded for—we even pay
money!

* * * * *

THE MINISTER'S MATE

HOW TO HAVE JOY WHEN YOU'VE JUST DROPPED AN EGG ON THE FLOOR, JUNIOR CAN'T FIND HIS OTHER SHOE, AND THE SCHOOL BUS IS COMING . . .

by Betty Knight

District Superintendent's wife, Kansas District, Church of the Nazarene

What does it take to keep it all together over the long haul? Short spurts of joy are needed, but are not in the same league with a "relinquishing ourselves on the Potter's wheel" kind of happiness.

Helen Keller said, "Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Work without joy shall be as nothing. Resolve to keep happy and your joy and you shall form an invincible host against difficulties."

Keep your relationship with God tangible. We were created to glorify God and enjoy Him forever. Our first priority in life is worship. This means submission to the Father in spite of failure, low self-esteem, or blazing success. God's presence and smile come first.

Practice opening up to Him your adoration, your deepest secrets, needs, and joys. Trust Him to be your dearest friend; He is, you know. Let Him love you. Emotions and moods have nothing to do with His nearness. Lean heavily on His word and never lose your childlike faith. As my pastor says, "I am kept by the faith that I keep."

So you live in a parsonage. This little space contains all your material world. Keep your home simple, with clean space to a maximum, and bric-a-brac to a minimum. Every parsonage is a challenge.

Looking back now, I can't remember of one parsonage, new or old, that didn't have plumbing problems at least sometime—so much so, in fact, I penned this verse in the middle of a night.

*A young minister's wife in Savannah,
Cried, "There's a leak in the cabana."
Her husband, a grouch, floated out on the couch,
While she accompanied him on the piano.*

Try to make sure everything in your home is attractive and workable. This in itself makes for peace. A little paint and repair reflects to the whole town

your style; it is your self-image made visible.

If you can put your hand on every pair of scissors you own, and you have your children's diseases and shots all filed away, your shoes in perfect order in the closet and your shelves could be photographed for *House Beautiful*, then the next few paragraphs are not for you.

Housework has never been one of my natural gifts—like sleeping, eating, talking . . . but I love cleanliness and order. I was raised in it. But during those first married months, things got worse before they got better.

A harried housewife is like an alcoholic. If she reverts back into the old pattern, she has to start reforming all over again.

Since I respect myself, love my husband, and really enjoy people, I had to find a way to function gracefully in this hull we call a house. The first rule I discovered was this: I must not own more than I can possess.

About 20 years ago, I began ridding my home of unnecessary things . . . putting it on a diet in other words, until now it is my way of life.

We have all tried this at one time or another. We've put the stuff in the garage. It was ready to be picked up by Goodwill the next morning and the children appeared and began wailing, "Mother, you can't throw this away!" So you drag a few things back into their rooms until another time.

Children leave home though, and suddenly we turn a corner in our lives. It seems like yesterday I was setting the table for five, and now we are two again. But I still enjoy living with space.

The guest room drawers, shelves, and closet are empty for company.

We have one set of everyday pottery and a double set of china and crystal. It doesn't all match, but it blends.

When we entertain larger groups to dinner, I always serve buffet. So I need only a few large serving pieces. I only own two good tablecloths and two everyday ones. However we have lots of place mats. They stack.

The few treasures, the things I really love, are on display where I can see them, touch them, and use them.

Work with the people God has given you to work with, and see them as His creation. There are some ministers and ministers' mates who are always looking for the perfect pastorate. They seem to see only the weaknesses of their situation. They sing them over and over to each other.

And we all know a few laymen in the church who refuse to get along with anyone. This has become their way of life. Way back in their past it seems, they made a wrong turn or were badly scarred—and now they are hopeless cripples.

Either we become sweeter and more mellow after knowing and working with these negative folks, or we become more like them.

My formula for dealing with these people doesn't produce miracles, but these thoughts produce simple peace in my life.

- Find common ground between yourself and them, so you can build a few bridges and remove walls a few at a time.

- Don't talk about them.

- Instead of wasting mental energy on them, earnestly pray and commit it all to God's will.

- Forgive them with all your mind, as God has forgiven you. Your heart will follow suit.

- Don't be fearful of them. They cannot defeat God's Church. Remember, "The battle is the Lord's."

I always try to have something to look forward to. This can be anything from the flower seeds I ordered in the mail, to a ministers' wives' retreat coming soon. It could be lunch and a style show with a new acquaintance, or a knitting class. It is great therapy.

We are often asked, What is the role of the minister's wife?

Perhaps our most important role in the church is to harmonize ourselves in the great loving body of believers.

Someone once said, "The pastor's wife should do no more than the others, and certainly no less." That smacks a bit legalistic to me, but if you were serving ice cream to hundreds of women, you would probably serve vanilla and have many kinds of toppings to drizzle over the top. So you can take that last statement and add your own topping.

Everyone's role is different. Just as our husband/wife relationship can be a creative balance, it can be between ourselves and the church . . . not because we are the ministers' wives, but because we are Christian women in the body of believers.

Where does my husband's life need balance?

Where does mine? What is missing in the Body that I could be led to fill?

Is anyone touching the lives of the senior adults? The towns are full of them, some sitting in the back bedrooms, feeling completely worthless.

There are so many ministries now open to the church.

Whatever you develop as your ministry, put your rib to work in the Body.

A special afternoon from the past comes to my memory now. The first half of the day I was privileged to give a book review to a rather silk stocking women's club, of which I was not a member. Then while picking up the children at school, we were all invited to a home for dinner. I sat on an orange crate and ate fish from a tin pan.

Which did I enjoy most, the experience at the women's club, or eating in a very humble home? I don't know. I was serving both worlds; how rich I was. They both ministered to me.

Several years ago, I heard this story. And it seemed to turn a light on for me.

She was planning to work while he attended his last year of graduate school, but she discovered their second child was on the way. So she ended up living in a second-floor flat with the two children. Her husband came home on weekends; that's the best they could do.

One morning, the exhausted lady bundled up her little brood, managed to get the buggy down several flights of stairs, and started toward the park several blocks away. The sun was warm, the breeze gentle.

Finding a bench near the swings, she parked the carriage, and sat down. She stretched her legs out straight, leaned her head back, and closed her eyes, soaking up the aroma of the morning.

A little boy slid along the bench beside her. "Hi, Lady," he said.

She didn't move, but through half-closed eyes she got a glimpse of his ragged form. "Hi, yourself," she said.

"Is that your little girl in the swing?" he asked.

"Yes, she's mine."

"Is that your baby in the buggy too?"

"Yes, he's mine too," she answered, beginning to feel more tired than ever.

"Do you have a daddy?" he continued.

"Yes, we have a daddy."

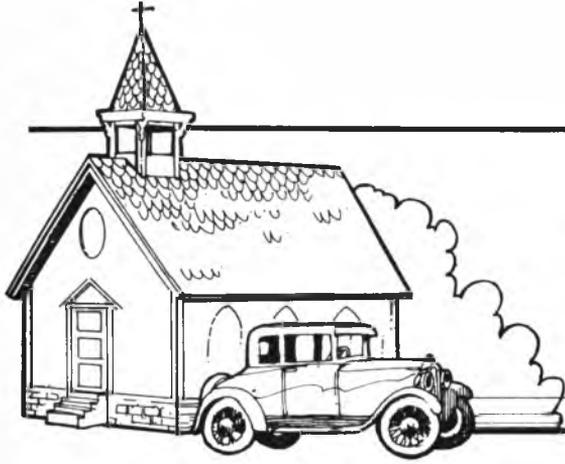
"And does your daddy love you?"

By this time she decided to sit up a little straighter for this interview.

"Yes, our daddy loves us," she said, picking up the squirming baby.

The child went on, "We had a daddy, too, but he left us. Mother said she guessed he wasn't a family man. We had a little baby too, but it died after Daddy left. My mother is a waitress. Boy, you're a lucky lady, you've got a daddy and a baby too."

"Would you like to hold the baby for a minute," she asked, "while I straighten the swing for my daughter?"



In the "Preacher's Magazine"

50 Years Ago

The Holy Spirit— Conservator of Orthodoxy

Rev. Daniel Steele, D.D., preached a great sermon on the above subject at the National Camp Meeting, Lansing, Mich., Sunday, June 15, 1884. Here are some "high spots" from that remarkable sermon:

"The term *orthodoxy* signifies right beliefs in respect to fundamental Christian doctrines. These are the supreme divinity of Jesus Christ, the divine personality and the work of the Holy Spirit, the threefold personality of the one divine substance, the substitutional atonement, justification by faith, regeneration and sanctification by the Holy Spirit both rendered necessary by original sin, a tendency toward sin born in fallen man, the future general judgment of the race assigning some to eternal rewards and others to endless punishments according to the permanent character voluntarily chosen in this life, the only probation. This, as I understand it, is the substance of orthodoxy.

"The fulness of the Holy Spirit in pastor and people will always ensure a correct theology.

"The Holy Spirit in the believer preserves, vitalizes, and makes real to the consciousness all the essential truths of the gospel.

"Church history demonstrates that so long as the Church is filled with the Holy Spirit, her grasp of all cardinal Christian truth is firm and unwavering.

"Who would be knowing anything about Jesus Christ today after 1,800 years of absence from the earth, if it had not been for the Holy Spirit, His successor on earth?"

—C. E. Cornell

Holiness Literature

Seeing the number is not comparatively large, we could well afford to make it a rule to read every new orthodox book on any phase of full salvation as soon as it makes its appearance. Nothing is more important than that we should obtain every possible help

to variety and effectiveness in the presenting of this central thesis of our glorious faith.

—J. B. Chapman

If There Be No God

In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain: If there be no God and no future state, yet even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessings is the man who, in the tempestuous darkness of his soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who, when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.

—F. W. Robertson

When she returned, they laid the small one between them. The boy spotted a dirty string filled with knots, and as they talked, he began untying them one by one, until the string was all untangled. The sun was high above them now. It was time to go.

"Here," he said, "would you like to have this string to keep? You might need it for something."

"Yes," she said, taking it from him. "I need that string, and I'll always remember you and this day in the park. And maybe someday your daddy will remember what a fine boy you are and come home.

But if he doesn't, take good care of your mother." Giving him a little hug, she left.

As she started home, her heart was lighter. All at once she realized she had two happy babies and "a daddy that loved her."

She fingered the dirty string in her pocket and thought, with all of this, surely they could work out the knots in their lives day by day. Everything would be alright now.

May we remember we have a Father in heaven who loves us, just like we are . . . who wraps us in mercy and unravels the knots in our lives.

PUT YOURSELF IN THE PLACE OF EVERY POOR MAN

by Donald D. Wood

Dean of Students, Central Wesleyan College

In Wesley's well-known sermon on "The Mammon of Unrighteousness," the great evangelist laid down his three famous principles on the right attitude toward money. His three rules were:

- gain all you can;
- save all you can;
- give all you can.

In a later sermon, "Causes of the Inefficacy of Christianity," Wesley listed these principles once more. He further declared "all who observe the two first rules without the third, will be twofold more the children of hell than they ever were before" (VII, pp. 285-86).^{*} A few lines beyond, he cried out,

Many of your brethren . . . have not food to eat; they have not raiment to put on; they have not a place where to lay their head. And why are they thus distressed? Because *you* impiously, unjustly, and cruelly detain from them what your Master and theirs lodges in *your* hands on purpose to supply *their* wants! See that poor member of Christ, pinched with hunger, shivering with cold, half naked! Meantime you have plenty of this world's goods,—of meat, drink, and apparel. In the name

of God, what are you doing? (VII, p. 286).

That strong preaching reflected a burden that Wesley had carried even prior to Aldersgate. While yet a student at Oxford, Wesley was already giving away a considerable portion of his income for the benefit of the poor.

When he received 30 pounds, he lived on 28 and gave away 2. When he made 120 pounds some three years afterwards, he lived on 28 and gave away 92 to the poor. His message was also his mission; his preaching to others was his practice for himself. If, in fact, he prevented a revolution in England, he did so not only with words but by personal example.

Wesley was not content to preach and to involve his own personal funds, but he tirelessly solicited funds from others and organized his societies for relief of the poor. On May 7, 1741, he wrote of reminding the United Society,

that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not, alone, sufficient for these things; and therefore desired

all whose hearts were as my heart,

1) To bring what clothes we could spare, to be distributed among these that wanted most.

2) To give weekly a penny, or what they could afford, for the relief of the poor and sick (I p. 309).

He went on to speak of hiring unemployed women to knit, to appoint 12 persons to inspect the work and visit the sick, and to set Tuesday evening as the time for each of the 12 to report.

In February of 1744, Wesley wrote of making a collection of about 30 pounds to purchase clothing, but he decided that the amount was inadequate. Therefore, "I determined to go round the classes, and beg for the rest, till I had gone through the whole society" (I p. 455). He had collected a total of about 170 pounds and clothed over 330 poor folks by March 21. He made an additional collection of 26 pounds the next day. He closed his journal entry for March 22, 1744, "This treasure, at least, 'neither rust nor moth' shall 'corrupt,' 'nor thieves break through and steal'" (I p. 458).

SEEN & NOTED

"There is a certain wonderfully inverted security in being able to feel that, come what may, I am all right so long as I hurt."

—Alan Watts

"At Pentecost the Holy Spirit came as He had never come before. Jesus said, 'It is better for you that I go away, for if I go not away, the Spirit will not come.' The inference is that the presence of the Spirit is better than the bodily presence of Jesus. The Holy Spirit is Christ without the limitations for the flesh and the material world."

—Samuel Chadwick

"Pride can develop over usefulness in spiritual matters. We can be pride-filled over the strangest things. . . . A time of freedom in preaching, of power in prayer, and effectiveness in counsel."

—Jack R. Taylor

"There will be times when God will be obliged to shut us up to himself with no feelings, no emotions, and no experiences to reassure us . . . only faith in His unchanging nature."

—Jack R. Taylor

"He jests at scars who never felt a wound."

William Shakespeare

"The Good News is moving faster and farther than at any time since Jesus said, 'Go!' We are living in harvesttime."

—Board of Bishops
Free Methodist Church

"The enemy will not see you vanish into God's company without an effort to reclaim you."

—C. S. Lewis

"I am not a refugee from a church that wasn't happening. I'm a burnt-out hulk from one that was happening faster than I could keep up with it."

—Carlyle Marney

"I thank you for your criticism of my life. It set me to self-examination, heart searching, and prayer, which always leads me into a deeper sense of my utter dependence on Jesus for wholeness of heart and fellowship with Him."

—Samuel Brengle

When the great man was 82 years old, he did not relinquish his passion for meeting human need. In a January 4, 1785, entry, Wesley penned,

At this season we usually distribute coals and bread among the poor of the society. But I now considered, they wanted clothes, as well as food. So on this, and the four following days, I walked through the town and begged two hundred pounds, in order to clothe them that needed it most. But it was hard to work, as most of the streets were filled with melting snow, which often lay ankle deep . . . (IV p. 295).

Attitude as well as actions were important to Wesley in ministry to the unfortunate. In 1760 he wrote, "How much better is it, when it can be done, to *carry* relief to the poor, than to *send* it." It benefited the poor, but it also benefited the donor because, ". . . it is far more apt to soften our heart, and to make us naturally care for each other" (III p. 28). In these words,

Wesley seemed to indicate that right attitudes may result from right actions. That is to say, do not wait for the feeling, but do the need and the feeling will follow. This philosophy was espoused in a February 7, 1776, letter to Mrs. Emma Moon, a lady of significant social standing with some aversion to contact with the poor,

I want you to converse more, abundantly more, with the poorest of the people, who, if they have not taste, have souls, which you may forward in their way to heaven. . . . Creep in among them, in spite of dirt, and a hundred disgusting circumstances; and thus put off the gentlewoman. Do not confine your conversation to genteel and elegant people. I should like this as well as you do: But I cannot discover a precedent for it in the life of our Lord, or any of his Apostles. My dear friend, let you and I walk as he walked (XII p. 301).

Perhaps Wesley best summarized the need for a proper, even

empathetic, attitude in his instructions to stewards on June 4, 1747.

If you cannot relieve, do not grieve, the poor: Give them soft words, if nothing else: Abstain from either sour looks, or harsh words. Let them be glad to come, even though they should go empty away. Put yourself in the place of every poor man; and deal with him as you would God should deal with you (II p. 59).

Here he even elevated the golden rule. "Do unto others as you would that God should do unto you."

In this day of streaming church growth and impressive church plants, can those with Wesleyan heritage afford to neglect this biblical emphasis of Wesley's own life? Will the wholeness of our holiness be forgotten? Can holiness exist without servanthood? Have entertainment and individualism replaced justice and mercy? "Put yourself in the place of every poor man."

*All quotations are from the Wesleyan Conference edition of 1872, published by Zondervan.

THANKSGIVING

Thank God for God

by David A. MacLennan

*"Grace be to you and peace, from Him who is and who was and who is to come" (Rev. 1:4, NASB).**

God must really get amused by our modern modes of Thanksgiving.

We honor Him by gorging ourselves with food; we shift the symbol of the season from a living God to a dead gobbler. So much of our modern celebration is so naive it must make God smile.

Some other aspects of our festival are not too amusing. One is the almost frantic search for things to be thankful for. In 1621 it seems to have been easier. After the thin new crops in the Plymouth Plantation had been safely gathered in, Governor Bradford wrote these quaint, eloquent words concerning the critical summer and autumn of 1621:

" . . . Thus they found the Lord to be with them in all their ways and to bless their outgoings and incomings . . ."

But we seem to feel almost guilty if we list our reasons for thankfulness. Dr. Edwin T. Dahlberg recalls having read dozens of articles, speeches, editorials, and sermons giving reasons "why we could not sincerely and conscientiously be thankful." In times of depression it was argued that it would be hypocritical to give thanks to God because so many were unemployed.

In times of prosperity we remember those who knew crushing poverty in many places in the world.

In times of war, we asked, "How can we give thanks to God when thousands of our best young men and women are risking and giving their lives?"

Is there ever an ideal time in which to be sincerely thankful? Some persons are convinced that there is something morally out of order when we are thankful in a world in which so much is wrong. One homespun preacher said about sour-faced cynics (according to Dr. Dahlberg), "The Bible says 'the Lord preserve thee,' but some of you look like you thought it said, 'the Lord pickle thee.'"

If we are uneasy about thankfulness, if we feel guilty about giving thanks as we often do in receiving thanks, it could be we have missed the most important reason of all for which to be thankful.

It is a long time since the American soldier poet Joyce Kilmer wrote these lines. Certainly only a person with simple, strong faith could write them:

The roar of the world in my ears,

Thank God for the roar of the world!

Thank God for the mighty tide of fears
Against me always hurled!

Thank God for the bitter and ceaseless strife,
Thank God for the stress and the pain of life,
And, oh, thank God for God!

God himself is the chief reason for giving thanks. "The presence of a Shepherd-God in a wolf-world—that is the foundation of our faith. The lonely world—that is the heart of our creed. The providence of a purposeful God in a confusing world—that is the source of our courage."

I invite you to join me in thanking God, not just for things, but to join in thanking God for *God*.

For the scriptural basis and thrust of our Thanksgiving, I ask you to turn to one of the strangest documents in the New Testament, the Book of the Revelation of the prophet John. You will recall that this letter was written when the first persecution hit the young Christian Church.

Bewildering and difficult to understand as this book is, it is a masterpiece of art and a tract for troubled times which in many ways conveys the words of God to us. "It contains the blazing faith of the Christian Church in the days when life was an agony, when men expected the end of the heavens and the earth as they knew them, and when they still believed that beyond the terror there was the glory, and that above the raging of men was the power of Almighty God" (William Barclay, *Daily Bible Readings*, pages xxxvii, xxxix).

John begins his letter to the seven churches in the Roman province of Asia. He begins with God. "This is John writing to the seven Churches which are in Asia. Grace be to you and peace, from Him who is and who was and who is to come . . ." (NASB). Grace—"all the splendor of the undeserved gifts of God's love;" peace—"the harmony restored between God and man through Christ." John sends blessings from the God who is and who was and who is to come. In Jewish religion this was a familiar title for God. Recall Exod. 3:14 where the word of God to Moses is: "I AM THAT I AM." Jewish rabbis explained this by saying that God means: "I was, I still am; and in the future I will be."

God Is

I. "From Him that is."

The living God is present and active in His world, in the events of our time. When the early Christians were being pushed about, tortured, and killed, they must have had dark nights of the soul when they felt that if God existed He was remote from life, a kind of deity on some far-off Mount Olympus, not concerned with what happened to earthlings. If His nature was as they were taught, holy righteous love, he could not be almighty. He did not seem to be in control. From a lonely prison camp, one of the Christians writes to the others to assure them that God *is* a God who *is*.

