A Pastor's Prayer

Dr. Howard B. Hartman, editor. This is the 6th in a series on prayer that began in the September-October issue. Pastors and church leaders are encouraged to utilize these prayers in sermons, bulletins and in their own personal prayer life. This pastoral prayer is for the church, its leaders and members. It is a call to worship and a reminder of the responsibilities and opportunities that come with the ministry of the preacher.}

MY LOVE AFFAIR WITH THE PREACHER'S MAGAZINE

by J. Bruce Wiseman

Little boys in their teens and young men in their mid-teens can become great preachers. I was encouraged to help the Lord train the next generation of preachers through the work of the Preachers' Magazine. It is a unique publication that is dedicated to equipping and inspiring pastors and church leaders. It provides a platform for theological and practical insights, and it is a resource for those who are passionate about the church and its mission. Whether you are a seasoned pastor or a new leader, the Preachers' Magazine offers valuable content that can help you grow in your ministry. It is an essential tool for those who are committed to serving the Lord and his people.
THE PREACHER'S MAGAZINE— THE OLD AND THE NEW

What a year! The winds of change have brought my 45th birthday, the editorial of the Preacher's Magazine, my father's retirement, the "leaving" of my children, the death of my last grandparent, and the son of my best high school friend is a college freshman. To sum it all up, I have a "free spirit"—my lifelong friends are now district superintendents. All of this reminds me that I stand between generations and what is to be. The Preacher's Magazine stands there too. And so do you.

The commitment to proclaiming Christian holiness is as real as it was 1928 in the beginning of the Preacher's Magazine and as real as tomorrow's headlines. That commitment will continue. Book reviews with a wider group of reviewers will be included and preaching helps will appear in each issue.

Reader feedback will continue to be received with appreciation. Carefully written free-lance material of 750, 1,600 or 2,490 words dealing with Christian holiness, preaching, pastoral care, evangelism, personal ministerial growth, leading effective public services, staff relationships, and other subjects of interest to pastors and evangelists will be carefully considered for publication. While our word limit for articles will not encourage anyone to become a full-time writer, the joy of helping shape another's ministry provides reason enough for submitting your writings.

About half of each issue will be built around a theme; a six-person editorial board which changes personnel with each issue will advise the editorial board. To provide balance, the other half of each issue will publish regular departments and recurring features. Formal changes move from 48 pages of 6 x 8 1/2 to 64 pages of 8 1/2 x 11; from six issues per year to a quarterly.

Veteran pastor and evangelist Archie T. Woodward, my lifelong friend, put it well, "New methods help people climb and even conquer mountains more efficiently. But we still have the rock, altitude, wind, rain, snow, and the blistering sun to consider." He is right. The needs of our congregations are the same, but our methods can and should improve. Through these pages we seek to proclaim the messageless message of holiness and at the same time change our methods as our times demand.

May God help us all to know the difference between the changeless and the changeable.
The Prophet on Madison Avenue

Madison Avenue threatens to replace Mount Carmel. The famous New York center, symbol of selling by publicity and advertising, gains followers while the altars of prophetic fire and prayer lose appeal. The mantle of Elijah gives itself to the method of the promoter. The pastor-promoter challenges the pastor-prophet.

The prophet needs little enthusiasm on Madison Avenue. Publicity experts have difficulty in glamorizing tear-eyed Jeremiah, weeping for his people. Madison Avenue prefers the religious promoter with a congenial personality who fits in everywhere from a pizza party to a sensitivity session. Rustic and blunt Amos doesn't get past the receptionist in the glittering publicity office. He is told to improve his appearance and to take at least three public relations seminars. Isaiah's lofty vision of a high and holy God puzzles the promoter, what sells on today's market as a change, a handy man God, or a God with a magic wand to perform miracles on demand.

Even David, the country folk singer of Israel, finds it almost impossible to locate a disc company to produce a record for him. He is told that songs that express praise and devotion, that exalt God's law and personal righteousness, that appeal to a quiet devotional response, simply do not sell. There is some encouragement, however. If David will jazz up his harp to produce 110 decibel sound effects, insert some wiggles and waggles about how we feel, what we think, and how we react, then he may find a sponsor.

The prophet on Madison Avenue learns that the traditional pastoral prayer in the Sunday morning worship service must be revamped. No longer need the pastor serve as a priest to lift his people into God's presence, adoration and blessing. The promoter-pastor regards the prayer as an occasion for mass counseling. We are reminded that we all have problems. If we don't have a problem, we must invent one instantly so that we can be included in the prayer. The prayer resembles a conference call with the pastor referring all problems to God as a master psychiatrist and then assuring the congregation that God is fully alert to their situation.

The prophetic sermon must also be recycled. To declare "thus saith the Lord" sounds too dogmatic. Persuasion must be used instead of proclamation. Sermons on self-discipline, self-control and "bearing the cross" must be replaced like the Russian flu. Essay-type sermons on human potential fit the promotional pattern. The inspirational sermon becomes more remote while the program-centered appeal moves to the front. The devotional sermon becomes a special day address as the practical problem-solving formula grows in popularity.

"I wonder," muses the prophet, "isn't it true that we subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, walked valiantly in fight, and turned to fight the armies of the aliens? Can Madison Avenue match that?"

Mr. Dick Locke

PREACHING

PREACHING IN YOUR CORNER OF THE GLOBE

by Neil B. Wiseman

Preaching. What does the word trigger in your mind? Is it fun or frustration? Is it sweaty, hard work or merely a time slot to be filled?

Are you anxious—even eager—to preach next Sunday? Or do you dread your next preaching assignment?

The removal of preaching is being widely discussed and even prayed for by ministers and laymen. But the renewal of preaching can never come by a theoretical discussion of the matter. Nor will it come by the mere reading of more books in hermeneutics and homiletics. Renewal of preaching can come only by better proclamation in every preaching event where you and I preach.

Preaching is mandated by the scriptures. God means for preaching to be at the center of the Church's life. Without effective preaching, the Church is stunted in her growth and hindered in her witness. True, most organizations can survive without authoritative communications by their leaders. The service club needs only a cause and a group of people to work in united efforts toward that object. A school needs only pupils and teachers committed to student learning. A business needs only a proprietor, a customer, and a product. But while the Church has all of these, it is also the communicator of the "eternal gospel."

The Word of God is the content of our preaching. To use Billy Graham's well-worn phrase, we preach what "the Bible says." From Bible times to the present, the church has been shaped by her preachers. And those preachers must live with the mandate of Paul's probing question ringing in their ears, "How shall they hear without a preacher?"

Preaching is muted by religious gobbledegook. Sound doctrine, it is to have any effect, must be communicated in words people understand. That is why our talk of Canaan must bless the experienced saints, but it is a foreign language to the sinner and the new convert. Theological concepts which we never get beyond the level of a kind of spiritualized smog may satisfy the smog, but never set the sin-smeared free. Religious goofy dust sends people away hungry and confused.

Preach, gobbledegook, gobbledygook, and biblical smog are not humorous. When we preachers do not adequately communicate the message, everyone loses. Without clear speech, eternal truth cannot be applied to life. Doctrine becomes obscure. Believers are puzzled. Sinners remain unsaved. Congregations think their preacher knows little about God or life. And thus our church means by God to prosper, withers to bland mediocrity. Solid biblical preaching, meaningful, relevant, real, is all a church is called to do, but it is foundational to everything else.

Preaching is measured by change. It appears that the church's reward systems—if she has any—do not seem to give many points for good preaching. To preach well demands weekly investment and serious devotional commitments. Then, too, parishioners often give us preachers their sleepy nod or passive approval as if to say, "It will all be over in a few minutes." All of these factors and a thousand others tend to make the preacher question whether preaching is as important as he once believed.

But let's think again. In our most serious moments, we know that only the Word of God changes people. Where else can contemporary man check both his life-style and his thoughts against God's will. Where else can the shifting moral values of modern times be checked against changeless truth? Where else can people of this age, with their loneliness and hopelessness, hear a fresh word from God? Either they hear it from the preacher or they likely do not hear it at all. Could it be that modern man is not tired of preaching but wearied by the irrelevant harangue sometimes called preaching? Like all of the work of God through the Church, we must have faithfulness in preaching. Our preaching must do something. Our preaching must call into question the attitudes, actions, and activities of our hearers. It must be both positive and negative. It must be pastoral and evangelistic. It must be prophetic and affirming. But the final measure of our preaching is whether or not people become more Christlike.