If you and I believe in God as a kind of life force which started this whole complex, mysterious life process going millenia ago, but is now remote from life, we do not really believe in God. "For God is He who is. He is here now. He is as literally present as you are or as I am. Here, at this moment, His is the dominating presence" (John Baillie, *A Reasoned Faith*, p. 140).

God not only *is*: He is in control. He says, "I will never leave you nor forsake you." Influential Christian thinkers (Paul Tillich is one) insist that God is not a Being, but instead, "being itself," or "the ground of being." Most of us find such a view too impersonal to answer our need for divine companionship.

Here is a laboratory report by a contemporary man about modern times: "I knew that there was Something . . . Some way . . . Some answer. I'd better not wait too long to find out about it . . . I searched the religions, faiths, cults of the world. I read Yoga, and ate yogurt. I read psychology, psychiatry, and psychoanalysis, Dianetics, diathermics, mental science, will-power, occultism, and cultisms. I gulped physics, metaphysics, and plain physics. I ended up with a fine case of Muddlephysics. There was a shining thread running through all of this . . . it was the deep realization that in the Power and Presence of God-consciousness, not as a remote and distant thing to be pled for but an immediate and ever-present power, awaiting recognition and acceptance, lies the Peace of heart which is beyond any other treasure, tangible or intangible, in the world."

Thank God, for the God who *is*—living, active, in control, and yet one who knows us, each of us, of whom Tennyson could say with realism:

Speak to Him thou for He hears,
and Spirit with spirit can meet.

Closer is He than breathing, and
nearer than hands and feet.

When you leave this church, remember God is out there, Christ is out there. God is not a VIP onlooker or spectator, but the Principal Participant.

God Was

II. *God is the God who was.*

The Bible is many things; it is certainly the Book of the Acts of God; it is the Book through which God seeks us and all His children. It is also a history book. It is not as other sacred scriptures appear to

be, a book of philosophy or theosophy, or mythology. As one has said, "There is a prologue in heaven and a postlude in heaven, but in between it is all concerned with the action of God in time and place. No ancient people were so conscious of their past history as were the Hebrews under the guidance of the prophetic teaching. Why did they attach such importance to their past history? Because they were convinced that God was the Chief Actor through it all. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand . . ." We were not there. But God was there. He is not only our eternal Contemporary and ally now, *but the Ancient of Days*. Our lives are invested with greater meaning.

God Will Come

III. "Grace be to you and peace, from Him who is and who was, and who is to come."

Although the people of the Bible were deeply concerned about the past, they were always standing on tiptoe as they faced the future. If we live in the past, isn't it because we feel the future doesn't hold much for us? "No other religion before Christianity," said a profound thinker of our century, Dean William R. Inge, "ever erected hope into a moral virtue."

But in the New Testament hope moves with faith and love. Why? Because our hope is sure, and it rests in the living God.

It was a tough world in which John wrote his letter. It looked then as if Wrong were on the throne and Right would go down in defeat. But John and many another valiant believer knew better. The future was in God's hands. However dark the tomorrows may be, however forbidding your own future looks from where you sit now, know that the God who was, and who is, is also the God that will be. Because of His power and presence, His love and justice, His ultimate triumph, we have no cause for ultimate fear.

If the God who has visited and redeemed His people is the same yesterday today and forever, then to use the phrase Dr. Fosdick once used for a sermon, "Miracles of character [are] possible for all." Some of you will remember that during the Nazi blitz of Britain, we read of a little English girl's prayer. After asking God to look out for her mother and dad and her brothers and sisters, she then prayed, "And now dear God, please take good care of yourself; because God, if anything happens to You, we're sunk! . . . Amen!"

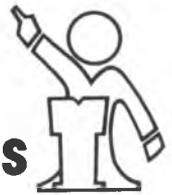
She was right.

Anyone who thinks God has failed to take care of himself is sunk. Nothing has happened to God or can happen to Him.

Grace and peace come to us from the Christlike God who is and who was and who is to come. Lift up your hearts! Thank God for God!

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CHOSEN UNTO ENTIRE SANCTIFICATION

SCRIPTURE: 2 Thess. 2:10-14

TEXT: "But we are bound to give thanks alway to God for you . . . because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (v. 13).

INTRODUCTION:

George Fox taught the experience of holiness. The apostles Paul, Peter, and John taught this experience by profession, command, exhortation, prayer, and in every form of expression in about 100 passages of Scripture.

Jesus also taught this blessed experience in His valedictory prayer (John 17:17). Almost 3000 years ago David prayed for a clean heart (Ps. 51:10). Even earlier, Moses was commanded to be holy (Lev. 11:44).

I. THE END TO WHICH THESE BELIEVERS WERE CALLED

A. This call was to salvation, complete and eternal, from all the corruption of sin. Full salvation means being saved from everything that is displeasing to the Lord.

Adam Clarke has correctly observed that sin exists after two forms or modes:

1. In guilt which requires forgiveness or pardon,
2. In pollution which requires cleansing. In order to find mercy, or escape from guilt, a sinner must confess and forsake his sins and call upon God for pardon. And in order to obtain a clean heart, a man must know and feel its depravity, and declare it before God, and apply to Him for cleansing.

B. Thus we need salvation from both forms of sin.

II. THE MEANS OF FULL SALVATION

The means of the reception of this great salvation consists of two things:

- A. It is the "belief of the truth" (v. 13).
 1. Jesus' prayer for this experience for the disciples (John 17:17).
 2. Jesus also commands the reali-

zation of this experience by the disciples (Matt. 5:48).

3. The apostle Paul said that we were called unto holiness (1 Thess. 4:7).

4. Christ has power to fill us with His fullness (Acts 1:8; Heb. 7:25).

B. "Through sanctification of the Spirit" (v. 13; Rom. 6:6, 22).

The experience of holiness destroys the sin principle in the believer, according to the above passages.

III. REASONS WHY WE SHOULD ACCEPT THIS CALL

A. We should accept it for our spiritual safety. No one who has carnality in his heart is safe and secure (Hos. 11:7; Heb. 6:1).

B. With carnality in our heart, our usefulness is greatly lessened (1 Cor. 3:1-3).

C. The glory of Christ is involved in this call to holiness (2 Thess. 2:14).

IV. THE PRIZE THAT IS SET BEFORE US

A. It will bring to our heart the glory of heart purity (Matt. 5:48).

B. It will bring to our inner self power for service (Acts 1:8).

CONCLUSION

European crowns are wonderful creations. The crown of Russia sparkled with 2,500 diamonds. The crown of France had 5,350 diamonds in it. The English crown had 1,700 diamonds valued at \$3,000,000.

But there is a spiritual crown for the righteous beyond the sunset of this life. Paul said he was assured of this blessed crown (2 Tim. 4:6). This crown will outshine all the diamonds and rubies of this earth (Jas. 1:12). One day the sanctified heroes of holiness will come marching in grand review before the Lord Jesus. And the Master will give out the medals, and the saints in return will crown Him Lord of All.

—W. B. Walker
Bethany, Okla.

THE WONDER OF HIS DEATH

TEXT: Rev. 5:12, "Worthy is the lamb that was slain."

I. THE PROPHECY OF HIS DEATH

- A. The philosophy of the day is, people are born to live.
- B. Jesus, to the contrary, was born to die.
- C. His death and surrounding details were accurately forecast in Old Testament prophecy.
 1. Ps. 29:21
 2. Isa. 53:5, 7-11
 3. Zech. 12:10
 4. Zech. 13:1

II. THE PROVIDENCE OF HIS DEATH

Although Jesus came to die, His death could not be haphazardly executed. Different attempts and threats were made on His life, but it had to be God's way.

- A. Attempts
 1. Herod—Matt. 2:16
 2. Pharisees—Matt. 12:14
 3. Jews—Luke 4:29-30
- B. Threats
 1. Matt. 26:4
 2. Luke 6:11
 3. Luke 19:47
 4. John 5:16-18

III. THE PROVISION OF HIS DEATH

- A. Zech. 13:1, ". . . a fountain opened for sin and uncleanness. . . ."
- B. Acts 20:28, "His blood purchased."
- C. Rom. 5:9, "justified by his blood."
- D. Eph. 1:7, "have redemption through his blood."
- E. Eph. 2:13, "are made nigh by the blood of Christ."
- F. Heb. 13:12, "sanctify the people with his own blood."
- G. Rev. 1:18, ". . . I am alive for evermore . . . and have the keys of hell and of death."

IV. THE PERSPECTIVE OF HIS DEATH

Any way you view it, the Cross was/is enough.

- A. His death satisfied the Jews and the Romans
- B. His death satisfied the qualifications for God's Slain Lamb:
 1. shed blood
 2. no broken bones
 3. sacrifice made on a type of altar



SERMON OUTLINES

- C. His death satisfied the debt on man's sin. No matter how dark the stain the blood will cleanse.
- D. Worthy is the Lamb that was slain.

—G. Donovan Blankenship,
*Church of Christ in
Christian Union,
Prosperity, W. Va.*

FOUR STEPS TO A HOLINESS REVIVAL

TEXT: 2 Chronicles 7:14-15

INTRODUCTION: The Historical Setting

1. King Solomon took the materials King David had gathered and built a great Temple.
 - a. Yet it did not bring religious awakening to Israel.
 - b. There remained a deep spiritual need.
2. The king prayed a prayer of dedication (2 Chron. 6:40-42).
 - a. Results of this prayer (2 Chron. 7:1-3)
 - b. When the excitement was over, the need still remained.
3. The king and all the people offered sacrifices before the Lord, yet the need still remained.
4. Regular worship was maintained (2 Chron. 7:6), but this great celebration did not fill the spiritual need of the people.
5. The king hallowed the middle court of the Temple for special sacrifice and meditation (2 Chron. 7:7). Their need was not yet fulfilled.
6. Finally, Solomon scheduled seven days of feasting followed by a great assembly on the eighth day (2 Chron. 7:8-11). When the people had gone, Solomon knew that their hearts were still needy.
7. Late that night God awakened Solomon and gave him the message of 2 Chron. 7:12-15.
8. The nation of Israel had been doing what many churches today are doing:
 - a. Providing beautiful buildings
 - b. Having great services of celebration

- c. Planning strong stewardship programs
- d. Having special times of prayer and Bible study
- e. Scheduling special evangelistic services and rallies. All of these do not necessarily fulfill the deeper needs of the Christian's life.

9. Christians have their deepest needs supplied when they:

- a. Humble themselves
- b. Pray
- c. Seek God's face
- d. Turn from all wickedness

10. Let us consider these four steps to the Spirit-filled, sanctified life.

I. GOD SAID: "HUMBLE YOURSELF"

- A. It is humbling to admit one's need.
- B. It is more humbling to admit that you can't care for the need yourself.
- C. But the greatest humility of all is to surrender control of oneself to Christ in full consecration.

II. GOD SAID, "PRAY"

- A. The Holy Spirit sanctifies and cleanses when the consecrated Christian asks Him.
- B. Jesus taught us how to ask (Luke 11:9-13).
- C. The disciples prayed 10 days before Pentecost.
- D. Great Christians have testified to such praying.

III. GOD SAID, "SEEK MY FACE"

- A. He is saying, "Look Me in the eye, come clean, quit pretending."
- B. He is saying, "Look Me straight in the face and let Me search your heart and life."

IV. FINALLY, GOD SAYS, "TURN FROM YOUR WICKED WAYS"

- A. Turn from your "own-way-ness" and self-seeking. Example: Disciples before Pentecost.
- B. Confess your evil motives, desires, and propensities.
- C. Trust God to cleanse and sanctify.

CONCLUSION:

1. The promise to Solomon was:

"I will hear from heaven and will heal their land."

2. God is saying, "I will hear your prayer; I will cleanse your sin-sickness and give you spiritual health.
3. Peter testified that this did happen to the disciples (Acts 15:8-9).

—Loren W. Gould
Virginia Beach, Va.

SOME OF THE DELIGHTS OF PERFECT LOVE

TEXT: John 17:26

I. THE SETTING OF THE TEXT

The language, the attitude of Jesus.
His heart cry.
The text—depth of meaning.

II. LIFE'S PROBLEM

Is it to be slavery or emancipation?
Is it to be drudgery or ease?
Is it to be in Satan's grasp, or heaven's light?

III. PERFECT LOVE

**GUARANTEES AN EASY
VICTORY OVER SIN**

The painful struggles of the justified life are over.

IV. PERFECT LOVE BRINGS ONENESS WITH CHRIST

An undivided heart.

Illustration: An Indian told a missionary, that there were two Indians inside of him. A *good* Indian and *bad* Indian.

V. PERFECT LOVE INTENSIFIES OUR LOVE FOR A LOST WORLD

This should be the normal attitude of the church.

VI. PERFECT LOVE INTENSIFIES CHRISTIAN ACTIVITY: CHANGES DUTY TO DELIGHT

"I will *run* the way of thy commandments when thou shalt enlarge my heart."

VII. INCREASED LIBERALITY

VIII. STEADFAST FAITH

IX. JOY, POWER-GETTING, BLESSED

—C. E. Cornell, 1929

SERMON CRAFT

by C. Neil Strait

Pastor, First Church of the Nazarene, Lansing, Mich.

A VIEW OF GOD

Isaiah, the prophet, has given us some terrific glimpses in his writings. In the sixth chapter he gave us a glimpse of worship, and cleansing. In chapter 57, we have a glimpse of God.

In verse 15, we get a *glimpse of God's authority*. "For this is what the high and lofty One says—he who lives forever, whose name is holy: 'I live in a high and holy place . . .'" (NIV).¹

The same verse gives us a *glimpse of God's accessibility*. "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite." Life is often more aware of God's authority, than it is of God's accessibility. Men need to know that the God of creation, of the universe, of the world, desires to walk with them and be their personal God!

Some phrases in this 57th chapter give us a *glimpse of God's adequateness*. A portion of verse 15 reads: ". . . to revive the spirit . . . and to revive the heart . . ." In verse 18 we read: "I have seen his ways, but I will heal him: I will guide him and restore comfort to him . . ." Men, after they have seen the accessibility of God, need to be reminded that He is adequate for all of life's circumstances and crises.

Isaiah gives us a glimpse of God. And every glimpse of God makes life richer and better.

Look to Something Higher

Hebrews 12:2 is an exciting verse. Especially does the *New International Version* focus on its treasury. The invitation of the

verse—"Let us fix our eyes on Jesus"—is an invitation to life's highest. When the best is available, why settle for second best?

The invitation carries with it two reasons why the heart should fix its eyes on Jesus. The first is expressed in the word *pioneer*. A pioneer is one who goes on ahead, before others, and paves the way. For the Christ-follower, it means that Jesus—the Pioneer—has been every way we need to go. Hence, our going is made easier because He has already been there ahead of us. It also means that Jesus, the Pioneer, is not going to ask us to go anyplace that He has not been, nor to do anything He has not done. To know that He is the Pioneer of our faith is comforting.

The second reason we are given for fixing our eyes on Jesus is in the phrase—"Perfection of our faith." The KJV used the phrase, "author and finisher," while *The Living Bible* uses the word *instructor*. Both "finisher" and "instructor" carry with them the idea that Christ is the one who takes our commitment to Him and finishes the task of Christlikeness in us. He instructs us in the ways of God, and introduces us to the ways of God. And in the process of instructing, finishing, and perfecting, deepens our "becoming" the man Christ died that we should become.

A seamstress who worked long hours at her craft developed severe headaches. When she consulted a doctor, he inquired if she had a window in the room where she sewed. When she replied that she did, he asked what she saw out of the window.

"Well, people, grass, a few trees."

"Anything else?" the doctor inquired.

"Yes, if I look high enough I can see the outline of hills and the horizon."

"Great!" the doctor replied, "several times each day, get up from your machine, go to the window and lift your head! Rest your eyes! Look to something higher!"

The writer of Hebrews gives good advice for every life—"Fix your eyes on Jesus." Look to something higher!

The Gift of Encouragement

Lloyd Ogilvie, in his book, *Drumbeat of Love*, reminds us that "Every time Barnabas is mentioned in Acts, he is bringing encouragement. His ministry is with Paul, his faithfulness to the Apostles in prison, and his constant affirmation of the new Christians indicate that he lived up to the name he was given."²

It is a reminder that every pulpit needs a man with the gift of encouragement. Every preacher needs to be reminded that through the doors of his church come men and women, broken and fragmented by the hurts of life, and they seek an encouraging word.

Blackwood Said It

Andrew W. Blackwood said one time "in the beauty of your ministerial morning, set up ideals so lofty that you will never need to change them, except as they keep soaring higher."

1. From *The Holy Bible, New International Version* (NIV), copyright © 1978, by New York International Bible Society. Used by permission.

2. Lloyd Ogilvie, *Drumbeat of Love* (Word Books, 1976), p. 65.

A BANKER'S- EYE-VIEW OF CHURCH LOANS

by David B. Moyer

How dare that heathen banker reject our church's loan. Doesn't he know we're in God's will!"

Did you ever feel like saying that?

Did you ever wonder what goes on inside the banker's mind while you're asking him for a loan?

Initially, the banker and the minister may be miles apart in their thinking. The minister should strongly believe that the proposed building program is both God's will and the will of the congregation.

The banker, most likely, does not have this "vision." His mind runs along the lines of "earthly" matters. His credit training has given him knowledge in lending to wholesalers, retailers, and where "tangibles" can be measured. But when a minister comes into his office, and begins to talk about building by faith (not money), seeking souls for His kingdom (not profits), and maturing Christians in the life-style of Christ (not wholesaling, retailing, or manufacturing), where the only equipment needed is the Handbook of Life—the Word of God—the banker is often at a loss in knowing how to respond.

The point is that the banker and the minister live in two different worlds. For meaningful communication, and for loan consideration, the two men must get together. But how? What approach should be taken?

Three C's of Credit

The first, and most elementary law a banker is taught is the "Three C's of Credit." These are **character** (by far the most important), **capacity**, and **collateral**.

Collateral is something of value, which can be assigned to the bank, so that if the borrower is unwilling or unable to repay the loan, the bank can take title to the collateral and can sell it, converting it to cash, to reduce or pay off the loan balance outstanding. This is often a church building, in the case of church loans. Unfortunately, the architectural style of churches is often of little value to anyone except another church. Construction characteristics limit marketability. Who wants to buy a church building, except another church—and churches are almost unanimously undercapitalized, the banker argues.

Now if a church happens to own free and clear 10 acres of

prime real estate in the heart of downtown, then it's another matter.

Capacity, another of the "C's of Credit," is the ability to repay the loan. In this area, too, a church experiences adjustments in conforming to accepted credit norms. The cash flow of a church is unpredictable. There is no inventory to turn over.

The fact is, in monetary terms the church is one step away from bankruptcy. Few churches have enough funds in their bank account to cover salaries, utilities, and all operating costs and expenses for one month. Most churches count on weekly income to continue to operate. Let us face it, a church depends on voluntary giving. How does a banker analyze this? Will past performance repeat itself?

Collateral and capacity are often two strikes against the church, in the mind of a banker. But how about character, listed as the first "C of Credit"? The integrity of the borrower is the borrower's greatest asset. Collateral and capacity, without integrity, are of little value to the banker. It is in the area of character that a minister can truly capitalize. Sell yourself. In the

final analysis, all loans are made on the basis of good character. The church has a reputation, unless it is new in town. Emphasize the strong points to the church's history.

Take a Banker to Lunch

A wise minister will make it a point to meet the banker within 48 hours after his arrival in town, or better yet, on a trip to town before his official arrival. Get acquainted. Take him out for lunch. While no plans for a church loan are being considered at this time, the minister and the banker are getting to know each other.

The banker is more than a lender. He is a wealth of information. He can often recommend a good doctor, dentist, lawyer, or barber. He can give both value estimates to such items as houses or apartments, automobiles, and other major items. He can consider any personal loans a new pastor may need, and later, he can appraise property if the church is to relocate.

He can also check county or official records, to see if property is encumbered in any way, such as a utility right-of-way through the middle of the property, or mineral rights belonging to someone, or any other prior claim to the property which may affect the proposed church building. Zoning requirements, building restrictions, and other helpful information can all be researched by a banker—often free of charge.

The banker also knows contractors, and their reputations, which vary widely. He knows building costs per square foot, and can often be a helpful and willing resource person during the period of loan discussion and planning with the church board or finance committee.