Preaching. What is work? What is mystery? Who is worthy of such an assignment? Who can achieve it? You can. With His empowerment on your best efforts, you can restore preaching to its influential place in your corner of the globe.
Good and bad news hover above the preacher in today's world. The good news is that there is a renewal in proclamation accompanied by fresh asceticism attending preaching as "event." The bad news is that there are forces minimizing the function of preaching in the Body of Christ—the Church. The seeming contradiction is not novel. It has been so in nearly every generation of Christian preaching in one form or another.

"All that I can say and feel is, that by the change hours the pulpit has lost its lace." The contradiction is not new. It has been Samuel W. Blizard, in a study of ministers, observed.

In every generation the preacher struggles with "the fall"—the sense that preaching isn't what it once was. It is significant that the primary place in ministry that it once did. The observation led Gene E. Bartlett in the Lyman Beecher Lectures at Yale to designate the ministry as the "perpetual profession."

That idea moves among us with "the greatest of ease." The only difference between 1865 and 1978 is that there are more beckoning fingers to lure us away from the importance of proclamation to the skills that attend it.

Donald Miller cites one ministerial student: I consider preaching as a necessary evil. I shall do as much of it as my position demands in order to qualify for the other important tasks on which my heart is set. But I could well wish to avoid preaching almost entirely." (Fire in Thy Mouth, p. 14).

The discrediting of preaching in our minds of our times, it comes from all kinds of church specialists, and unfamiliar laymen who seem to live into every secular movement and use it as a means to church growth. It also comes from preachers who are unwilling to pay the price to know what the gospel is and to discipline themselves in preparation.

The Ephesian Complex

I am not critical when I suggest that rediscovery of Ephesians 4:11-12 has revolutionized the evangelical community. As a result, the work of the contemporary church has expressed itself in many differing modes within the Body concept. I am willing to accept the biblical understanding of ministry with prophecy (forthtelling) as one of its roles. In this respect, the "call" is a call to all men of the community, accepting their gifts as the Spirit "appropriations to each one individually as he wills" (1 Cor. 12:11, RSV). Preaching is the first of the several gifts listed which are given to make up the proper functioning of the Body of Christ. (See Rom. 12:4-5 or Ephesians 4:7-11 where Paul has no "to" given. In Corinth, Paul was contrasting the church's function with his own as corporate and to his own body with the church's "pursue love, yet desire earnestly spiritual gifts, but especially the gift of prophecy" (1 Corinthians 14:1).)

It is amazing that the differing emphases moving across the church tend to minimize preaching either overall or by example. For example, with all of the exciting work that is done by "church growth" experts, very few of them emphasize preaching as one of the essential elements of that movement. And while McGavran, Aron, Wagner, and others will orally affirm the place of preaching in the growth pattern, their work has little or nothing to say about preaching as proclamation. In fact, however, the very churches these authors cite as examples of church growth are churches with strong, supertalented pulpiteers. I am not arguing on pragmatic grounds—but I am only suggesting that any expression of community must include all that the Bible includes in its understanding of what the Body of Christ entails. And while I do not object to the sociological categories that are used in proposing growth strategies, I have what might be called a "snaking notion" that God's grace intervenes in spite of "homogeneous units." The church growth movement will strengthen its hand and will proclaim the place of the skills of preaching as an integral part of church growth. There is no doubt that fellowships can grow when they meet human need through care, inspiration, direction, and administration. But can the church of Jesus Christ grow apart from proclamation? Graham Puxtington, in the January issue of Christianity, states: "To develop an issue in perspective when he concludes:

'A vision of pastoral renewal must include credible models of pastoral work, church polities, and the proclamation and teaching of God's Word. It must include strong and sound church life, pastoral care in matters of human integrity and interpersonal relationships, and its expressions of worship and service. It must include a prophetic ministry, for this is in creative change, correction, group relationship, and public witness. And it must encourage leadership and stimulate challenges of individual commitment in order to address and efficiently all of these things.

I have purposely overstated my case and risked misunderstanding. But a proper vision of Ephesians 4:11-12 always includes the prophetic. A church is less than a church if it does not include all the functions of the Body of Christ and I think God for them all. As victims of the Fall, however, it is difficult for us to keep our priorities in line. And I am convinced that a lifetime of "church growth" is where we are to develop an informed people, intelligent in their faith and instructed in truth, that we must give attention once more to the role of the gospel through skillful and dynamic biblical preaching.