Hopefully, by the time a minister is ready to negotiate, he has had several meetings with his banker and has informally determined that the banker would consider a construction loan to the church. If he would not, perhaps the church board should discuss switching banks to one known for

considering such loans. This can be determined through inquiring with other ministers in town, real estate agents, contractors, architects, and attorneys. Perhaps someone in the congregation knows of a bank which grants loans to churches.

Formal Negotiations Begin

Much time has now elapsed. God is blessing the work of the minister, and the people are "one in the bond of love." Present space is inadequate. Expansion of facilities, everyone agrees, is genuinely God's will. Committees are formed. Plans are made. The banker is serving as advisor, as is the architect and contractor.

A bonded contractor is a must. He will be responsible for all subcontracting, and for the construction itself. A formal presentation to the bank is now in order. Hopefully, members of the finance committee have already met the banker.

It is unwise for the pastor to make all the arrangements by himself, for he is always subject to a pastoral change. The banker, too, will involve others in the bank, for he could also be transferred.

The church has studied details as to how much money is needed, what the money will be used for, and its ability to repay the loan. A contractor's agreement and estimate of costs have been reviewed and approved by the church committees, and the congregation has been kept well informed of the progress. A local certified public accountant has prepared and submitted audited financial statements of the church for the past five years to the church board. A bank appraiser, or other reputable appraiser, has submitted a written property and equipment appraisal of the church's assets. The minister has reviewed the matter of church members supporting the lending institution by their willingness to transfer their personal accounts to the lending bank. They understand that a list of their names will be given to the banker.

As James McGraw suggests in his helpful booklet entitled "Building God's House," an attractive brochure should be prepared for the banker, in a businesslike manner. McGraw says the following 12 items should be included in such a brochure:

1. History of the church (one page is sufficient).
2. Brief statement of need for new facilities, illustrated with photographs.
3. Financial audit for three to five years (whatever looks best).
4. Net worth, with written appraisals of property values.
5. If a fund-raising campaign has been held recently, a statement of the date, amount, and period of the pledges.
6. Facts from the General Stewardship Committee showing the Church of the Nazarene with the highest per capita giving of any denomination over \$100,000. Per capita giving of your congregation (unless it is low).
7. Survey of new property, certified by licensed surveyor.
8. Perspective and floor plan of proposed building.
9. Outline specification by architect.
10. Statement by architect giving construction and project cost estimates. Add in all equipment, sidewalks, parking and landscaping, if not included by the architect.
11. Statement showing proposed financial plan and loan needed.
12. A letter of approval from the district superintendent.

Other items of a positive nature can be given to the banker in the brochure, or as separate items. Such items may include outreach services such as ministry in rest homes, hospitals, and jails. Bus ministries, television, and radio shows also should be mentioned, if they are successful. Future plans may also be included, if the respective boards or committees have fully developed and defined goals.

The list of items to be presented to the banker is endless. It is limited only by one's imagination. However, all items given in McGraw's list are basic, and all may be required by the bank should the loan be granted. Homework and a well-prepared brochure will pay off.

Include as much positive information as possible. Graphs can be very effective. Ten-year graphs reflecting total giving, church membership, average Sunday school attendance, and per capita giving, are helpful. If a longer period is available and advantageous to use, then use it.

A current membership list of names and occupations of members may prove helpful. Remember, the banker must "sell" the

proposed loan to his superiors. He cannot use conventional credit tools and language in analyzing and defending the loan. His "weapons" lie in the area of community, goodwill, service, and in compensating balances (that is, deposit accounts from individuals in the church).

A Final Point

If it appears that the loan will become a reality, request your banker to submit in writing a complete list of requirements which the bank will make. This will save misunderstandings between the church and the bank later on. This statement then can be carefully reviewed by the church board and the district superintendent.

The banker may be willing to come to a church committee meeting to explain the lender's requirements. Often, the bank's requirements may seem unreasonable or confusing, but after adequate explanation, minds become clear.

I know of many warm and long-standing relationships between local churches and banks, where "second- and third-generation" loans have occurred—and the bank, in turn, speaks warmly about the church to new residents who come to town.

Good rapport needs to be established with a bank. The wise pastor begins this early, and involves knowledgeable and dedicated laymen at each step of the way.



"LET'S GO OVER MY SERMON AGAIN. SURELY I MUST HAVE SAID SOMETHING."

THE SANCTIFYING SPIRIT

(Continued from page 17)

ing or other miracles, prophecy, the discernment of spirits, or "speaking with divers kinds of tongues, and the interpretation of tongues," were not essential and possibly not all available to believers after the Apostolic age. What Christians in all ages needed, however, and what God had promised for all, was "the mind which was in Christ"; the witness of the "Spirit of Adoption" to the sanctification begun in the new birth; a divine outpouring of "the love of God the Father, through the Son of his love," bringing "full renewal" of the soul "in righteousness and true holiness" and a love so perfected as to save each one "from every temper which was not in Christ." Such was Christianity in its rise, Wesley concluded.

Then, with stunning directness, he appealed to each group of his Oxford hearers in turn—faculty, students, and university officials—with the words "Are you 'filled with the Holy Ghost'? Are you lively portraitures of Him whom ye are appointed to represent among men?" The thinnest of logical knife-blades would not find a line through which to press apart the ideals of godlikeness, Christlikeness, and fullness of the Holy Spirit in these words.

As in everything else Wesley wrote, *Covenant, Cross, and Comforter*, one Lord, one Faith, one Baptism, defined the sanctifying reality of the Holy Trinity. In his very early sermon on "Grieving the Holy Spirit" he had said that the word *Holy*, applied to God, denotes "not only that He is holy in His own nature, but that He makes us so; that He is the great fountain of holiness to His church."

The same language and ideas characterized the great scholarly work Wesley published in 1744, *A Further Appeal to Men of Reason and Religion*. In it, he demolished the critics who had argued that "Christians are not *now* to receive the Holy Ghost." He appealed especially to the doctrines, prayers, and homilies of the Church of England and to the writings of the Early Church Fathers in support of his widely debated affirmation that the Comforter Jesus had promised at the Last Supper would, in the Master's words, abide with His disciples "forever."

Wesley declared this gospel of the sanctifying Spirit to the multitudes who flocked to hear him in the out-of-doors during the five years after Aldersgate. In the great sermon on "Justification by Faith," preached at Gloucester and Bristol in 1739, he explained that although sanctification is "indeed, in some degree, the immediate fruit of justification" it is nevertheless "a distinct gift of God, and of a totally different nature. The one implies what God does for us through His Son; the other, what He works in us by His Spirit."

The first of Wesley's two sermons on "Christian Perfection," published in January, 1741, was from the text of Phil. 3:12, "Not as though I were already perfect." He began with St. John's teaching that to be "born of God" is to be delivered from "outward acts of sin." He then recited scriptural promises of entire purity of heart that are fulfilled in those who are "fathers" in the faith, called in this sermon "real Christians." At the end of it he printed Charles Wesley's new poem of 28 stanzas called "The Promise of Sanctification," based on Ezekiel 36. "Thy sanctifying Spirit pour, to quench my thirst and wash me clean," the sixth stanza prayed, in a union of metaphors drawn from Ezekiel, Joel, the Acts of the Apostles, and John's first Epistle; "Now, Father, let the glorious shower descend, and make me pure from sin."

Wesley had in this sermon come clearly to the conviction that entire inward holiness required, and Christian believers were promised, a second work of grace—variously called full salvation, entire sanctification, the

whole mind that was in Christ Jesus, Christian liberty, or perfection in love. In the preface to the second volume of hymns that he and his brother published in the spring of 1741, Wesley set forth in glowing terms—some of them, he thought later, too glowing—the scriptural promises of entire holiness of heart and life. Those who enjoy that "unction from the Holy One," he said, are freed "from the law of sin and death," from "that great root of sin and bitterness, pride" and also "from self-will, . . . desiring nothing but the holy and perfect will of God." Even so, they have not "already attained all that they shall attain, either are already in this sense perfect," but beholding now "as in a glass the glory of the Lord, they are changed into the same image, from glory to glory, by the Spirit of the Lord."

Salvation Is Not Given All at Once

Methodists did not however affirm "as some have done," Wesley continued, "that all this salvation is given at once." They expect, rather, two great moments of outward and inward change. The first comes when convicted sinners "cry unto the Lord, and He shows them that He hath taken away their sins, and opens the kingdom of God in their hearts, 'righteousness, and peace, and joy in the Holy Ghost.'" They then "'rejoice in hope of the glory of God,' and 'the love of God is shed abroad in their hearts.'" In this peace they may remain for days or months and "suppose they shall not know war any more" until "some of their old enemies, their bosom sins, or the sin which did most easily beset them (perhaps anger or desire) assault them again." Fear then arises that they shall not endure to the end. "But it is seldom long before the Lord answers for himself, sending them the Holy Ghost to comfort them, to bear witness continually with their spirits that they are the children of God." This last was ever thereafter Wesley's standard description of "young men in Christ," that is, Christians enjoying fully the experience of regeneration, of new life in Christ.

The joy of that continual witness, the preface continued, makes them meek, gentle, and teachable. "And now first do they see the ground of their heart, which God before would not disclose to them, lest the soul should fail before him. . . . Now they see all the hidden abominations there, the depths of pride, self-will, and hell; yet having the witness in themselves, 'Thou art an heir of God, a joint heir with Christ, even in the midst of this fiery trial.'" At length, in response to "the inexpressible hunger they feel after a full renewal in his image, in 'righteousness and true holiness,'" Wesley wrote, God "gives them a single eye, and a pure heart; He stamps upon them his own image and superscription; He createth them anew in Christ Jesus; He cometh unto them with His son and blessed Spirit and, fixing His abode in their souls, bringeth them into 'the rest which remaineth for the people of God.'" These last scriptural phrases became the themes of Charles Wesley's best-loved hymn on entire sanctification, "Love Divine, All Loves Excelling," published in 1744.

Well might Wesley have expressed astonishment, when quoting this passage 24 years later in the first draft of the *Plain Account*, that any should declare his recent emphasis on a second and generally instantaneous experience of entire sanctification to be a "new doctrine" that he had "never taught before." Although he may at first have followed his own later advice not to proclaim the doctrine of a second work of grace as much publicly as privately, and chiefly to those seeking purity of heart, between 1746 and 1747 he became increasingly explicit about the biblical promises that the Holy Spirit would wholly sanctify.

The sermon called "The First-Fruits of the Spirit," preached in the former year, expounded the distinction he believed Romans 8 sustained between the sanctifica-

tion begun in regeneration and that made inwardly complete by the enthronement of "the law of the Spirit of life in Christ Jesus." The next year he and his brother published a volume of hymns for Pentecost Sunday, entitled *Hymns of Petition and Thanksgiving for the Promise of the Father*. The title was drawn from Luke 24:49 and Acts 1:4, but the hymns themselves were poetic expositions of Jesus' promises to send the abiding Spirit, recorded in John 14–17. They celebrated all the work of the promised Comforter; conviction of sinners for their inability to keep the law of perfect love; regeneration through the life-giving new birth; the witness of the Holy Spirit to acceptance with God, which John Wesley consistently declared was the moral and psychic foundation of the new life of love; growth in holiness of heart and life; and entire sanctification, or love perfected in purity of heart.

In 1747, when at the fourth conference of Methodist preachers some who doubted that entire sanctification was available in this life, and by simple faith, asked if there were "any clear Scripture promise of this," Wesley replied with the citations that were to become his standard array of Old and New Testament promises: Deut. 30:6, "The Lord thy God will circumcise thine heart, and the heart of thy seed"; Ezek. 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean"; 1 John 3:8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil"; Eph. 5:25–27, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that . . . it should be holy and without blemish"; and Rom. 8:3–4, "God . . . [sent] his Son . . . that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The metaphors of circumcision, baptism, refining fire, and sin-cleansing holiness bespoke an instant of action. The tenses of the Greek verbs in the New Testament passages were usually aorist, signifying more clearly than any English verb forms can an action completed in a moment of time. Taken together the promises celebrated the all-hallowing Trinity; they affirmed the Father's covenants, the Son's passion, and the Spirit's indwelling.

Thus from 1741 forward, John and Charles Wesley and the preachers whom they directed proclaimed that a second work of sanctifying grace was a crucial element in God's plan to make His children holy. That the language of Pentecost remained in the forefront of their thinking about sanctification, despite the interpretation of the passages concerning the outpouring of the Spirit in the Book of Acts that appeared in John Wesley's *Notes on the New Testament* in 1754, is clear from his response to the widespread testimonies to full salvation he reported in his Journal during the year 1762. Writing in October, 1762, Wesley declared,

Many years ago my brother frequently said, "Your day of Pentecost is not fully come; but I doubt not it will. And you will then hear of persons sanctified as frequently as you do now of persons justified." And any unprejudiced reader may observe, that it was now fully come.

In the great series of Wesley's sermons of the 1760s that reflect the final stages of the clarification of his doctrine of Christian perfection, two stand out. The one titled "Scripture Way of Salvation," preached in 1764 and instantly published, expounded the same text in Eph. 2:8, beginning with the words "for by grace are you saved through faith," that Wesley had used at Oxford 26 years earlier in his first sermon written after his experience at Aldersgate Street. It argued powerfully that the experience of inward or "entire" sanctification stems not from the believer's good works but from faith in Christ alone, precisely as does the experience of regeneration.

The other sermon, preached the next year and entitled

"The Lord, Our Righteousness," from Jer. 23:36, aimed even more explicitly at correcting any who misunderstood his development of the doctrine of sanctification to minimize salvation by grace. The fruit of grace, its sure witness, is actual holiness, Wesley declared. The doctrine of imputed righteousness would, if improperly stressed, lead Christians to neglect obedience to the moral law. Both Moses at Sinai and Jesus in Galilee had declared such obedience to require constant love to God and one's fellow human beings. Unless righteousness is understood to be actually imparted in the experiences of regeneration and entire sanctification, Christians will live in sin and excuse the fact by appealing to the idea of salvation by faith alone.

Clearly, one of Wesley's concerns in these sermons was to counter the growing resistance to the doctrine of holiness expressed in the fondness of George Whitefield's followers for the doctrine of unconditional election. He provoked a storm of controversy with Lady Huntington and the Calvinistic Methodists by affirming in the minutes of the Methodist Conference of 1770 that although the believers' experience of present salvation rested on grace alone, their future enjoyment of eternal salvation depended upon good works—upon "faith working by love" in a life of practical holiness. Wesley was also anxious to maintain a high view of the sanctification begun by the Holy Spirit in the experience of regeneration. As early as 1760, the sermon on "Satan's Devices" appealed to believers dismayed at the discovery of the depth of the carnal nature not to allow Satan to hinder the increase of "the first work of God in the soul" by their "expectation of that greater work" of being "made perfect in love."

The tone of all Wesley's writings of this decade, however, was more polemical than celebrative. He aimed as much at answering or anticipating critics as at proclaiming the Good News. Although he urged his people publicly and privately to expect entire sanctification "now and by simple faith," his sermons such as "Sin in Believers" and "Repentance in Believers" dealt carefully and logically with the nature of inbred or original sin, repentance, good works, faith, and sanctification. The doctrine of the sanctifying Spirit and particularly the notion of Pentecost as a fulfillment of the promise of the Father were at most only implied rather than explicitly stated.

The Emergence of John Fletcher

These concerns and this tone set the stage for the emergence of John Fletcher from the obscurity of his anglican pastorate in the West Midlands mining village of Madeley. He became by 1773 Methodism's premier theologian and John Wesley's designated successor.

Saintly, learned, and sufficiently independent of mind to stand between the Founder and his opponents within the Methodist movement, Fletcher had already secured Wesley's encouragement to write a series of theological tracts when the latter recommended him in 1768 to be president of a new college in South Wales called Trevecca. There Lady Huntington, a wealthy supporter of George Whitefield's wing of Methodism, wished to educate young ministers who would stand above the controversy over Calvinism.

Fletcher's early writings and his letters to Charles Wesley and others in the 1760s show that he began where John Wesley had begun 30 years before—with the general doctrine of the one God—Father, Son, and Holy Spirit—who manifests himself in sanctifying power, especially in the experience of the new birth. Fletcher employed the same arguments Wesley had used for the existence in human beings of spiritual sense, able to perceive and enjoy spiritual reality. He distinguished carefully, as Wesley had much earlier, the "ordinary"

manifestations of God's hallowing Spirit that are promised to all Christians from the extraordinary gifts granted to the apostles on the Day of Pentecost and to believers at the house of Cornelius and on Paul's first visit to Ephesus. "That they should be baptized with the Holy Ghost and spiritual fire was not extraordinary," he wrote, "since it is the common blessing, which can alone make a man a Christian, or confirm him in the faith." And he stressed, as Wesley had in his earlier sermons, the progressive sanctification through which a person so born of the Spirit daily "puts on Christ and becomes a partaker of the divine nature" until "the Lord gives him the rest of faith, the substance of things hoped for." However, Fletcher did not in these early writings emphasize, as Wesley had in recent years, the immediate availability of a second work of grace that brought perfection in love; and he certainly did not yet perceive the experience of the apostles at Pentecost to be a model for it.

Fletcher's first preaching at Trevecca College seems likewise to have linked the sanctifying work of the Holy Spirit primarily to regeneration. Appalled at the low state in grace or the absence of it in many of the students, he preached earnestly and encouraged his assistant, the youthful Joseph Benson, to preach the promise of "internal conversion by the power of the Holy Ghost dwelling in the heart by faith." Such a strategy was reasonable, for it planted Trevecca on the high ground where, as Wesley said in his sermon on the death of Whitefield in the fall of 1770, the two great evangelists had stood in full agreement from the beginning. "The original Methodists," Wesley said, taught that all who are truly "*born of the Spirit, have the kingdom of God within them*" and that "his indwelling Spirit makes them both holy in heart and *holy in all manner of conversation.*" But in the winter of 1770-71, one of Lady Huntington's favorite preachers, Walter Shirley, had ridiculed Fletcher's preaching of that doctrine as "perfection," and laughed it out of the college.

However, Fletcher's handwritten account of the controversy and his resignation at Trevecca, addressed to Lady Huntington but possibly never mailed to anyone, makes it plain that preaching about Pentecost had moved him rapidly toward identification of the baptism of the Spirit with the experience of perfect love, or entire sanctification. One effect of Shirley's preaching, he complained in that document was to persuade the students "that Joel's prophecy was entirely fulfilled upon the 120 disciples on the day of Pentecost; that believers are to grow in grace by imperceptible dews; and that we can do very well without a remarkable shower of grace and Divine effusion of power, opening in us the well of living water that is to flow to everlasting life." They thus had renounced, Fletcher continued, "the grand point which I apprehended was to be firmly maintained and vigorously pursued in the College," namely, "the doctrine of the baptism of the Holy Ghost, which I am bound in conscience to maintain among all professors." He noted that Lady Huntington herself had complained of "a harmless expression" he had used "in a letter hastily written to a friend, 'The fiery baptism will burn up self.'" He said he had meant nothing by it save "to convey the idea of a power that enables us to say, with a tolerable degree of propriety, as St. Paul, 'I live not, but Christ lives in me.'"

Mr. Fletcher's "Late Discovery"

A little light, but not much, is shed on these events by their intersection with a brief correspondence between Joseph Benson and John Wesley, dealing with Benson's search for the experience of perfect love. "You judge rightly," Wesley wrote on October 5, 1770,

perfect love and Christian liberty are the very same thing; and those two expressions are equally proper, being equal-

ly scriptural. . . . And what is Christian liberty but another word for holiness? . . . Holiness is the love of God and man, or the mind which was in Christ. Now, I trust, the love of God is shed abroad in your heart by the Holy Ghost which is given unto you. And if you are holy, is not that mind in you which was also in Christ Jesus?

Benson wrote more convincingly of his need of this experience later in the year. Wesley responded December 28, 1770, advising him above all not to cast away his confidence in his experience of the new birth: "You have faith in Christ; you know the Lord; you can say (with Thomas after Christ's resurrection) 'my Lord and my God.'" Moreover, Wesley continued, "Many great and precious promises of Scripture" assure us of deliverance from the "inbred enemy," noting especially Ezek. 36:25-29 and Deut. 30:6. "This I term sanctification (which is both an instantaneous and a gradual work), or perfection," Wesley counseled, "being perfected in love" or "filled with love, which still admits of a thousand degrees." He urged Benson to confirm his brethren at Trevecca

(1) in holding fast that whereto they have attained—namely, the remission of all their sins by faith in a bleeding Lord; (2) in expecting a second change, whereby they shall be saved from all sin and perfected in love.

If they like to call this "receiving the Holy Ghost," they may: only the phrase in that sense is not scriptural and not quite proper; for they all "received the Holy Ghost" when they were justified.

If Wesley was referring by the word *they* in this passage to John Fletcher and not to the students who heard Benson's preaching during this period, he was thoroughly misinformed; for Fletcher's published and unpublished works had stressed as earnestly as Wesley ever did the sanctifying presence of the Holy Spirit in the life of all

Fletcher believed that all salvation history hinged on Pentecost and that the perfection of the 120 in the upper room was completed that day.

who were born again. Wesley may, however, have been getting garbled reports of Fletcher's teaching. In any event, Benson was discharged by Lady Huntington in early January and wrote Wesley in some despair asking whether he was acceptable as a Methodist preacher. Wesley responded on March 9, 1771, that he would indeed be acceptable if he could "abstain from speaking of Universal Salvation and Mr. Fletcher's late discovery."

A generation of scholars have assumed, because the modern editor of Wesley's correspondence misread these letters and taught them to assume, that "Mr. Fletcher's late discovery" was his doctrine of "receiving the Holy Ghost." This hardly squares with Wesley's word to Benson, written only seven days later and printed on the same page of the standard edition of the letters, declaring "I believe one that is *perfected in love, or filled with the Holy Ghost, may be properly termed a father* in Christ. This we must press both babes and young men to aspire after—yea, to expect. And why not now? I wish you would give another reading to the *Plain Account of Christian Perfection.*"

One might reasonably hazard the guess that the phrase "Mr. Fletcher's late discovery" indicated Wesley's continuing misimpression of Fletcher's view of regeneration. But it is not reasonable to suppose he was here objecting to Fletcher's use of the Pentecostal terminology of "fullness of the Spirit" to describe entire sanctification; for one week later, Wesley used those terms himself in a

letter to the man alleged to have been confused by Fletcher's use of them! And Fletcher's report to Wesley of the doctrinal reasons for his resignation from the presidency of Trevecca, mailed on March 18, the same week, would presumably have cleared up any misimpression Wesley had of his views of the new birth. So much, or so little, can we learn from Wesley's correspondence with Joseph Benson.

Fletcher's Influence on Wesleyan Theology

The actual contribution of John Fletcher to Wesleyan theology, especially his emerging usage of the terms *baptism* or *fullness of the Spirit* to denote the experience of entire sanctification, is in fact clear from the direct correspondence between him and the two Wesleys during the next few years; so also is John Wesley's initially hesitant response to that usage and his subsequent endorsement of it.

When Fletcher resigned from Trevecca, Wesley asked him to examine again the charge Lady Huntington's party had made that he taught salvation by works, and to consider whether they did not in fact teach implicitly an antinomian rejection of good works, by denying the holiness that should flow by grace from faith. Fletcher agreed to do so at once. He was soon ready to acknowledge publicly he had moved dangerously close to Calvinism for a time, and began writing the first of a series of small books defending John Wesley's doctrine of sanctification by grace. These became immediately famous under the title *Checks to Antinomianism*.

By midsummer of that same year, 1771, Fletcher had completed the first two of these, attacking what he called the "three pillars of Antinomianism" especially the "shibboleths" of imputed righteousness and "finish'd salvation"—finished, that is, in Christ, requiring the believer only to trust in His merits and not to perform the works of love that fulfill the law. John Wesley, needless to say, was delighted by these essays and recommended them widely.

By November, 1771, however, Fletcher's intensive study of both Scripture and Wesley's earlier works had crystallized his conviction that the Founder's revision and development of his interpretations of Scripture to sustain the doctrine of entire sanctification as a second work of grace had been incomplete. Fletcher wrote Charles on November 24,

I am busy about my third and last check. . . . I want sadly both your prayers and advice. I shall introduce *my*, why not *your* doctrine of the Holy Ghost and make it one with your brother's perfection. He holds the truth, but this will be an improvement upon it, if I am not mistaken. In some of your *pentecost hymns* you paint my light wonderfully. *If you do not recant* then we shall perfectly agree.

Instead of continuing with this proposed "treatise on perfection," however, Fletcher wrote another *Check*. This produced an acrimonious response from his chief Calvinist protagonist, Rowland Hill, and Fletcher launched immediately into a fourth one. On July 5, 1772, he wrote Charles Wesley, begging him "to take care, in going once more over the tract on Original Sin, not to let pass anything representing the Law as a covenant of wrath, opposed to the Gospel." The request must have reflected his renewed immersion in such early sermons of John Wesley as "The Spirit of Bondage and Adoption." For, Fletcher continued,

I am now sure that the Mosaic dispensation was nothing but Gospel in embryo. I think the law can be fulfilled evangelically by love; and that this fulfillment is Christian *perfection*. On this plan I shall proceed in my treatise on that subject. Be so good therefore as to expunge whatever is contrary to it.

A month later he described his own state in grace in an-

other letter to Charles, saying "I still want a fountain of power, call it what you please, Baptism of fire, perfect love, sealing, I contend not for the name. And yet I find that my views of *gospel liberty*, I mean the liberty of holy love, clear up; but my heart does not keep pace with my head, and my mind does not remain fixed in one point. . . . Help me by your prayer, directions and example, as you do still by your hymns. . . ."

As with Wesley earlier, so now with Fletcher, the interweaving of honest personal quest with profound study of Scripture gave to his theology of salvation both tenderness and power. In January, 1773, Fletcher wrote Charles he was now convinced that unless "the practice of this doctrine does not daily take place, our profession and Methodism will dwindle into nothing. Oh, for the discipline of the Spirit and the Cross within our own breasts." He was now eager to begin his long-delayed treatise on Christian perfection; but he desired even more, he said, to stay till I experience the thing. I have but one Doubt. Perfection is nothing but the unshaken Kingdom of God—peace, righteousness and joy in the Holy Ghost or by the baptism of the Holy Ghost. Now Query. Is this baptism instantaneous as it was on the day of Pentecost, or will it come as a *dew*, gradually? . . .

If I consult reason, it seems to me that perfection is nothing but the acts of holiness, faith, love, prayer, praise and joy so frequently repeated as to be turned into easy, delightful habits. If I consult scripture, I rather think it is nothing but the Spirit Dwelling in a believer in consequence of an instantaneous baptism. I should be glad to be fully taught of God on this point, not only not to set any one upon a false scent, but to seek the blessing properly myself. . . .

Six weeks later he wrote Charles, in a postscript to a letter addressed to both the Wesleys that he would lay aside once more his work on perfection "to face Mr. Hill" and prepare his sixth volume in the long series, called *An Equal Check to Pharisaism and Antinomianism*.

"Thou Art the Man"

In the interval between those two letters, Fletcher had received and gently declined the famous invitation from John Wesley to become the latter's successor as the leader of the Methodist movement. "*Thou art the man*," Wesley urged; "God has given you a measure of loving faith and a single eye to His glory. He has given you some knowledge of men and things, particularly of the whole plan of Methodism. You are blessed with some health, activity, and diligence, together with a degree of learning." And to all these Wesley noted, "He has lately added, by a way none could have foreseen, favor both with the preachers and the whole people. . . . Come while I am able, God assisting, to build you up in faith, to ripen your gifts, and to introduce you to the people." Unwilling to take the first negative response for an answer, Wesley visited Fletcher at Madeley for three days the following July and wrote him shortly afterward: "Just now the minds of the people in general are on account of the *Checks* greatly prejudiced in your favor. Should we not discern the providential time?"

Fletcher, however, was buried in the task of adding to his original design for *An Equal Check* a "*scriptural essay* on the astonishing rewardableness of the works of faith, i.e. good works" and "a *rational essay* upon the doctrine of salvation by Faith." The last, finally titled "An Essay on Truth" is his finest theological work. He wrote Joseph Benson that in preparing it he discovered that "an over-eager attention to the doctrine of the Spirit has made me, in some degree, overlook the medium by which the Spirit works—I mean the *word of truth*, . . . by which the heavenly fire warms us. I rather expected lightening, than a steady fire by means of fuel." In this scriptural setting he laid out for the first time in public print his matured con-

viction that “the doctrine of Christian perfection is entirely founded on the privileges of the Christian dispensation in its fullness” or, as he put it in a letter to Charles Wesley, “with the accomplishment of the Promise of the Father.” Pentecost made the disciples “perfect in one,” just as Jesus had promised, “by the assimilating power of the heavenly fire.”

In the “Essay on Truth” itself, Fletcher begged his readers not to misunderstand him. “When I saw that pious Jews and our Lord’s disciples, before the day of Pentecost, were strangers to the great outpouring of the Spirit, I do not mean that they were strangers to his directing, sanctifying, and enlivening influences, according to their dispensation. . . . Nevertheless, they were not fully baptized. The Comforter that visited them did not properly dwell in them.” What they lacked was that quality of the Comforter’s indwelling that “set up his kingdom with power in their hearts.” And Fletcher declared that Wesley’s last Oxford sermon, “Scriptural Christianity” and the “Pentecost Hymns” that had been published 33 years earlier under the title *Hymns for the Promise of the Father*, had set forth more clearly than he could this “good old gospel” of entire sanctification brought by the fullness of the Holy Spirit.

One reader, certainly, did not misunderstand him. John Wesley visited Madeley for three days in August, 1774. A Methodist preacher named Collins came from nearby Gloucester to ask the two of them whether Fletcher had written things in the “Essay on Truth” that were “subversive of the old Methodist doctrine.” Fletcher wrote Charles of the discussion:

I explained myself, and both Mr. Wesley and Collins seemed satisfied. The difference consists (if there is any) in my thinking that those who were justified as Christians, and baptized and sealed with the Holy Ghost on the day of Pentecost, and were made of one heart and mind, or were perfected in one, etc., were in the state of Christian perfection, or under the dispensation of the Holy Ghost; at least in the infancy of it. And that (genuine Christian faith of assurance, as counter distinguished from the faith of babes or carnal believers, a faith thus which the apostles had before the day of Pentecost) introduces us into perfect Christianity, or the full kingdom of God, which we must learn to stand and to be established on.

The following January, John Wesley wrote one of the saintly women of Methodism, “Mr. Fletcher has given us a wonderful view of the different dispensations which we are under. I believe that difficult subject was never placed in so clear a light as before.”

The Climax of Biblical History

What then was the contribution, if any, that Fletcher made to the completion of Wesleyan thought about the second work of grace called entire sanctification? Not, certainly, the notions of its instantaneous character, its grounding in faith, or its dependence upon the sovereign grace of the sanctifying Spirit. Even his general rooting of it in the model of the experience of the apostles and their converts in the Book of Acts rested firmly on the expositions of Old and New Testament scripture that both the Wesleys had earlier made the center of their theology of salvation. What Fletcher contributed was a passionate conviction that Pentecost was the hinge on which all salvation history turned, and that the perfection of the 120 in the Upper Room was inwardly completed on that day, just as that of their converts was mightily begun.

Wesley himself declared in a letter to Fletcher written March 22, 1775, after the *Last Check* had appeared reiterating the latter’s Pentecostal doctrine:

It seems our views of Christian Perfection are a little different, though not opposite. It is certain every babe in Christ has received the Holy Ghost, and the Spirit witnesses with

his spirit that he is a child of God. But he has not obtained Christian perfection. Perhaps you have not considered St. John’s threefold distinction of Christian believers: little children, young men, and fathers. All these had received the Holy Ghost; but only the fathers were perfected in love.

This strange statement must have puzzled Fletcher, for he believed every word of it, and must have seen that it reflected the persistence of Wesley’s earlier anxiety that the presence and power of the Holy Spirit in the experience of regeneration might be minimized.

I think Fletcher also saw that John Wesley was overly pessimistic in his judgment of the spiritual imperfections of the church of Pentecost. Very early, as the *Plain Account* records, Wesley had accepted the view that St. Paul may not have professed the experience of perfect love and that, therefore, Christians should preach and expect it simply because the Scriptures, including the writings of St. Paul, promised it. Moreover, Wesley’s own understanding that his experience at Aldersgate Street found him an unregenerate seeker, though many thought him one of the most disciplined Christians in all England, always influenced the Founder’s exalted estimate of what a subsequent experience of the fullness of the Spirit would produce. True, Wesley’s exegesis of John 14—17 in his *Notes on the New Testament* didn’t fit his ambiguous statement later in the same volume that the apostles were not entirely sanctified at Pentecost; but he repeatedly suggested that their shortcomings after that day, and especially Peter’s conduct at the great counsel in Jerusalem as described by Paul in the Letter to the Galatians, were not marks of Christians perfected in love.

Wesley had difficulty, therefore, with Fletcher’s more optimistic readiness to believe that at least some of the converts of Pentecost day who repented and were baptized by water received almost at once, by faith, the same sanctifying fullness of the Spirit that came to the hearts of the 120 in the Upper Room, all of whom seemed clearly in Wesley’s view to have possessed living faith in Christ before that moment and so to have been regenerate Christians.

Fletcher did not in fact lower the standards or weaken the ideal of what the experience of entire sanctification brought; if anything his were as high as Wesley’s. But he affirmed the power and availability by faith of the Holy Spirit’s baptism, and pictured God as actually doing what Wesley’s deep view of the Father’s benevolent interest had long affirmed he would do—take His children into His arms of love and grant to them the fullness of His Spirit. This was, as Fletcher himself taught more clearly than Wesley ever did, the proper baptism of Jesus.

In his *Portrait of St. Paul*, published a few years later, Fletcher noted that Jesus’ disciples baptized His converts, as John the Baptist had, with water, and that Jesus thus continued by His approval of these baptisms “the dispensation which his forerunner had opened.” Fletcher concluded however, that “the baptism” which He was about to administer, “was as far superior to the baptism of John and that of His own disciples as the water, of which He spoke to the woman of Samaria, was superior to the water of Jordan or that of Jacob’s well.”

Then, gently emphasizing one of Wesley’s favorite texts for the doctrine of sanctification, John 7:38-39, Fletcher defined the baptism Jesus promised to believers to be the “baptism of the Holy Ghost and fire,” the “full manifestation” of the “Spirit of truth and love” which, “shedding abroad the gifts and graces of his Spirit” penetrated and purified the hearts of his people. The promise of that baptism, Fletcher said, is the center of biblical faith, its fulfillment, the climax of biblical history.

WHAT HAPPENED AT ALDERSGATE?

(Continued from page 8)

degree—never merely salvation from hell. Likewise, it would seem, he idealized the word *Christian*. In a letter to his brother Samuel dated October 30, 1738, he says, “By a Christian, I mean one who so believes in Christ as that sin hath no more dominion over him; and in this obvious sense of the word, I was not a Christian until May 24th last past.”³

He had at last become what a Christian ought to be, only to find, when temptations depressed his spirit for a while, that he was not yet all a Christian could be. Wesley’s self-analysis has to be seen in that light and, therefore, his words by themselves are not very reliable as a guide to his real state.

If John Wesley was not a real Christian before Aldersgate, then he must have been one of the following: an unbelieving skeptic; a proud, self-righteous man feeling no need of God’s love and pardon; a trifler in religion; or a man of sinful life.

A look at each of these possibilities in light of the evidence will show he could have been none of these. He was a deeply committed believer in the gospel, and far from being easygoing, he had given himself to the pursuit of inward holiness with incredible energy. It cannot really be said that his religious code made him proud or pharisaical, either, for he was teachable and responsive to new light, and he was too morally sensitive to practice open sin. To find him as anything but a genuine believer at that time is to fly in the face of the facts. Unassured he may have been, but unregenerate, surely not.

Wesley cried, “The faith I want is a sure trust and confidence in God.”

In the prologue to his *Plain Account of Christian Perfection*, as finally revised in 1777, Wesley summarized the steps by which he advanced from 1725 when he first turned seriously to the things of God. His reading of Jeremy Taylor, Thomas à Kempis, and William Law took him through the stages of purity of intention, self-abandonment to God, and complete submission to His will—while the Bible, which he began to study in depth four years later, called him to have “the mind which was in Christ” and to walk “as Christ also walked.” Always it was inward reality, not outward conformity, that he sought.

From Wesley’s response to scriptural truth, we are bound to recognize that here was a man who was walking in the light and will of God as he saw it. What more could he do that the Lord would require of him? Indeed, in a letter to his mother written on

June 18, 1725, giving his critique of Jeremy Taylor’s *Holy Living and Holy Dying*, Wesley said, “If we can never have any certainty of being in a state of salvation, good reason it is that every moment should be spent, not in joy, but in fear and trembling; and then, undoubtedly, in this life, we are of all men most miserable.”⁴

This would certainly suggest he was not without at least some degree of assurance even then, for he could hardly believe in assurance and yet not have it, if only immaturely.

In one of his series of letters to the anonymous correspondent who signed himself “John Smith”—widely believed to have been Archbishop Thomas Secker—Wesley defended his doctrine of spiritual Christianity and added, “Undoubtedly many thousands are saved who never heard of these doctrines: and I am inclined to think, this was our own case, both at Oxford and for some time after.”⁵

A passage in his 1733 sermon on “The Circumcision of the Heart” reads, “Those who are thus by faith born of God have also strong consolation through hope. This is the next thing which the circumcision of the heart implies, even the testimony of their own spirit with the Spirit which witnesses in their hearts that they are the children of God.”⁶ Paragraph 7 of this sermon as printed in the standard edition contains a second part originally written in as a footnote to the first edition in 1746, in which there is a noticeable change from “our” to “my” in speaking of the victory of faith. This strengthens the belief that what he had received in the meantime, i.e. in 1738, was not really justification but sanctification by faith and the witness of the Spirit.

It was, above all, assurance that John so desperately needed. When his Georgia troubles made him feel wretched, he cried, “The faith I want is a sure trust and confidence in God.”⁷ The Moravians had challenged him with their ringing testimonies, and he could not be so sure he knew Christ as they obviously did. This only increased his bitter unhappiness, and he determined to renounce everything if only he could find the fulfillment of his soul’s quest, namely heart holiness.

Later in life, Wesley annotated some sections of his *Journal* for reprinting. His amendments are significant. To his original admission, “I who went to America to convert others was never myself converted to God,” he now added as a footnote, “I am not sure of this.” While in his earlier statement that he was “alienated . . . from the life of God . . . a child of wrath, an heir of hell,” he now commented, “I believe not” and noted “I had even then the faith of a servant, though not that of a son.”⁸

The commonly held view that Aldersgate marked Wesley’s initial salvation does, of course, require that some later event be identified as his crisis of sanctification. Three that are generally cited as possibles are these:

- His visit to the Moravian community in Germany during the following summer.

- An outpouring of the Holy Spirit at a Watchnight service early on New Year's Day, 1739, when not only John but Charles Wesley, George Whitefield, and others were prostrated under the power of the Spirit.
- In the Journal for Christmas Eve, 1744, Wesley said, "While reading prayers at Snowfields (in Bermondsey, South London) I found such light and strength as I never remember to have had before. I saw every thought as well as every action or word, just as it was rising in my heart; and whether it was right before God, or tainted with pride or selfishness. I never knew before . . . what it was to be still before God."⁹

The visit to Germany was a great blessing to Wesley, and the winsome testimonies to full salvation he heard there must have done much to encourage him in his newfound spiritual dimension. But he nowhere indicates he received any definite experience then; in fact he was rather critical of the Moravians on some issues.

The second incident would probably be identifiable as one of the many infillings or anointings of the Spirit that follow the second work of grace, especially when significant Christian service is involved. This occurred at about the start of an open-air crusade by the three leaders.

As for the new illumination of December, 1744, the attempt to mark this as Wesley's second blessing seems strained. Could this not have been one of those new steps forward in the Spirit-filled life that indicates true growth in grace?

While we must not dismiss any of these incidents as unimportant, none of them is comparable to Aldersgate nor do any other incidents discoverable from primary sources have as convincing a ring when tested for authenticity as Wesley's real Pentecost.

Aldersgate always emerges as the great moment.

The late Dr. Henry Bett rendered an inestimable service to our understanding of Wesley's experience by pointing out a passage in Luther's Commentary on Romans, which talks about the means of bringing about a "warmed heart." It reads: "Now the Spirit is

given only by faith in Christ. . . . Therefore our whole justification is of God. Faith also and the Spirit are of God: they come not of ourselves. Wherefore, let us conclude that faith alone justifies and that faith alone fulfilleth the law. For faith, through the merit of Christ, obtained the Holy Spirit, which Spirit doth make us new hearts, doth exhilarate us, doth excite and inflame our heart, that it may do those things willingly of love, which the law commandeth."¹⁰

A very noticeable feature in this passage is its stress on the work of the Holy Spirit. And one can easily appreciate the impact this must have made upon Wesley, dried up as he was with introspection and self-defeat. To hear that faith could be dynamic and conquering, and that all he had been longing for was gloriously possible must have hit his soul like a charge of electricity to a flat [dead] battery. The effect was just as energizing.