The Renaissance of Preaching

In spite of all that has been said, there are strong indications that ministry is awakening to the importance of preaching. One sign is the increasing emphasis on preaching in American seminaries. For example, at Nazarene Theological Seminary the entire faculty and student staff have banded together in every discipline to enforce the task and nature of proclaiming the Word: theology, philosophy, Bible, history, religious education, pastoral care, missiology, music, evangelism, and administration are all united in creating a disciplined environment for superior proclamation.

At the last meeting of the American Academy of Homiletics in Princeton, N.J., I saw nearly 80 representatives from nearly as many seminaries working together in class and seminar to improve the spiritual vision and task in preaching among students.

Another sign of the renaissance is that outstand- ing pastors "dare to lock their office doors in order to pray, and in prayer are discovering that they are building God's church.

They are encouraged to believe that when they find messages from the Lord, people will seek to hear those messages. They are encouraged to believe that people will excite them from numerous airless activities which compete for the preacher if they are busy finding God's message.

Another sign is the "heart hunger" of laymen for pastors who are passionate. Again, I hear laymen say, with conviction, "Please feed us!" After every strategy has been employed to get people within the church doors, and after they have involved themselves in "body life," they still wait the proclamation of the Word: "Proclaiming Is Primary"

What does the "primacy of preaching" mean? A minister has a hundred and one tasks and functions during the week. Putting preaching first means that the most important of his tasks is to be an oracle of God. It is fascinating to see how master- ing the preaching task prepares a man to meet his other obligations.

Every preacher may not become renowned or famous, but he can take the "stair of the prophet" to proclaim the gospel. Primacy in preaching means...
The Word of God, preached and taught, is the most powerful means of promoting the salvation and sanctification of men.
Modern homiletics owes more to Aristotle and Cicero than to Peter and Paul. The sermon as we know it was not what happened in the New Testament. Current persuasion theory has heightened the contrast between today’s sermon and New Testament preaching. Many homileticians make the preacher’s goal twin to that of the secular persuader—to elicit the desired response from the listener using whatever rhetorical devices it takes. Modern persuasion technique has become quite sophisticated. Psychologist James McConnell is quoted as claiming, “The time has come when if you give me any normal human being and a couple of hours, I can change his behavior from what it is now to whatever you want it to be, if it physically possible. I can’t make him by flipping his wings, but I can turn him from a Christian to a Communist and vice versa.”1 This may overstate the truth, but some folks cite an actual case where a vocal atheist was “converted” by secular hypnotists to a serious church attendant. The research was stopped when the investigators decided the situation was unsalvageable.2

The next serious questions for the preacher would be, “How is it possible to create a Christian ‘believer’ by such persuasive techniques? If by persuasive technique I ‘convert’ a person to Christ, is he truly a Christian? Paul has an answer to that word ‘convert.’ Referring to his preaching in rhetorically-oriented Corinth, where persuasive speech was extremely popular, he wrote, “My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and power, that your faith should not rest in the wisdom of men but the power of God” (1 Cor. 2:4-5, NASB).”

The possible is disclaiming any use of human rhetoric and persuasive technique, or reliance upon human wisdom in the same way that he is bringing others to Christ. Rather, he was controlled by the admittedly ‘scandalous’ notion that God himself saves men through the ‘folly’ of proclaiming “Jesus Christ and him crucified, not casually, to be sure, “but in demonstration of the Spirit and power.” Such was Paul’s theocentric view of preaching.

This is graphically illustrated in Galatians 3:1-3. Before their very eyes Paul’s converts had seen “Jesus Christ publicly portrayed as crucified” (RSV). Literally, the Crucifixion was “plastered” before their vision. So vividly Jesus’ death had been painted that each believed “the Son of God loved me and gave himself for me” (cf. Gal. 2:20) Thus hearing the gospel “with faith,” they “had received the Spirit” and been saved (5:6-14). But now these New Testament Christians were being “bewitched” by false teachers who were trying to “perfect” the work of God “by the flesh” or “by human efforts” (11V).

The Foundation of Christian Preaching

The basic axiom of Christian preaching is that salvation from the moment of its incipient to its final consummation is by the Spirit who comes through the preaching of Christ. Such preaching, we shall see, is not only about the Cross, but the total Christ-event in all its implications for life. But this is to anticipate. Let us now return to the word of the Cross.