This was a neglected theme in the 18th century. So much tame orthodoxy and lifeless ritual scarcely recognized the Spirit as having any relevance for belief or behavior. British Methodism summed up the doctrinal significance of Wesley's experience by referring to the "great Whitsuntide of 1738, when his brother and he were filled with the Spirit."¹¹ Not since A.D. 33 could the season of Pentecost have come with such appropriate force and far-reaching result.

When John Wesley testified, "I felt my heart strangely warmed," may we not safely say this was his moment of glorious sanctification, and the birth of perfect love in his soul? It still sounds wondrously convincing!

1. Luke Tyerman, *The Life and Times of Rev. John Wesley, A.M.*, 1870, vol. 1, p. 22.
2. *John Wesley's Journal*, vol. 2, Standard Edition, London, Epworth Press, 1938, p. 125.
3. *Wesley's Works*, vol. 12, London, Methodist Publishing House, p. 33.
4. *Ibid.*, p. 9.
5. *Ibid.*, p. 71 (section 15).
6. John Wesley, *Forty-Four Sermons*, London, The Epworth Press, 1944, p. 155.
7. *Journal*, vol. 1, p. 424.
8. *Ibid.*, p. 423.
9. *Ibid.*, vol. 3, p. 157.
10. Henry Bett, *The Spirit of Methodism*, Epworth Press, 1937, p. 29.
11. *The Methodist Hymn-book*, London, Methodist Conference Office, 1933, p. iii.

ALDERSGATE STILL HAPPENS!

(Continued from page 9)

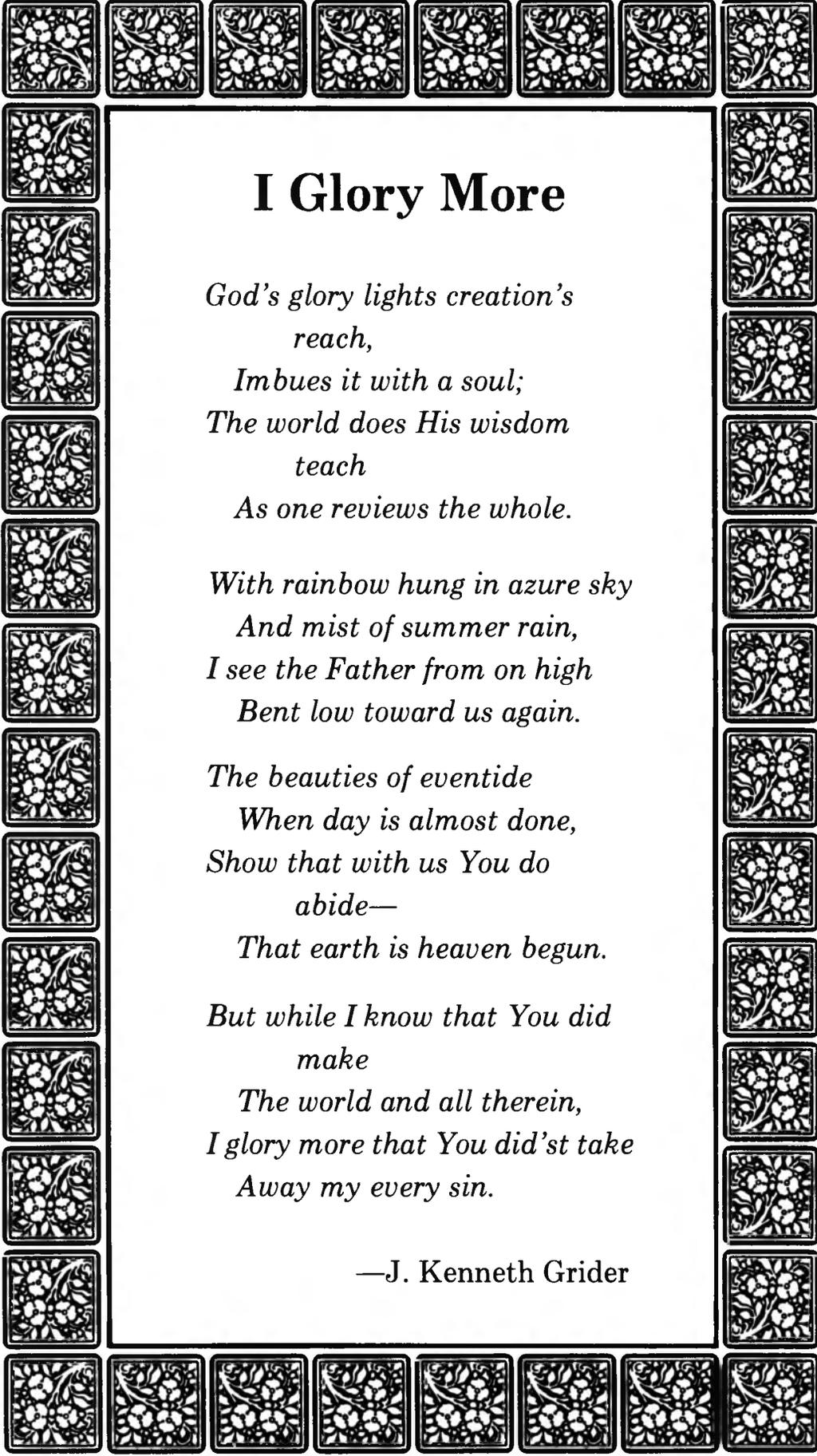
est and most beautiful prison chapel in America. The Holy Spirit took charge. I abandoned the cathedral-type pulpit and moved out into the center of the chancel with nothing but a skinny pulpit between the men and me. I put aside the clerical robe and liturgy and creed, kneeling at the altar with and among the men. Singing became spirited. Prayers became "a fragrant offering."

Men were convicted of sin, repented, confessed, and found redemption and regeneration. Hardened criminals, long-timers, dared to accept the chal-

lenge of the converted evangelists and joined the fellowship. They found new life in Christ, they wept openly and prayed for the first time in their lives.

The administration gave me permission to hold a revival. It was Pentecost all over again! Nine Spirit-filled services in three days, 1,300 in attendance, nearly 500 at the altar! Seven anointed free-world preachers and their congregations were praying for us. Inmates broke open their Bibles and read Scripture together, they witnessed to unbelievers, testified to the power of the Holy Spirit, confessed their sins, and turned their lives over to God.

Thank God for "salvation through sanctification of the Spirit" (2 Thess. 2:13).



I Glory More

*God's glory lights creation's
reach,
Imbues it with a soul;
The world does His wisdom
teach
As one reviews the whole.*

*With rainbow hung in azure sky
And mist of summer rain,
I see the Father from on high
Bent low toward us again.*

*The beauties of eventide
When day is almost done,
Show that with us You do
abide—
That earth is heaven begun.*

*But while I know that You did
make
The world and all therein,
I glory more that You did'st take
Away my every sin.*

—J. Kenneth Grider

OLD TESTAMENT WORD STUDIES



by Charles Isbell

Mal. 2:10-16

(against lay persons)

“one father” (2:10)

It is commonly taught that one of Jesus’ major advances beyond Old Testament religion was in His conception of God as Father and particularly in His direct address of God in the term *abba* (see Mark 14:36, with which compare Rom. 8:15 and Gal. 4:6). However, the idea of God as Father and Israel as son is fundamental in Old Testament theology. Here Malachi appeals to a doctrine which he believes his audience will accept readily.

“God” (2:10)

Hebrew *’el* is a common Semitic term (cf. Akkadian *ilu*) formed from a root whose meaning cannot be clearly ascertained. *El* as used here means “deity” or “divinity.”

“deal treacherously” (2:10)

The expression (used also in vv. 11, 14, 15, 16) is taken from the Hebrew word for a garment (plain or ornate). The *begeḏ* would be the one piece of clothing which every person, no matter how poor, would own. According to Exodus 22:26 (22:25 in Hebrew), if a garment (here a *sim-lāh*, synonym of *bedged*; but see Amos 2:8, where *begeḏ* is used) of a person were used as collateral for a loan, the creditor was not allowed to keep it overnight. Obviously, a person so poor that he could only secure a loan with his clothing would need them back at night to use as bedding. Similarly, Deut. 24:17 forbids the taking of a widow’s *begeḏ* as pledge for a loan. The verbal idea implied by the root *bḡd*, accordingly, relates to treachery in the sphere of human relationships—cheating one who is poor or helpless, fast-dealing one who is

gullible, etc. This is the meaning of “deal treacherously.”

“abomination” (2:11)

Hebrew *tōʿēbāh* always refers to something repugnant or abhorrent. It usually describes idolatry of some form. Here it is describing intermarriage with idolaters.

“everyone who awakes and answers” (2:11)

The NASB is guilty of rather shoddy work here, adding “everyone” with no warrant, and guessing at the rest. The Hebrew phrase is very unclear, as shown by the KJV attempt to render it literally. Following the LXX, and reading Hebrew *’er* as *’ed* (r and d were almost identical in ancient Hebrew writing), the RSV translates “any to witness or answer.” This would give clear sense and yield the interpretation that anyone guilty of “abomination” in the form of marriage to an idolatrous woman would be excommunicated.

2:13

This entire verse is difficult in the Hebrew text. However, apart from a specific translation (RSV is probably as good as any here; JB is also appealing), the meaning is fairly certain. People were complaining about hard times and accusing God of not answering their prayers.

2:14

The reason for the trouble is now explained as due to treachery in dealing with “the wife of your youth.” Again the important word “covenant” (*bʿerîṭ*) is employed, this time to describe the marital union.

2:15

The first sentence in this verse is unclear in Hebrew and there is no reason for the conjecture of

the NASB. Literally, the Hebrew reads: “and not one has made, and a remnant of spirit (or wind) is his.” Obviously, something has been lost or corrupted in transmission of the text. It is always best to refuse to base a message or even a small point on phrases which are so unclear.

“godly offspring” (2:15)

Here is the capstone of Malachi’s reasoning. In a marriage between believers, God himself will be the chief Witness to the covenant made by the two participants (2:14). This implies that unfaithfulness to one’s marriage partner is unfaithfulness to God. Further implied is unfaithfulness to the entire covenantal community. Obviously, God could not consent to witness a wedding between one of His sons and the daughter of another deity (v. 11). In Malachi’s view, if God witnesses a marriage (thus approving), the children produced from the union are His just as the parents are His.

“I hate divorce” (2:16)

The only explicit statement to this effect in the Old Testament. Notice that this refers to a union in which both partners were covenantal members and “believers”!

“garment” (2:16)

In Arabic literature, the word garment (here Hebrew *lʿbūsh*) is often used figuratively to refer to a man’s wife. Read, “I hate . . . him who covers his wife with wanton violence”

“that you do not deal treacherously” (2:16)

By contextual definition, the treachery involved here is divorce of one’s wife, his covenant partner. The grammatical form is absolute negative imperative. Read, “Never deal treacherously.”



NEW TESTAMENT WORD STUDIES

by Ralph Earle

Matt. 16:22-26

"Mercy on You"

The King James Version has Peter saying to Jesus, "Be it far from thee, Lord." The NASB reads: "God forbid it, Lord!"¹ with the marginal note, "Lit., (God be) *merciful to you*." The NIV had "Perish the thought, Lord!" (1973), but changed it to "Never, Lord!" (1978).²

What is behind all this? Just two Greek words for the part: *Hileos soi*. The second word, *Soi*, means "to you." The first word is an adjective, meaning "gracious, merciful." Arndt and Gingrich say that in the Septuagint it is always used of God. For this passage they suggest: "*may God be gracious to you, Lord, that is may God in his mercy spare you this, God forbid!*" (p. 376). The NASB here, as frequently elsewhere, took its translation from Arndt and Gingrich.

What is the best rendering? This is a hard question to answer. One is tempted to suggest, "Mercy on you!" But perhaps that is too colloquial. Adam Clarke has "Be merciful to thyself, Lord" (p. 803).

"Satan" (16:23)

Why did Jesus address Peter as "Satan"? This is a Hebrew word taken over into Greek, and also into English. Literally it means "adversary," but it is used mostly of "the Adversary," Satan. Arndt and Gingrich write: "In Matt. 16:23; Mark 8:33 Peter is called Satan by Jesus, because his attempt to turn the Master aside from his God-given duty to suffer for mankind has made him a tempter of a diabolical sort, who might thwart the divine plan of salvation" (p. 752). Adam Clarke prefers "you adversity" here (p. 803).

"Offence" (16:23)

It should be obvious that "thou art an offence unto me" (KJV) is altogether too weak a rendering. The Greek word *scandalon* literally means "a trap or snare," and so "a stumbling block" (NASB, NIV)—that is, a temptation to sin. It was a crucial matter here.

"Soul" or "Life"? (16:25-26)

The Greek word is the same in all four places—twice in each verse. It is *psyche*, which has been taken over into English for "the soul or spirit, as distinguished from the body" (*American Heritage Dictionary*, p. 1,055).

But what does the Greek word mean? The unavoidable answer is: "many things." After defining it as "soul, life," Arndt and Gingrich add: "It is often impossible to draw hard and fast lines between the meanings" (p. 901).

It should be noted that our passage in Matthew is closely paralleled in Mark 8:35-37. So what is said here will apply to that passage also.

In Kittel's *Theological Dictionary of the New Testament*, Eduard Schweizer writes of Jesus' use of the word in verse 25: "Both the reference to preserving the *psyche* and also the positively assessed losing of the *psyche* show that primarily the reference is to what is commonly called life, that is physical life on earth. The promise that life will be saved, however, shows that what is in view is true and full life as God the Creator made and fashioned it. . . . Jesus is thus telling man that he will achieve full life only when he no longer clings to it but finds it in loss or sacrifice" (TDNT, 9:642).

Rather clearly "life" is the correct rendering of *psyche* in verse 25. But how about verse 26? Most

versions have "soul" here. Henry Alford however, says, "not *soul*, but life, in the higher sense" (*Greek Testament*, 1:176). And Adam Clarke writes: "On what authority many have translated the word *psyche* in the twenty-fifth verse 'life,' and in this verse *soul*, I know not, but am certain it means 'life' in both places. If a man should gain the whole world, its riches, honors, and pleasures, and lose his life, what would all these profit him, seeing they can be enjoyed only during life?" (p. 803).

Writing on Matthew for the *International Critical Commentary* series, W. C. Allen agrees with this. He thinks that the meaning is: "Suppose a man to shrink from martyrdom, he will indeed 'save' his physical life. But he will 'lose' the higher life of the soul. To gain the whole world, and to lose this higher life, is a profitless proceeding; because this higher life cannot be purchased. No money can buy it" (p. 182). It seems obvious that "higher life" and "soul" are thought of as synonymous.

"Lose" or "Forfeit"? (Matt. 16:26)

In the KJV we find "lose" twice in verse 25 and once in verse 26. But the NASB and NIV have "forfeits" in verse 26. Why?

In verse 25 the Greek verb is *apollymi*, which correctly means "lose." But in verse 26 it is *zemiōo*, "to fine or confiscate." In the passive, as it always is in the New Testament, it means "to suffer confiscation or loss of" (Allen, p. 182).

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CLERGY QUIZ

- The editors of which of the following magazines declare that more than one out of every six men on church boards in America read their publication?
 - Time*
 - Playboy*
 - Boy's Life*
 - National Geographic*
 - Sports Illustrated*
 - The Rolling Stone*
- Charles deFoucauld was:
 - A Spanish moral philosopher of the 14th century.
 - A French missionary martyred in Africa in 1916.
 - An American leader of the temperance movement.
 - An Italian monk who kept a great library in Trieste.
- Which of the following does not belong in this list?
 - Seth Rees
 - C. W. Ruth
 - Beverly Carradine
 - Phineas Bresee
 - Phillips Brooks
- Vashti appears in which of the following books?
 - Joshua
 - 2 Timothy
 - Ruth
 - Esther
- "Jesu, Joy of Man's Desiring" was written by:
 - Johann Sebastian Bach
 - Franz Gruber
 - James Herriott
 - J. Baptiste Calkin
 - Karen Phillips
- Where was Joseph the son of Jacob buried?
 - Machpelah
 - Shechem
 - Egypt
 - Mount Seir
- An example of the "Suzerain Treaty" is found in:
 - Exodus 1:1-10
 - Genesis 4:12-15
 - Genesis 15:7-21
 - Judges 8:7-18
- Which of the following is a *functional* type of holiness preaching mentioned by Richard S. Taylor in this issue?
 - Expository
 - Ethical
 - Topical
 - Contiguous
- The 96th U.S. Congress has 129 Roman Catholics and 57 Baptists. Rep. Symms of Idaho is the only Congressman from a "holiness church." To which of these denominations does he belong?
 - Churches of Christ in Christian Union
 - Church of the Nazarene
 - The Wesleyan Church
 - The Free Methodist Church
- Foundations in the United States are making grants of some \$2.1 billion a year. What percent goes to religious concerns?
 - 45%
 - 5%
 - 22%
 - 3%
- When a speaker gives emphasis to a certain point by appearing to pass over it almost unnoticed (Example: "I will not take time to review his infamous military record"), he is using which of the following oratorical devices?
 - Simile
 - Litotes
 - Climax
 - Paralepsis
- Which of the following organizations recently gave \$85,000 to the Rhodesian Patriotic Front and \$125,000 to the radical liberation movement called Southwest African People's Organization?
 - National Council of Churches
 - Christian Holiness Association
 - World Council of Churches
 - National Association of Evangelicals
 - Central Intelligence Agency
- Which of the following books was written by John Macquarrie?
 - Principles of Christian Theology*
 - God, Man, and Salvation*
 - The Psychology of Learning*
 - Essential Christian Doctrines*
- The "teleological suspension of the ethical" interpretation of Abraham's near-sacrifice of Isaac was made famous by:
 - Felix Adler
 - Soren Kierkegaard
 - William of Occam
 - G. W. Leibnitz
 - Josiah Royce
 - E. S. Brightman
- "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" is from:
 - Matthew 5
 - Psalms 5
 - Proverbs 5
 - Ecclesiastes 5
- One of the first modern scholars to meaningfully apply developmental tasks to church education was:
 - Harold Bell Wright
 - Rollo May
 - Wayne Rood
 - Robert Havighurst

16-D; 15-D; 14-B; 13-A; 12-C; 11-D; 10-D; 9-D; 8-B; 7-C; 6-C; 5-A; 4-D; 3-E; 2-B; 1-B

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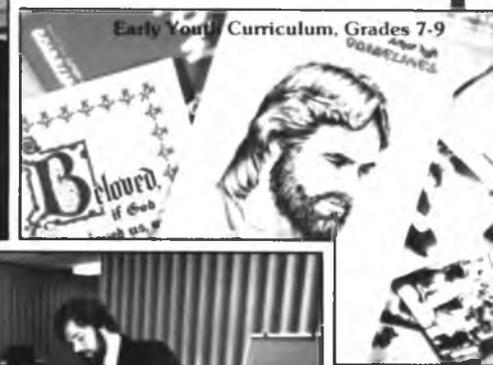
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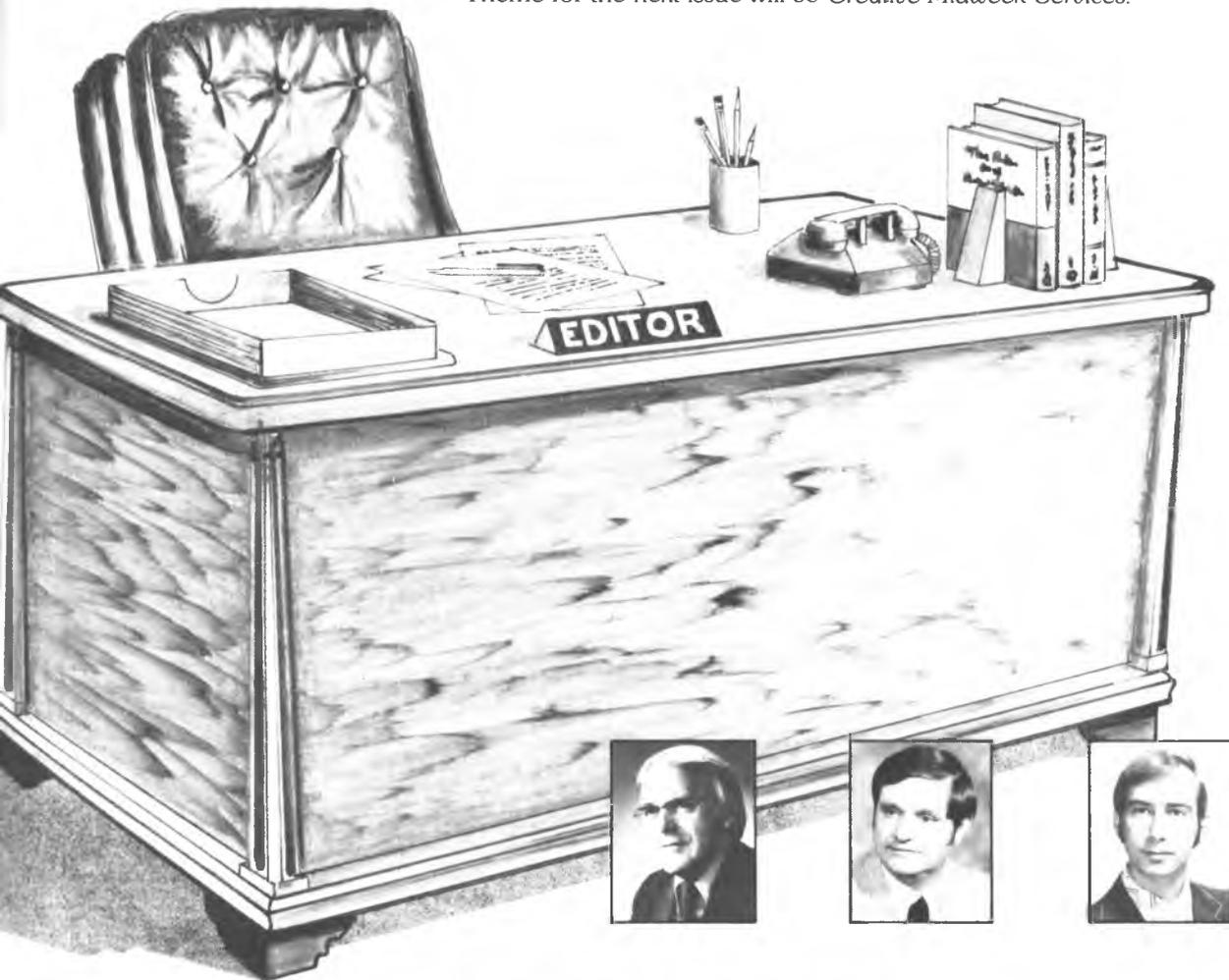
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(Dates for Canadian districts are being arranged)

PROGRAM:

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3:00 p.m. Registration
7:00 p.m. Sacred Concert
7:30 p.m. Gathering

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9:00 a.m. "Let's Do It" Messages
2:00 p.m. Class Meetings
6:30 p.m. Gathering

DEPARTMENT OF EVANGELISM

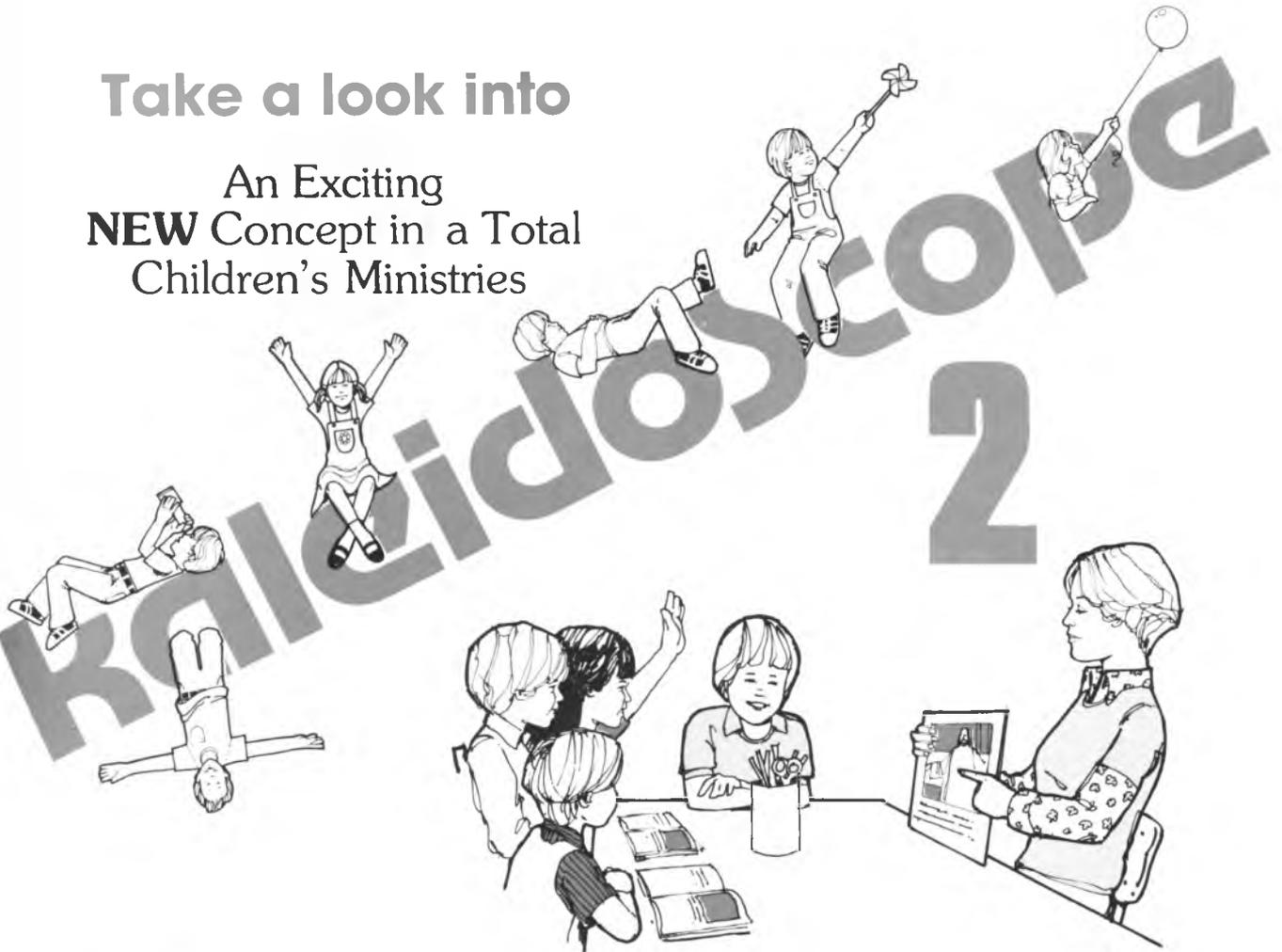
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Photo by: Dave Anderson

INGREDIENTS NEEDED:

1 or more children (grades 1-6)
1 adult leader
Study time (the best time for you)
Bible

Quiz books (pupil and leader)
Kaleidoscope

INSTRUCTIONS:

Prepare one adult leader with the quiz books and Kaleidoscope. Select a time for study (after school, Wednesday night, Sunday, or a Saturday). Add 1 leader and 1 or more children to the study time. Mix with Bible study (group activities, projects, and at-home personal Bible study). Flavor with a time of sharing, searching for the meaning of words and phrases, and seeking ways to put Bible truth into everyday life responses.

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THE NIGHT OF PRAYER

Quietly throughout the night,
 Bound for the house of prayer,
 Came Christian men and women
 To feast on heavenly fare.
 There were no greeters at the door
 To welcome those who came,
 No "How do you dos" or "How are
 you?"
 Or "Do you think that it will rain?"
 There were no anthems by the choir,
 No hymns sung loud in praise,
 No sermons and no offering
 As on most other days.
 Humbly they knelt before the throne
 To lift their voice in prayer,
 And cried to God for mercy:
 Their petitions filled the air.
 The carpeting and the altar

Were damp with scalding tears,
 As they claimed God's great promises
 And told Him their joys and fears.
 Aye, these stalwart men and women
 Talked to God of the sinners' need,
 And wept and cried in agony
 When for them they'd intercede.
 And though the town was sleeping,
 Bound by the chains of sin,
 These Christian men and women
 Besought God their souls to win.
 Throughout the night they came
 To take their station there,
 And prayed to God in earnest
 For it was a night of prayer.

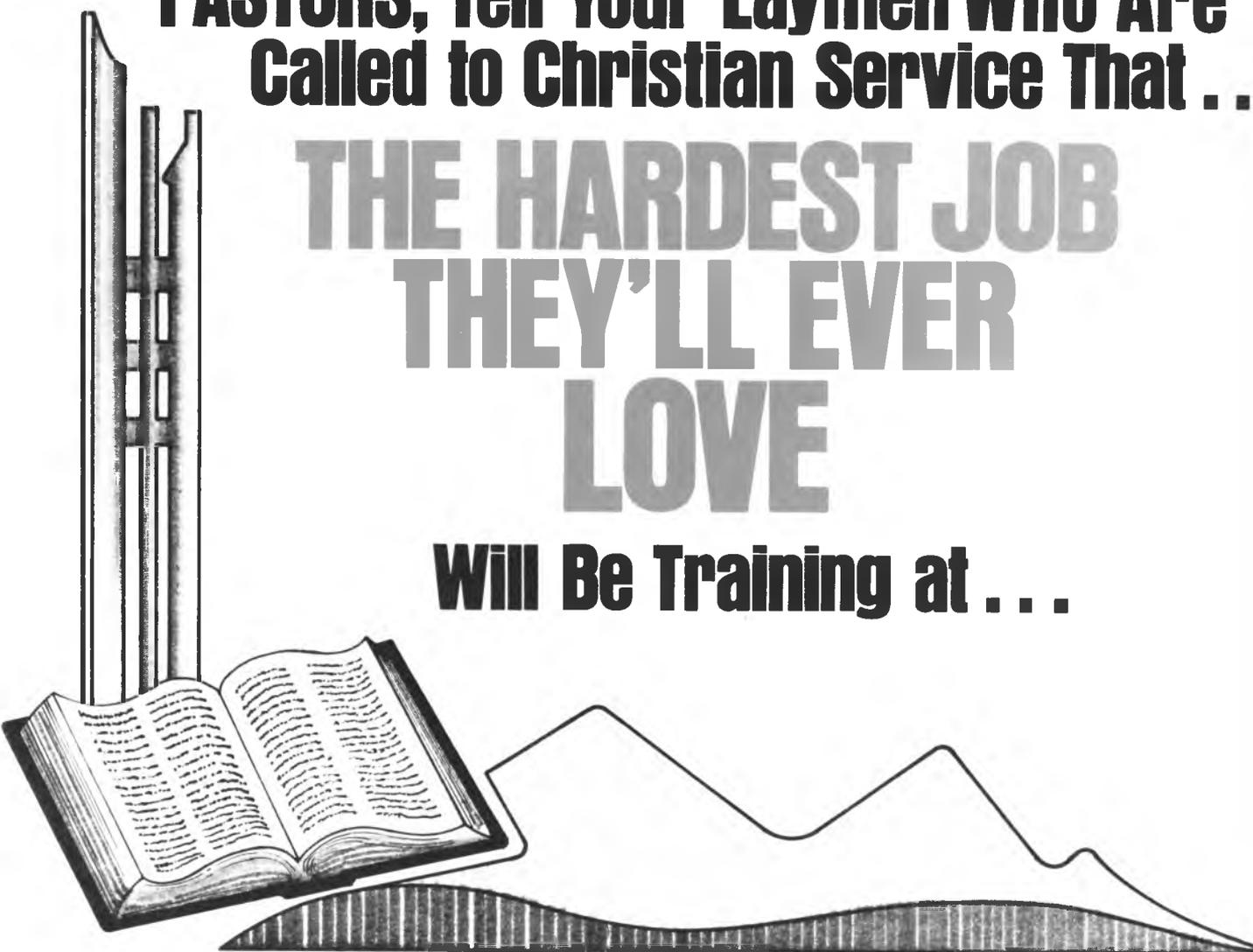
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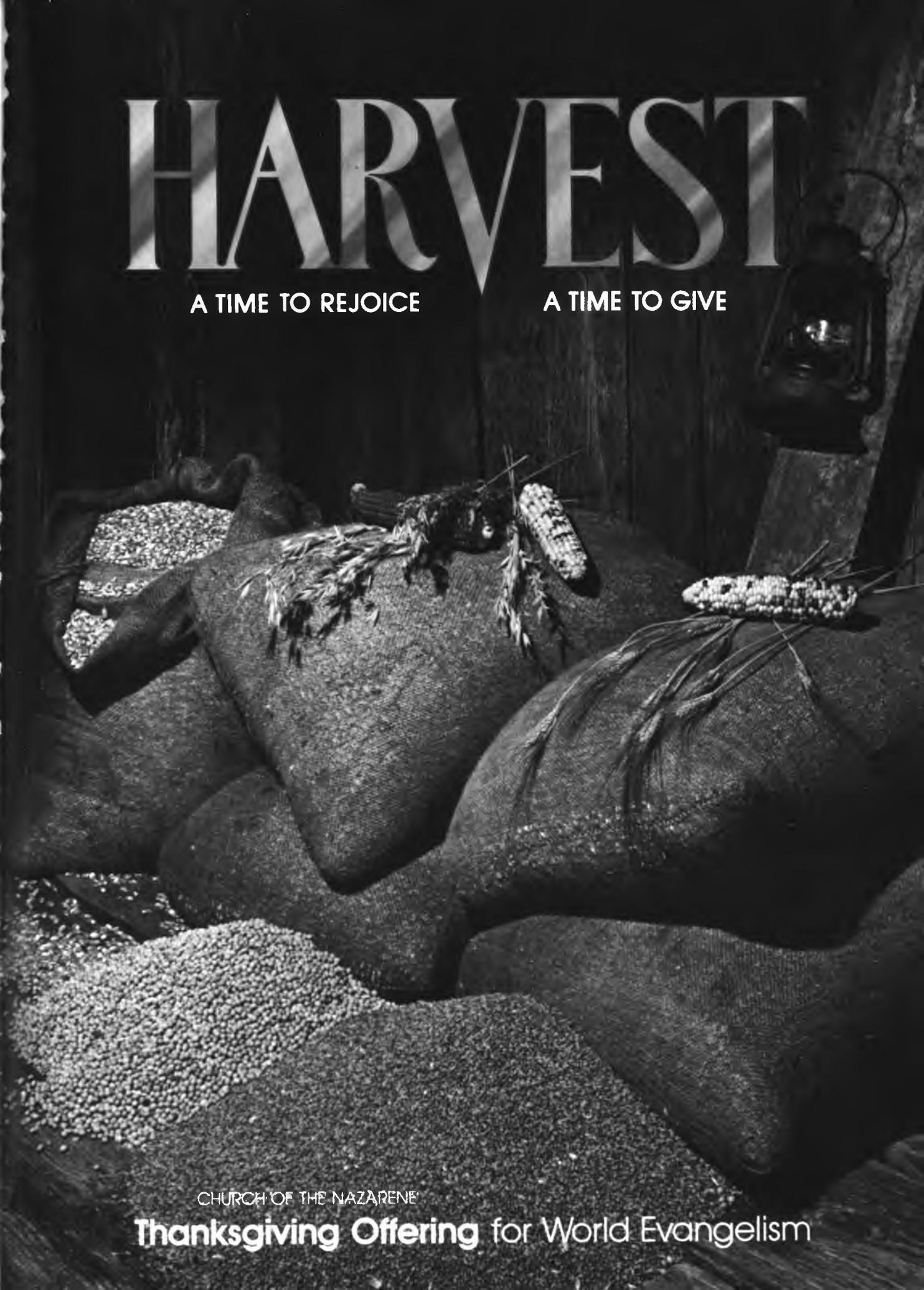
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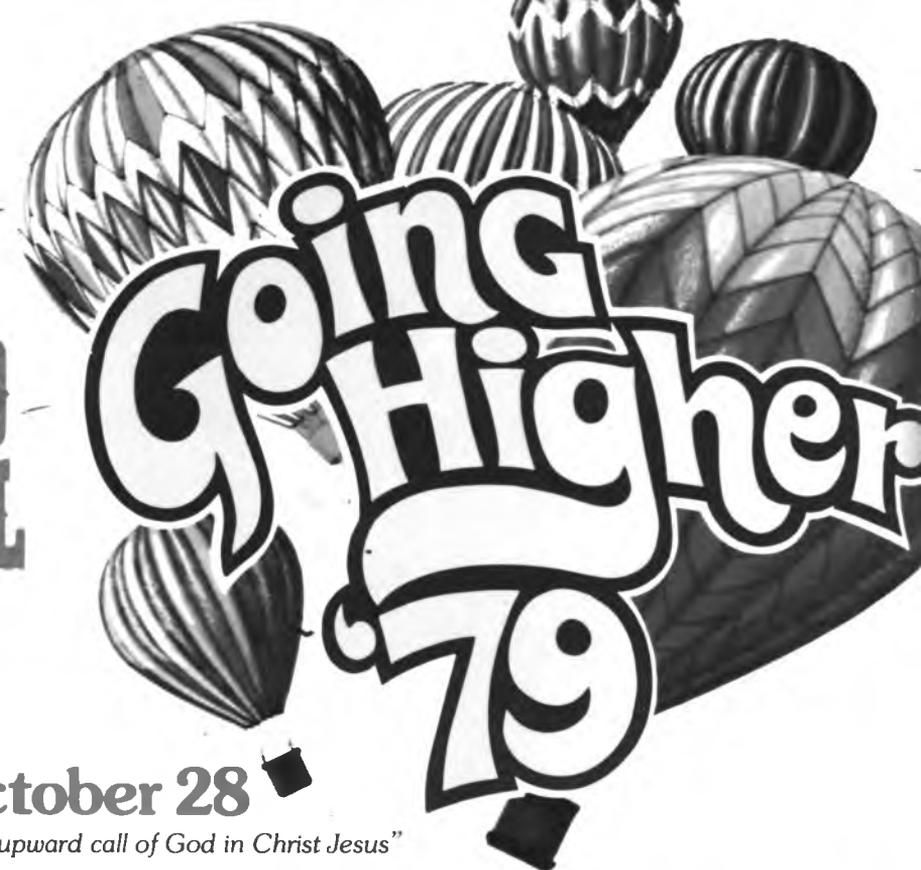


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4 Sundays of . . . OLD-FASHIONED SUNDAY SCHOOL ENTHUSIASM!

October 7, 14, 21 RALLY DAY—October 28

"I press on toward the goal for the prize of the upward call of God in Christ Jesus"
Philippians 3:14 (NASB)

GOING HIGHER BANNER

Display inside for immediate impact and/or outside the church, letting everyone know something **BIG** is happening. Design and message attractively silkscreened in 3-color on a plastic-coated canvas-like, weather-resistant material. 3 x 10 feet. Suggested display date: September 16.

SI-1979 **\$17.50**
UX-400 WOODEN FRAME for displaying above banner outside. Hardware included. **\$9.95**
Plus transportation

GOING HIGHER POSTER

Create the mood, maintain weekly interest with one of these exciting promotional posters in every classroom. Space for goals and attendance provides a visual progress report for each of the four Sundays. 14" x 22".

P-1979 **\$1.00;** Package of 3 for **\$2.00**

GOING HIGHER BADGE

A great way to kick off this four-Sunday event, build enthusiasm, and make all age-groups feel personally involved. Pressure sensitive. 1 3/4" x 2 3/4". You'll want enough for every member.

PI-1979 Package of 50 for **\$1.50**

GOING HIGHER REMINDER CARDS

Four eye-catching cards with a unique message for each Sunday. May be distributed individually or sent as a postcard. Space for personal message if desired. 4" x 6". You'll want enough to distribute to your entire enrollment each week.

PC-1979 Package of 50 each of 4 designs (total of 200) **\$7.00**

GOING HIGHER LETTERHEAD

Develop your own promotion in this colorful matching piece. Ideal for personal letters, special mailings, and handbills throughout the campaign. 8 1/2" x 11". You'll want enough for one or two church-wide mailings.