Paul was absolutely sure of the reality and power of the gospel message. It was not the product of human reason but the gift of divine revelation. “For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe” (1 Cor. 2:7-8). For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1 Cor. 1:21-25, RSV).

Preaching is making known to others an historic fact. It is heralding the crucifixion of Jesus of Nazareth—which occurred in the city of Jerusalem in the year 30—subsequent to the salvation of all mankind. This so-called “scandal of particularity” is to be so preached that one must believe this. Yet one cannot believe until he has first heard of Jesus’ death. But when this “word of God’s power and demonstration of the Spirit and power,” a “climate of faith is created in which we are able to repent and believe the gospel. “So faith comes from what is heard, and what is heard comes by the word of Christ” (Rom. 10:17, RSV; read v. 5-17).

Luther once remarked, “If a thousand Christ had been crucified and no one said anything about it, what use would that have been? We must draw this doctrine of justification to the people.” The gospel itself therefore becomes an integral part of God’s saving action (the meaning of Rom. 1:16). What God has done in the Cross is present in his saving power. This led Dietrich Bonhoeffer to say, “The preaching of the Cross is the real Christ.”

All this is true because the Crucified lives. Between the death and resurrection of Jesus from the dead a unique relation prevails which forbids that one event be viewed in isolation from the other. The crucified Jesus has been raised to living fellowship with the Father and makes it known that he lives. Put to death by men, he now lives by the power of God. This is the reason his death is our justification (Rom. 4:24). This, too, is why he is present in the midst of us with his power. This power of God’s love which triumphed in the powerlessness of the Cross is released through the preaching of Christ. This love becomes God’s power to salvation for everyone who believes. The death of Jesus is proclaimed becoming the death of Jesus is proclaimed because the Crucified lives.

The crucified lives is he “whom God made our wisdom, our righteousness and sanctification and redemption” (1 Cor. 1:30, RSV). Through Christ we have come to the knowledge of God’s will, “all things being ready by the word of truth, to buy our soul with the price of Christ” (Col. 2:2). Paul writes, “By his own knowledge and bring this to bear upon the needs of people, but we are not the Way without whom there is no going, the Truth without whom there is no knowing, and the Life without whom there is no being” (Col. 2:3, RSV). The gospel itself is a climate of faith which is created in which we are able to repent and believe the gospel. We in turn become the Christ to others. For all things are in Christ who is the head of the body, the church (Col. 1:18, RSV). Christians are the living members of the body of Christ, the church, which is the fulfillment of all that Jesus said and did (John 17:22-23). Christians are the body of Christ, the true Church, which is the fulfillment of all that Jesus said and did (John 17:22-23). Christians are the body of Christ, the church, which is the fulfillment of all that Jesus said and did (John 17:22-23).

The Message is Urgent

...and yes, there is urgency in this business of Christian preaching! Preaching is not dry, unemotional, detached speech. The messenger becomes a part of the message. Remember Peter Bohrer’s advice to John Wesley, we may not preach until we have proclaimed Christ “with the Holy Ghost sent down from heaven” (1 Pet. 1:21). And one other thing: “There is more of the gospel in one word spoken to the people, as by James B. Chapman used to say, until he heard it ‘in demonstration’ (1 Cor. 14:15). Some of Paul’s hearers accused him of being ‘beside himself.’ ‘If we are already beside ourselves, who is setting us right?’ they would ask. If preaching is the work of God, then it is for you. For the love of Christ controls us” (2 Cor. 5:14, RSV). In the mind of Paul, this possession by Christ’s love, along with the conviction that “all things of God, who hath reconciled us to himself by Christ, and hath given to us the ministry of reconciliation” (2 Cor. 5:19), includes more than just what we preach. It is a whole persons ministry. We have no one to be like Christ, no one to say “I will go forth in the name of Christ” (v. 20) our hearers. Yet we depend, not on our personal relationship to the Christ, but on the converting and transforming power of the Spirit. We have renounced disgraceful, underhanded ways, and no longer take human speech, but by the open manifestation of the truth we will come to the knowledge of the truth (Col. 1:27).

2. Ibid.
WHATEVER HAPPENED TO DOCTRINAL PREACHING?

by T. E. Martin

The apostle Paul advises his young disciple Timothy to watch his life and doctrine closely. "Per- sive in them," he says, "... by doing so you will further the sal- vation of yourself and your hear- ers" (1 Tim. 4:16, NEB). It was his conviction that doctrinal preach- ing was redemptive both for the preacher and the hearer. This is good as a principle, but equally ours. To do it may not be easy with all the popularity of 15- to 20-minute sermons. But the need and the promise of such preaching tower above all problems involved. This is a day for renewed emphasis, or "attention," on doctrine.

One of the most articulate ob-servers of the religion scene in American today, Dr. Martin Marty, describes our times as moving toward a "settlementdownness." He be- lieves "settlementdownness implies a genera- tion of do-it-in-ourselves who, under the few ceilings and within the con- text of narrowed expectations, still dream the dreams and see the things and the people and by whom they are served and whom they serve will be working out more implications of Paul's dizzy- ing claim that Jesus Christ is "the- fore all things, and to him all things hold together," for "all things were created through him and for him" (Col. 117, 18).

Here is an eloquent appeal for preaching doctrine from one who last year was voted one of the 10 most influential churchmen in America. He makes it because he is convinced that the times re- quire it. His appeal oversteps the in- spired claim of the apostle made to Timothy. It gives weight to the talk of a return to biblical preach- ing. For as Paul reminds Timothy, this is one of the purposes of ins- pired Scripture—it is "profitable for doctrine." Such calls for doctrinal preach- ing will challenge some and dis- turb others. It has often been claimed that doctrinal preaching is dull and pedantic. "People will not listen to another," it is as-serted, "it bores them." Perhaps much of that purport to be doctrin- al is just that, boring. But doctrinal- preachng sales above the dull and pedantic, when the preacher himself has been grasped by the truth he attempts to proclaim, when he preaches from an inner demand. Too many preachers have settled for reciting creed or rehashing dogma without any sense of urgency. I would like to suggest that doc- trinal preaching involves much more than reciting theological premises or conclusions. It is more than explaining what has been held as authentic. Rather it is ministering to the contradic- tions of what is seen with what is not seen, in the conviction that "the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18).

Doctrinal preaching means the honest but joyous decla- ration of truth even when it ap-pears unlikely, as Habakkuk did: "If the tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat" (3:18). But the tree shall be cut off from the field, and thou shall be no more in the vineyard. "Yet, in the Lord, wilt I rejoice in the God of my sal- vation. The Lord God is my strength, and he will make my heart like a lion's heart, and he will make me to walk upon mine high places" (2:17-19).

This is not "triumphalism" which equates prosperity with blessing. It is rather demanding against the contradiction of the apparent, "Let God be true, but every man a liar" (Rom. 3:4). Isaiah is describing the heart of doctrinal preaching when he writes:

The voice said, Cry, and he said, What shall I cry? All the people, even all the goodness thereof, is as a thing stricken with a sword; on all flesh comes the iniquity of Israel; all them that draw wicked water shall be defiled, and they shall not drink at the wells of salvation. But before she was left alone, there appeared unto her a man clad in a cloud. And he said, "I am Jesus, whom thou callest Lord, and thou shalt drink at the wells of salvation." (Isa. 55:1-3)

The voice of one crying in the wilderness: "Prepare the way of the Lord, make his paths straight" (Isa. 40:3). Isaiah is describing the heart of doctrinal preaching when he writes:

The voice said, Cry, and he said, What shall I cry? All the people, even all the goodness thereof, is as a thing stricken with a sword; on all flesh comes the iniquity of Israel; all them that draw wicked water shall be defiled, and they shall not drink at the wells of salvation. But before she was left alone, there appeared unto her a man clad in a cloud. And he said, "I am Jesus, whom thou callest Lord, and thou shalt drink at the wells of salvation." (Isa. 55:1-3)

Doctrinal preaching does not offer easy solutions. It does not prate about simple formulas. It does not even profess to understand its own message. Instead it wraps with certainty of faith in the face of despair. It declares the truth of God which sounds forth from his Word even though facts of current experience ap- pear to deny.