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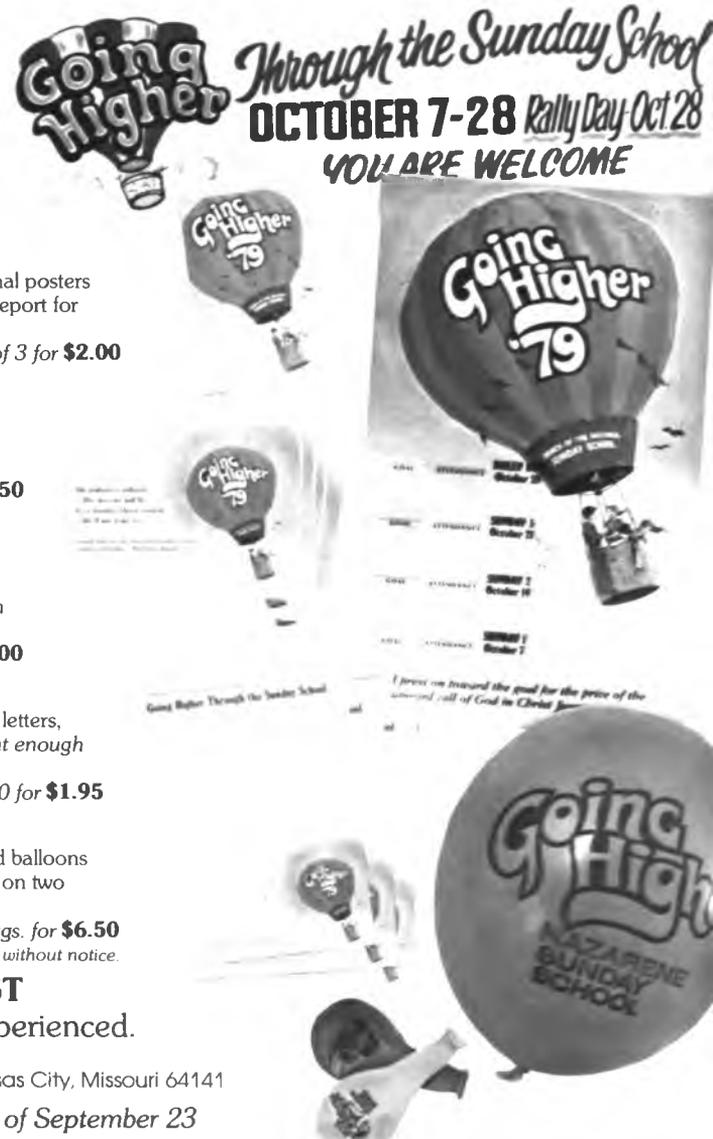
Something really special! Many exciting uses including launching helium-inflated balloons with cards signed and attached by your girls and boys. Theme design imprinted on two sides. 9" round. Assorted colors. You'll want enough for every child.

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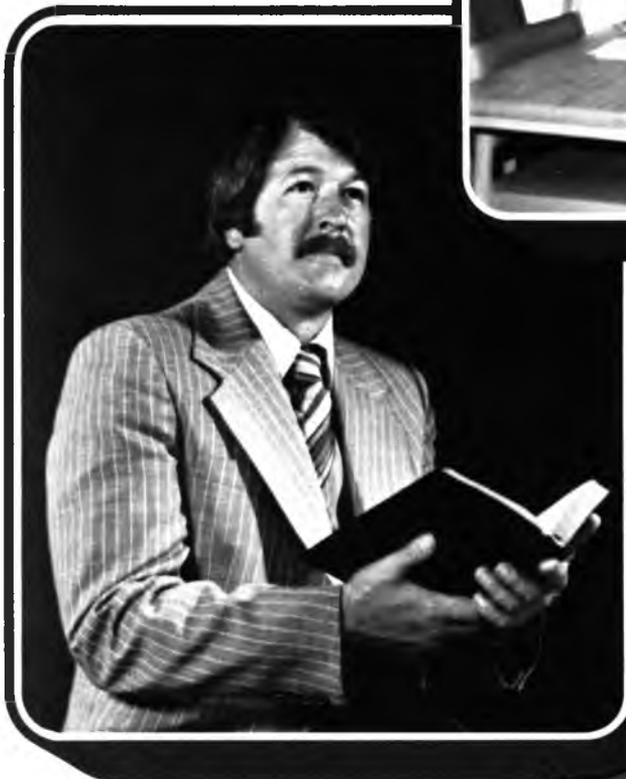
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NOTE: Material should be on hand ready to use by week of September 23



LIFELONG DEVELOPMENT

- ✓ YOUTH
- ✓ LAYMEN
- ✓ MINISTERS



DEPARTMENT OF EDUCATION AND THE MINISTRY

YOUTH



The task of Nazarene higher education is to help students fuse faith and learning. But that is a lot easier to say than do.

An objective like this requires full commitment, generous financial support, and patient work on the part of the entire church.

And that's just what we've had from the very beginning. Founders of the Church of the Nazarene were determined the church should have both a well-trained ministry and laity—so they established institutions of higher education.

The vision of those pioneers has come to life. Our colleges and seminary have already provided hundreds of well-trained men and women for the mission field, thousands for ministry in the homeland, and many thousands of devoted laymen for service in places of responsibility throughout the world. In fact, a large majority of our church leaders have come out of Nazarene institutions of higher learning.

Today's issues demand that Christian students understand the reason for their faith . . . and that they blend faith with life's learning experiences. Nazarene institutions of higher education are committed to helping students do this. Courses of study in the college program include: pastoral ministry, Christian education, psychology, nursing,

biology, communications, among a host of others.

Today, more than 10,000 are enrolled in the 12 colleges and seminary in the U.S., Canada, and Great Britain. They are studying under knowledgeable Christian educators who model faith, vision, and depth of character.

Every one of our campuses is sincerely concerned about spiritual issues. Each institution wants to warm the student's heart, as well as train his mind. Because of this, out of our colleges and seminary there is a steady flow of Spirit-filled graduates whose entrance into the church's bloodstream is contributing much to the vitality of the Church of the Nazarene.



Mark R. Moore
Higher Education

LAYMEN



Through its various programs, Christian Service Training provides resources for lay-persons in specific leadership assignments—such as board members, teachers, supervisors, and directors. It also offers many resources to help Christians become stronger in the faith and to be better churchmen. It provides lifelong learning resources to strengthen the total witness of the church.

“Search the Scriptures” Bible Study Program and Diploma

There are 16 volumes covering New Testament and 20 volumes covering Old Testament, completed by correspondence or in class.

Reading Certificate Program

The completion of 10 books from the Reading Certificate listing earns 10 credits and a certificate.

Churchmanship Training Program and Diploma

Designed to give an understanding of the church, its doctrine, its mission, and to guide the person in a life of stewardship and witnessing.

Junior Churchmanship Training Program and Diploma

These materials can be used in children’s church, junior fellowship, summer camps, and other children’s groups.

Teacher Training Program and Award

Designed for Sunday school teachers, there are three levels: Registered, Qualified, and Certified.

Sunday School Administration Training Program and Award

This is designed for the children’s, youth, and adult directors, the pastor, supervisors, chairman, and members of the Board of Christian Life. The three levels in this area are: Registered, Qualified, and Certified.

CST has 175 course offerings and they are grouped as follows:

- “a” – First Series
- “b” – Second Series
- “c” – Advanced Series

For further details on any of these, write the CST office, 6401 The Paseo, Kansas City, MO 64131.

The Office of Chaplaincy Services exists to



strengthen the ties between all those serving in various types of chaplaincy assignments and their denomination.

While the Board of General Superintendents is the endorsing agency for the Church of the Nazarene, all applications for ecclesiastical endorsement or approval for military or institutional assignments should be addressed to the Office of Chaplaincy Services, Department of Education and the Ministry, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.

Under a mandate from the Board of General Superintendents, the Christian Service Training office, with the assistance of a special committee, is developing a series of Bible study resources for use in small groups. The study guides are being written by persons in the church who have been involved in group Bible study projects. They will be available in the spring of 1980.



Earl C. Wolf
Lay Training

MINISTERS



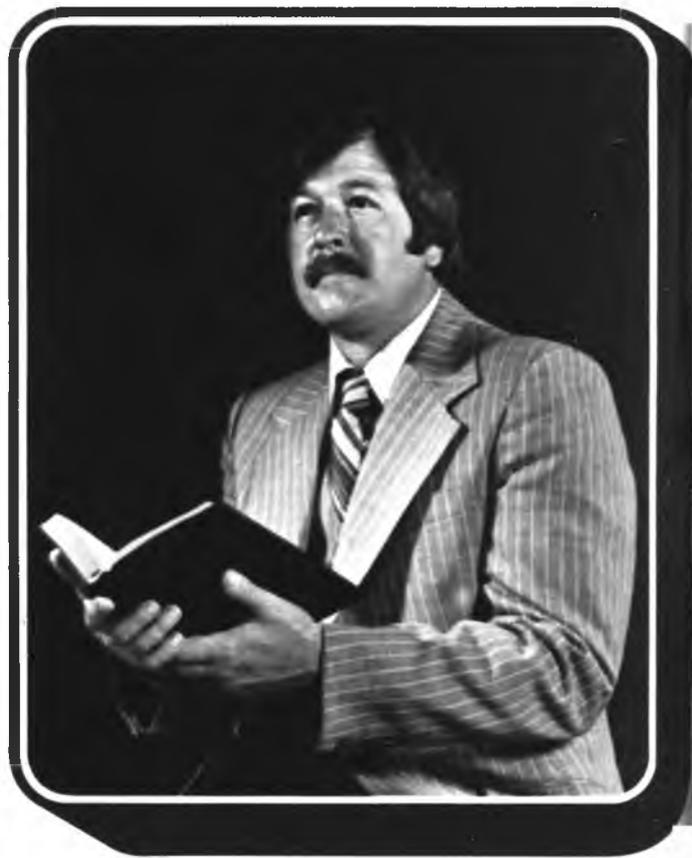
Ministers Tape Club is an exciting resource designed to help ministers develop a cassette tape library of great preachers and provocative speakers—past and present. MTC takes preachers within earshot of J. B. Chapman, Chic Shaver, Paul Rees, Earl Lee, and many others. Special features of this monthly club include a section on sermon helps, and a state of the church address by a general superintendent. More than 1,800 Nazarene ministers receive MTC tapes each month.

The *Preacher's Magazine* is an important growth source for the developing minister. This quarterly magazine provides both practical and scholarly insights for more effective ministry.

Effective multiple-staff ministries are vital to the success of large and mid-sized churches. By the assignment of the General Assembly, the department operates as a liaison between associates looking for staff positions and local churches that need additional staff members. Several hundred pastors use this departmental service.

Home Course of Study is only a part of the church-wide effort of training ministers for service. Preparation of ministers takes the combined efforts of our liberal arts colleges, Bible college, seminary, and Department of Education and the Ministry. Those called to the ministry, but unable to attend college, may complete their educational requirements for ordination through a home study program that involves theological educators, district boards, and the department. Home courses of study are also available for those called to be Christian educators, ministers of music, song evangelists, or deaconesses.

Effective ministry by the clergy demands both devotion and competence . . . this means continuing education. The Church of



the Nazarene believes strongly in lifelong ministerial development. PALCON is evidence of that. A threefold program of continuing education includes: a ministerial development center at International Center, programs by the church's colleges, and programs on various districts by request. The development center would serve all Nazarene ministers by providing one-week seminars on a wide range of subjects including theology, evangelism, church growth, finance, and personal growth. The church hopes to involve every minister in a week-long continuing education event each year. Preachers may complement their formal ministerial education through an advanced studies course—a home study program designed for ordained ministers.



Neil B. Wiseman
Ministerial Development

IMPROVEMENTS HIGHLIGHTED!!

Policy Statement



Department of
Pensions and Benevolence
General Board
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131

DEPARTMENT OF PENSIONS

HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 that board became a part of the General Board and was known as the Department of Ministerial Relief. The name of the department was changed to the Department of Ministerial Benevolence in 1940. The "Basic" Pension program was ratified and a new budget formula was voted acceptance by the district assemblies during 1970. The first monthly "Basic" Pension benefit began April 1, 1971. As a result of action by the 1972 General Assembly, the name of the department became the Department of Pensions and Benevolence.

FINANCES

The services of the department are made possible through the Pensions and Benevolence Budget received from each local church. The current year's apportionment is based on the total spent for local interests less monies spent for buildings and improvements and church indebtedness as reported at the previous district assembly. (The Pensions and Benevolence budget is equal to 4 percent of the sum of Column 9, less Column 1 and Column 2, in the annual financial report of the local church to the district assembly.)

Pensions and Benevolence funds are also bolstered by gifts, donations, gift annuities, wills, and legacies.

Capital funds of the department are invested by the Investment Committee of the General Board.

EXCITING FUTURE BENEFITS

The programs and services of the Department of Pensions and Benevolence are continually being reviewed and improved. The *Herald of Holiness* and the "Nazarene Focus" (center-supplement section of the *Preacher's Magazine*) will release information concerning new developments and improvements in benefits.

BOARD OF PENSIONS

The policies contained within this statement are employed to administer the programs of the Department of Pensions and Benevolence. Additional regulations are determined and irregular requests reviewed by the Board of Pensions. Their decisions shall become policy when approved by the Department of Pensions and Benevolence, the Board of General Superintendents, and the Finance Committee of the General Board.

RETIREMENT

BENEFITS

The Department of Pensions and Benevolence provides either the "Basic" Pension or Monthly Benevolence Assistance for all eligible retired ministers and widows of ministers. In addition the local church can create a supplemental income for their minister's retirement through investment in the Nazarene Supplemental Retirement Program during the years he is actively engaged in the ministry.

YEAR OF FULL-TIME SERVICE

One year of service is defined as 12 months of full-time active ministerial service while serving as a district-licensed or ordained minister on a district participating in payment of the Pensions and Benevolence budget (formerly NMBF). The department follows the same definition of ministerial service as the federal Internal Revenue Service and Social Security Administration.

Full-time associate ministers who are district-licensed or ordained receive a year of service credit when earning their full livelihood from such a ministry.

Any year of service covered by a church institutional pension is not eligible to be counted as a year of service for "Basic" Pension.

The years of service of ordained and licensed ministers of any denomination or group of churches merging with the Church of the Nazarene shall be accepted on the same basis as service rendered to the Church of the Nazarene.

OTHER DETERMINATIONS

Monthly Benevolence Assistance is granted to only one minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

Ministers who intend to receive the "Basic" Pension or Monthly Benevolence Assistance prior to age 65 must submit, with their application, a statement of disability as judged by Social Security or an equivalent statement for those in Canada. See appropriate sections following for more details.

"Basic" Pension ELIGIBILITY

Ministers. Ordained ministers in good standing in the Church of the Nazarene who have reached age 65 and have been voted retirement relation by their district assembly may be eligible for "Basic" Pension if all other qualifications have been met. (In some cases licensed ministers with service equivalent to that of an elder may be eligible. See the section entitled "Special Provisions.")

Minimum number of service years required for "Basic" Pension decreased to 10 years.

Widows. An elder's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive "Basic" Pension at age 62 or thereafter. She may receive 60 percent of the amount for which her husband was eligible. Her marriage must have occurred before or during her husband's years of active service and before he began to receive the "Basic" Pension.

The widow of an elder's second marriage must have been married to her husband for at least three years prior to his death. Upon reaching age 62, she may be granted full credit for her deceased husband's total years of active service in the church.

Widowers. In the case of a widower of a retired elder, the "Basic" Pension procedure would follow the guidelines for a widower as provided through Social Security.

DETERMINATION

"Basic" Pension is determined by:

- (a) Years of full-time active service in the Church of the Nazarene.
- (b) Cooperation with the Pensions and Benevolence Budget. Pension penalties may be assessed to any pastor consistently failing to pay anything on this budget without legitimate reason.
- (c) Financial capability of the Pensions and Benevolence Fund.

FORMULA

The formula for "Basic" Pension is \$4.50 per month for each year of service—minimum of 10 years; maximum of 40 years.

Increases in "Basic" Pension will be provided only to those retired ministers and widows who continue to satisfy the eligibility requirements applicable to such ministers and widows when "Basic" Pension eligibility was first determined. This applies only to *increases* in benefits; they will not lose their current benefits.

APPLICATION

An application may be secured by writing to Dean Wesels, executive director, Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. Applications must be approved by the district superintendent and retirement certified by the district secretary.

BEGINNING DATE

For an elder at age 65, the "Basic" Pension may begin as soon as the first of the month following the district assembly which granted the elder retired relationship. "Basic" Pension begins when an eligible applicant makes proper application and approval is granted. If an applicant does not make application until later, the benefit is not retroactive to the time of receiving retirement status but may begin on the first of the month following the approval of the application.

Normally a minister will take retired relationship at the district assembly. Ministers attaining age 65 between assemblies and choosing to retire before the next district assembly may do so under the following conditions:

- (a) The individual indicates in writing to the District Advisory Board and to the Department of Pensions that request for retired relationship will be made at the next district assembly.
 - (b) The district superintendent and Advisory Board state in writing to the Department of Pensions that they will recommend to their Board of Orders and Relations at the next district assembly that the elder be granted retired relationship.
 - (c) Should the retired relationship not be granted at the first district assembly following the granting of the "Basic" Pension, the pension will be suspended until all qualifications have been met.
- Eligible ministers may begin receiving "Basic" Pension at age 70 regardless of ministerial assignment.

MINISTERIAL SERVICE AFTER RETIREMENT

After meeting eligibility requirements for "Basic" Pension, a retired minister or widow may continue to preach and serve in a temporary capacity, *EXCEPT*—

- (a) Serve as the designated pastor of a Church of the Nazarene. They may serve as a "supply minister."
- (b) Receive an evangelist's commission or list a slate in the *Herald of Holiness*.
- (c) Serve as a *full-time* assistant or associate pastor or any other full-time Nazarene church-related employment.

SCALE OF "BASIC" PENSION

ELDERS		WIDOWS	
Years of Service	Monthly Benefit	Years of Service	Monthly Benefit
10	\$ 45.00	10	\$ 27.00
11	49.50	11	29.70
12	54.00	12	32.40
13	58.50	13	35.10
14	63.00	14	37.80
15	67.50	15	40.50
16	72.00	16	43.20
17	76.50	17	45.90
18	81.00	18	48.60
19	85.50	19	51.30
20	90.00	20	54.00
21	94.50	21	56.70
22	99.00	22	59.40
23	103.50	23	62.10
24	108.00	24	64.80
25	112.50	25	67.50
26	117.00	26	70.20
27	121.50	27	72.90
28	126.00	28	75.60
29	130.50	29	78.30
30	135.00	30	81.00
31	139.50	31	83.70
32	144.00	32	86.40
33	148.50	33	89.10
34	153.00	34	91.80
35	157.50	35	94.50
36	162.00	36	97.20
37	166.50	37	99.90
38	171.00	38	102.60
39	175.50	39	105.30
40 or more	180.00	40 or more	108.00

Minimum number of service years required of disabled ministers for "Basic" Pension decreased to 5 years.

SPECIAL PROVISIONS

Licensed Ministers

Licensed ministers with equivalent service experience as elders may be granted "Basic" Pension upon request, and following approval by the Board of Pensions and Board of General Superintendents. Each case will be handled separately and strictly upon request.

Disability

A minister who is disabled may qualify for "Basic" Pension with as few as 5 years of full-time service.

In addition to the years actually served, eligible ministers may be granted one-half year credit for each year from their attained age at the time the disability pension begins up to age 65.

Ministers who are disabled may be granted "Basic" Pension during the assembly year under the following conditions:

- (a) If under age 65, disability must be determined by the Social Security Administration. If age 65 or over, disability must be certified by two medical doctors duly licensed to practice in the state of the applicant's residence. One of these certifications is to be from a specialist in the area of the applicant's stated disability.
- (b) The individual indicates in writing to the District Advisory Board and to the Department of Pensions that request will be made for retired relationship at the next district assembly.
- (c) The district superintendent and Advisory Board state in writing that they will recommend to their Board of Orders and Relations at the next district assembly that the disabled elder be granted retired relationship.
- (d) Should the retired relationship not be granted at the first district assembly following the granting of the "Basic" Pension due to disability, the pension will be suspended until all qualifications have been met.

ELDERS ON DISABILITY

Years of Service	Monthly Benefit
5	\$22.50
6	27.00
7	31.50
8	36.00
9	40.50
10 and above	Same as Retired Elders' Benefit Scale

Nazarene Supplemental Retirement Program

The Nazarene Supplemental Retirement Program was devised to provide a means by which ministers and other church employees could supplement retirement income through investment. Income from this plan will not reduce Social Security or "Basic" Pension benefits.

All employees of the Church of the Nazarene at the local, district, educational institution, or general level are eligible for enrollment in the Nazarene Supplemental Retirement Program. However, only the employer may enroll an individual in this plan.

The Nazarene Supplemental Retirement Program is highly adaptable as a fringe benefit. For example, when the pastor is provided a parsonage, and thus is not able to build up equity in a home of his own, the tax-sheltered annuity may be used to great advantage.

Once enrollment is effected, invested funds and interest are sheltered from current federal income tax. Up to 20 percent of one's annual income may be sheltered from taxes in this manner. No federal income tax will be levied on either deposited funds or interest earned until funds are withdrawn. If withdrawal is effected in retirement, there may be no income tax liability as a result of double (over age 65) personal exemption and generally lower income. There is no penalty for early withdrawal, except for the likelihood of greater income tax liability.

Unlike other annuities, the Nazarene Supplemental Retirement Program involves no annuity cost, so interest is earned on every penny deposited. Funds deposited after February 1, 1976, are currently earning 9 percent interest per annum, compounded annually (funds deposited prior to that date earn interest at a rate of 7 3/4 percent per annum).

EVANGELISTS

Nazarene evangelists (including district-licensed and ordained evangelists, and lay song evangelists) are also included in the Nazarene Supplemental Retirement Program through the HR-10 or Keogh Plan. All provisions are identical to those stated above except that the evangelist may enroll himself in the plan and may contribute a maximum of 15 percent of his annual salary or \$7,500, whichever is smaller. However, \$750 (not to exceed the amount of your net earnings in any event) may be contributed without regard to this general limitation provided you have no common law employees.

Monthly Benevolence Assistance

ELIGIBILITY

Ministers. Ordained or licensed ministers in good standing in the Church of the Nazarene who have reached age 65 and have been granted retirement relationship by their district assembly, and classified as "retired" in the district minutes, may be eligible for Monthly Benevolence Assistance if all other qualifications have been met.

Widows. A minister's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive Monthly Benevolence Assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. In the event a widow remarries, Monthly Benevolence Assistance automatically ceases.

The widow of an elder's second marriage must have been married to her husband for at least three years prior to his death. If the widow is under age 62, she may be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. Upon reaching age 62, she may be granted full credit for her deceased husband's total years of active service in the church.

Widower. In the case of a widower of a retired minister, the procedure would follow the guidelines for a widower as provided through Social Security.

DETERMINATION

Assistance may be granted on the basis of the individual's financial need, cooperation, years of full-time active service in the Church of the Nazarene since October, 1908 (three years minimum); and shall be contingent upon the ability of the church to pay.

The net income for both husband and wife is always considered as total income from all sources when granting Monthly Benevolence Assistance.

No provision has been made to grant Monthly Benevolence Assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

APPLICATION

All requests for Monthly Benevolence Assistance must originate with the District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the district assembly, to be referred to the District Advisory Board. Upon their recommendation it is sent back to the district assembly for action. If the district assembly approves the application, benefits may be granted for one assembly year. Payments may continue for another assembly year if a renewal application is approved. If the renewal is not approved, all payments shall cease within three months (90 days) after the assembly.

Each person seeking renewal must file a renewal application with the Department of Pensions and Benevolence in time for action by the district assembly.

In the interim between district assemblies, applications for assistance which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents and the Department of Pensions and Benevolence, assistance may be granted only until the next district assembly of the district upon which the applicant holds membership.

STANDARD MONTHLY ASSISTANCE

Ministers. The basis for granting standard monthly assistance shall be approximately \$40.00 per service year per year, not to exceed \$1,200 annually (see table). Standard monthly assistance may be granted to supplement income from all other sources except income from the Nazarene Supplemental Retirement Program so that the combined total, including Social Security and Monthly Benevolence Assistance, shall not be in excess of \$3,600 annually for a minister with one dependent and \$2,400 annually for a minister with no dependents.

Widows. A minister's widow may be eligible to receive Monthly Benevolence Assistance equal to 60 percent of the amount for which her husband would have been eligible. Standard monthly assistance may be granted to supplement income from all other sources, except income from the Nazarene Supplemental Retirement Program, so that the combined total, including Social Security and Monthly Benevolence Assistance, shall not be in excess of \$2,100 annually.

INCREASED MONTHLY ASSISTANCE

Increased monthly assistance (above the standard scale) may be granted in cases of greater need. The basis of granting increased monthly assistance shall be as follows: the amount of \$20.00 for each year of service, per year, not to exceed \$600 annually, may be granted to supplement income from all other sources. The combined total of all income, including Social Security and Monthly Benevolence Assistance (standard and increased), shall not be in excess of \$2,400 annually for a minister with one dependent, and \$1,800 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board, and the district assembly. No increase may be made retroactive beyond the date the final approved application for increase is received in the Pensions and Benevolence office.

SPECIAL CASES

State Aid

In cases where an individual is receiving state aid, the Department of Pensions and Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as standard monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that the state-aid benefits would not be reduced and so that Monthly Benevolence Assistance would not become a substitute for any additional state aid to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a 12-month balance.

Early Retirement Due to Disability

If a minister is totally disabled and is receiving monthly benefits from Social Security, Monthly Benevolence Assistance may be granted according to need and years of active service as though he were of legal retirement age.

Early Retirement Without Disability

If a minister in the United States is eligible for Social Security benefits and retires early without disability, Monthly Benevolence Assistance shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

Minor Children

The minor child (under age 19) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security and Monthly Benevolence Assistance, shall not be in excess of \$3,000 annually per family.

Employed Wife

In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 percent of the amount for which he would be eligible were his wife not working.

Beginning October 1, 1979, ordained ministers' coverage increased to \$1,500.

Earnings requirement for licensed ministers has been dropped. Almost all now are eligible.

SCALE OF MONTHLY BENEVOLENCE ASSISTANCE

MINISTERS

Years of Service	Standard Assistance		Increased Assistance	
	Amount per Month	Amount per Year	Amount per Month	Amount per Year
3	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00
4	13.50	162.00	20.00	240.00
5	16.50	198.00	25.00	300.00
6	20.00	240.00	30.00	360.00
7	23.50	282.00	35.00	420.00
8	26.50	318.00	40.00	480.00
9	30.00	360.00	45.00	540.00
10	33.50	402.00	50.00	600.00
11	36.50	438.00	55.00	660.00
12	40.00	480.00	60.00	720.00
13	43.50	522.00	65.00	780.00
14	46.50	558.00	70.00	840.00
15	50.00	600.00	75.00	900.00
16	53.50	642.00	80.00	960.00
17	56.50	678.00	85.00	1,020.00
18	60.00	720.00	90.00	1,080.00
19	63.50	762.00	95.00	1,140.00
20	66.50	798.00	100.00	1,200.00
21	70.00	840.00	105.00	1,260.00
22	73.50	882.00	110.00	1,320.00
23	76.50	918.00	115.00	1,380.00
24	80.00	960.00	120.00	1,440.00
25	83.50	1,002.00	125.00	1,500.00
26	86.50	1,038.00	130.00	1,560.00
27	90.00	1,080.00	135.00	1,620.00
28	93.50	1,122.00	140.00	1,680.00
29	96.50	1,158.00	145.00	1,740.00
30	100.00	1,200.00	150.00	1,800.00

WIDOWS

3	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00
4	8.00	96.00	12.00	144.00
5	10.00	120.00	15.00	180.00
6	12.00	144.00	18.00	216.00
7	14.00	168.00	21.00	252.00
8	16.00	192.00	24.00	288.00
9	18.00	216.00	27.00	324.00
10	20.00	240.00	30.00	360.00
11	22.00	264.00	33.00	396.00
12	24.00	288.00	36.00	432.00
13	26.00	312.00	39.00	468.00
14	28.00	336.00	42.00	504.00
15	30.00	360.00	45.00	540.00
16	32.00	384.00	48.00	576.00
17	34.00	408.00	51.00	612.00
18	36.00	432.00	54.00	648.00
19	38.00	456.00	57.00	684.00
20	40.00	480.00	60.00	720.00
21	42.00	504.00	63.00	756.00
22	44.00	528.00	66.00	792.00
23	46.00	552.00	69.00	828.00
24	48.00	576.00	72.00	864.00
25	50.00	600.00	75.00	900.00
26	52.00	624.00	78.00	936.00
27	54.00	648.00	81.00	972.00
28	56.00	672.00	84.00	1,008.00
29	58.00	696.00	87.00	1,044.00
30	60.00	720.00	90.00	1,080.00

Standard Assistance: The maximum annual income allowable from all sources, including Social Security and Monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$3,600 for a minister and his wife; \$2,400 for a single minister; \$2,100 for a widow.

Increased Assistance: The maximum annual income allowable from all sources, including Social Security and Monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$2,400 for a minister and his wife; \$2,100 for a single minister; \$1,800 for a widow.

LIFE INSURANCE
Primary Group Term Life Insurance

Primary Group Term Life Insurance is a basic coverage that protects the beneficiary of an eligible minister from major financial disaster upon the minister's death. Premiums for this coverage are paid by the Department of Pensions and Benevolence as a service to eligible ministers.

All ordained ministers are eligible for \$1,500 coverage. All district-licensed ministers serving on districts which participate in the Pensions and Benevolence budget program, are eligible for \$1,000 coverage. The policy includes special provisions for accidental death or dismemberment.

Ministers who are enrolled in Primary Group Term Life Insurance and who hold membership on districts which pay at least 90 percent of their Pensions and Benevolence budget receive double coverage (i.e., \$3,000 if ordained or \$2,000 if licensed) during the next assembly year. Pastors serving for the full assembly year at a church which has not paid the Pensions and Benevolence budget in full, will not receive the benefit of double coverage for the next assembly year.

Supplemental Group Term Life Insurance

Any minister who is enrolled in Primary Group Term Life Insurance is eligible and may enroll in Supplemental Group Term Life Insurance. Through this supplemental plan, the minister may provide life insurance coverage for himself and his dependents at the lowest cost.

Supplemental Group Term Life Insurance is purchased in units. Each unit of personal insurance provides \$5,000 coverage. Each unit of dependent insurance provides \$1,000 coverage on the minister's spouse, \$500 coverage on each dependent child 6 months but less than 19 years of age, and \$100 coverage on each child 14 days but less than six months of age. The minister must purchase at least as many units of personal insurance as he does of dependent insurance. The cost of each unit and the maximum number of units which each minister is eligible to purchase is based on the minister's age.

The policy includes special provisions for accidental death or dismemberment.

Supplemental Group Term Life Insurance has been specially designed so that if the local church makes the premium payment, the minister will not be required to report the amount of that premium as income for federal income tax purposes.

Benefits under Emergency Medical Assistance increased to maximum of \$750 (up to \$1,500 if the need is extreme).

Funeral assistance benefits increased to a maximum of \$750.

BENEVOLENCE

Emergency Medical Assistance

REGULAR

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Applications for such grants must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Pensions and Benevolence.

The department expects all ministers to carry basic hospitalization insurance for themselves and their families. Those persons age 65 and over are expected to participate in Medicare, Plan B if they are eligible. The Department of Pensions and Benevolence assists in paying expenses beyond the amount which is covered by insurance and/or Medicare.

NORMAL CHILDBIRTH IS NOT CONSIDERED TO BE A MEDICAL EMERGENCY.

The amount granted shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care) less insurance reimbursement shall be the consideration for emergency assistance.

- (a) If the husband and wife have a total annual income of \$10,000 or more, the deductible shall be the first \$200 of the net balance, and the department may grant up to 80 percent of the remaining balance.
- (b) If the husband and wife have a total annual income of \$5,000 or more but less than \$10,000, the deductible shall be the first \$100 of the net balance, and the department may grant up to 80 percent of the remaining balance.
- (c) If the husband and wife have a total annual income of \$5,000 or less, the deductible shall be the first \$50.00 of the net balance, and the department may grant up to 80 percent of the remaining balance.
- (d) If one receives "Basic" Pension or Monthly Benevolence Assistance, the individual will not be required to assume any deductible. In such a case, the department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the department may not exceed \$750 per family in any 12-month period.

EXTREME

In cases of extreme medical costs, when a family has had more than \$1,500 out-of-pocket medical expenses in a 12-month period, the department may grant \$750 for the first \$1,500 (the maximum amount allowable for regular assistance) and 50 percent of the amount over \$1,500. However, the maximum emergency grant, including both regular and extreme medical emergencies, may not exceed \$1,500 in any 12-month period.

Temporary Monthly Disability Assistance

This benevolence is for a minister who has become disabled and who has been certified to receive a monthly disability benefit from the Social Security Administration. Recipients must wait several months to receive Social Security Disability. Therefore, Temporary Monthly Disability Assistance is designed to give the disabled minister a lift for no more than five months while waiting to receive the Social Security benefit.

This monthly benevolence may begin in the period when the local church income has ceased and while waiting for the certified Social Security Disability benefit. The amount of the monthly assistance will be equal to the monthly amount certified by the Social Security Administration. This is in addition to any "Basic" Pension the disabled minister might be receiving.

Funeral Assistance

Funeral assistance shall be made available for the minister or immediate family in case of need. Those already protected by any group life insurance program of the Department of Pensions and Benevolence are not eligible for funeral assistance benefits. A maximum of \$750 is allowable and may be granted upon request.

HELPFUL INFORMATION

An important part of the services provided by the Department of Pensions and Benevolence for Nazarene ministers is the information supplied to churches and ministers.

The department has taken an active role in encouraging church boards to assist their pastors with full Social Security tax reimbursement. Information is also distributed to ministers regarding changes in Social Security which apply to them.

Each year the department sends a booklet prepared by a ministerial tax expert to assist the minister in preparing his federal income tax return. The booklet deals with the best methods of handling car expenses, housing allowance, travel, and other business expenses of the minister, in relation to federal income tax.

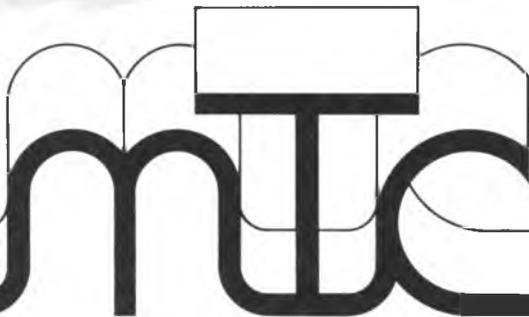
Many associate ministers and more and more pastors are receiving a housing allowance rather than a parsonage. Because of the complexities involved, a special booklet covering this subject is available upon request from the Department of Pensions and Benevolence.

The Department of Pensions and Benevolence stands ready to answer additional questions about these and other matters, including ministerial compensation (salary and benefits) and the programs sponsored by the department. Write for more information about any of these items.

The purpose of this "Policy Statement" brochure is to highlight various benefits and provisions of financial assistance available from the Church of the Nazarene, Department of Pensions and Benevolence. This brochure necessarily cannot reproduce the exact language for all of the provisions of the pension and retirement programs, or for the means of financial assistance provided by the church through this department. Such provisions shall control in case of any discrepancy between them and this brochure.

FOR FURTHER INFORMATION, WRITE:

DEAN WESSELS, EXECUTIVE DIRECTOR
DEPARTMENT OF PENSIONS AND BENEVOLENCE
6401 THE PASEO
KANSAS CITY, MO. 64131



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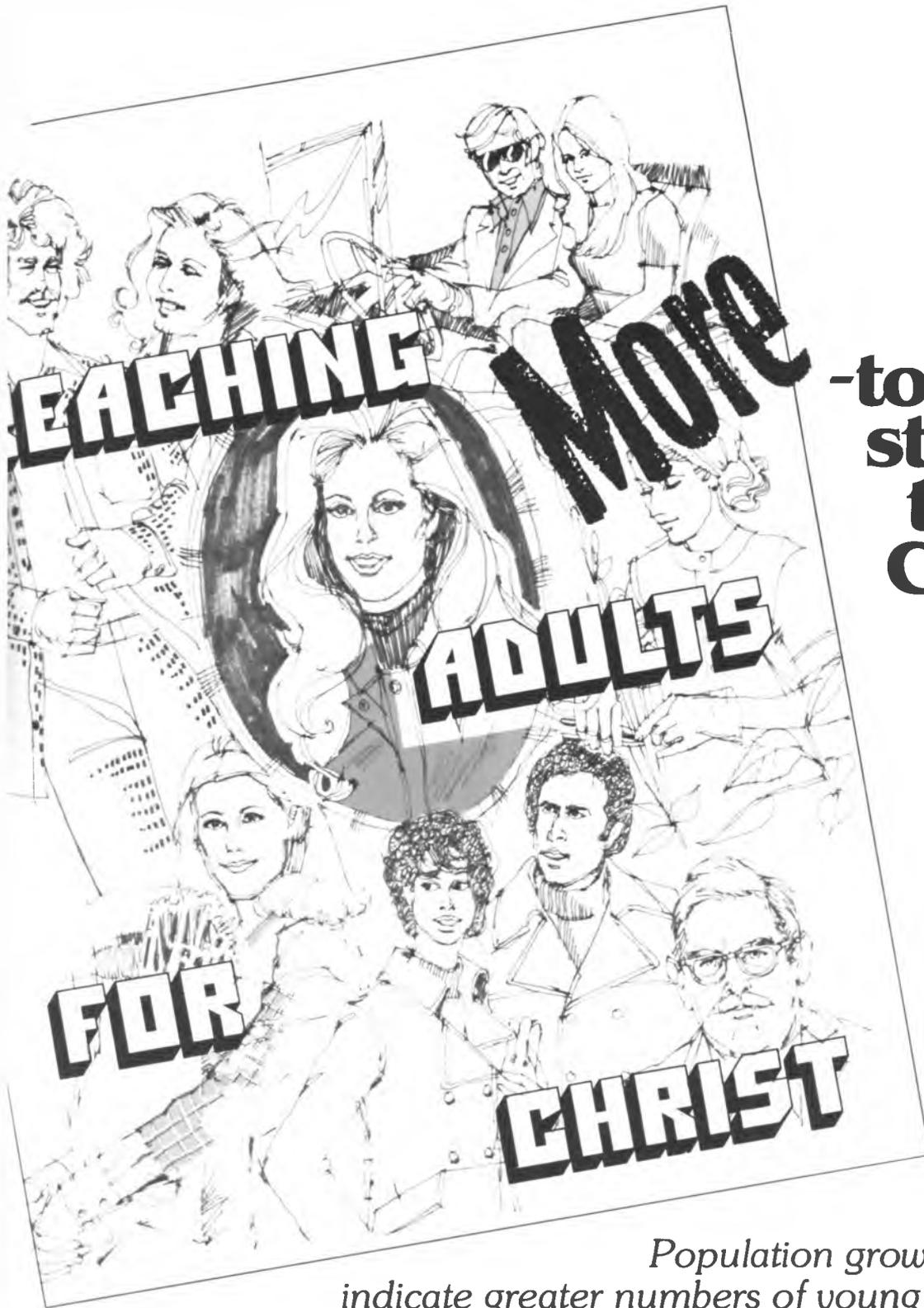
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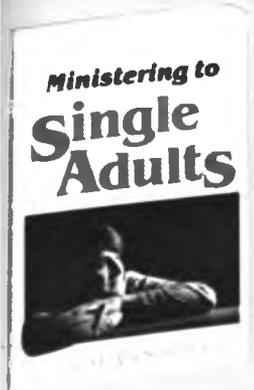
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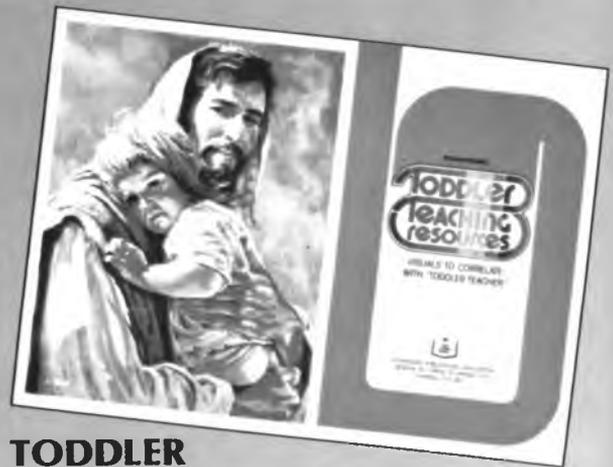
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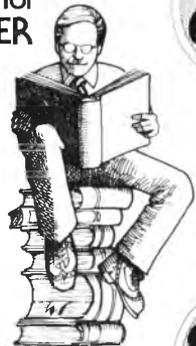
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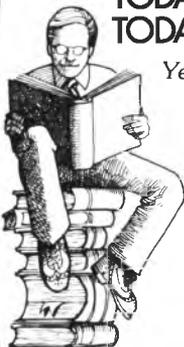
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