But the preacher does not do this gibberly. He faces up to the con- text in which the Word of God is to be heard. His preaching struggle- s with the hard exigencies of existence. It probes the depths of reality with fear and trembling. It strives to speak words in ever- lasting sight of the revealed truth it has summoned to utter. Like Paul, with chains on his wrists and ankles, he must testify to the "one passion of life" (Acts 26:19). Or like Martin Luther, trapped in the spiritual - and political - powers of the entrenched church, the doctrinal preacher dares to test his conscience that its responsiveness to the Word of God. Declaring that to go against Scripture is neither safe nor right, Luther could only say: "I must go other- wise." He later testified, "If I had heard that as many devils would set me in this place, and that a sodi- financial is due... But there are some who think they do. Such specialization at best creates inte- rest in what the Scriptures really say and at worst it feeds the anxieties of our day. I do not see this as doctrinal preaching at all. It is spectacular, to be sure, but, is, I fear, only giving groppings to people who ask for eggs. In fact Jesus told his disciples, "These things have I told you, that when the time shall come, ye may remember that I told you of them." (John 18:14). Doctrinal preaching and end time is not to predict but rather to remind men that God controls history and makes known His purposes when He will. We do not have to con- fess the commission to forecast, rather to follow in the footsteps that He is at work.

Prescribing in part and doc- trinal preaching in whole are outlined in the "Bible as a man may use an electric current" by Malcolm Muggeridge, who says of himself that he has come "belatedly and reluctantly to see in Christ the only reality in a world increasingly open to fantasy," says that Good and Evil are the only essen- tial themes of moral existence. He compares them with the posi- tive and negative points which govern an electric current. "Transpose the points, and the current fails. It seems to me clear beyond any shadow of doubt that the darkness which is falling on our civilization is due precisely to the transposition of Good and Evil. He has ex- amed Szilaszeny as one who came to see this in a rather similar way. "Is that the writer diagnoses the sickness of the West to be that we have lost our awareness of Good and Evil. Because of this loss we are like a house without a roof. He blesses his imprisonment be- cause it is, he says, when I lay there on the rotten straw that I sensed within myself the real time. Gradually it was disclosed to me that in this time panacea Good and Evil passes, not through States, not through the political parties either, but right, through every human heart and soul. Our generation of ministers must preach to people who have lost sight of this line. They must be brought to see again how twisted the current values systems are. But
they will do it in the full knowledge that a coercive action implies conflict.

Doctrinal preaching thrusts the hearer into controversies of the mind and soul which force confrontation and struggle. It will not seduce until the hearer sees the fanaticism of the true or the reality of Christ. For the modern messenger, like his earlier counterpart, declares, “He hath showed me a man, what is good” (Mic. 6:8a).

How can this be done? In both Ezekiel and Revelation there is a very insightful symbol given. The angel gives the messenger a book with an inscription from God to eat it. The promise accompanies the actual act of communion: it will sweet to the taste but bitter when digested. This is the way with preaching doctrine. To hear the Word of God as it relates to man’s problems and hopes is sweet to hear but what a fire it kindles! Doctrinal preaching arises from saturating one’s mind and heart with God’s words. It is musings on it until, like the Psalmist, the fire burns. It is more than knowing what it says. It is allowing what it says to become so much a part of oneself that it must be spoken.

Let me hasten to suggest that by the term “prophets” I include the corrective and supportive discipline of the thinking of the body of believers through the years. The truth of God’s Word, amplified by the struggles of the age and God’s people in every time, is true doctrine. Paul counsels that “prophets” should be subject to the judgment of prophets. The first leaders of the Church said, “it seemed good to us to make this report to you” (Acts 15:28). Paul promised that if this was done in the assembly, the visitor, when he enters (the assembly), hears from everyone some lamp that searches his conscience and brings conviction, and the secrets of his heart are laid bare. So he will fall down and worship God, crying, “God is truly among you!” (1 Cor. 14:24-25, NEB).

Doctrinal preaching need not be complicated or argumentative. Its strength lies in its authority. Listen to this kind of preaching in the New Testament.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long absence Paul stood forth in the midst of them, and said, Sirs, you should have hearkened unto me, walk about Zion, and go round about her cities thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to another generation following. For this is God our God for ever and ever, he will be our guide even unto death (Ps. 48:12-14).

To speak to men of the Word of God is to give them more than just answers. It is to have shown them the One who will be with them, and who will bring them at last to the harbor safely and on time.

Finally the preacher who speaks of doctrine dissociates himself by his very message from what Peter calls “this crooked generation.” To them he confesses that he is a pilgrim on a journey. And the writer of Hebrews says:

For they that say such things plainly that they seek a country. And truly, if they had been mindful of that country from whence they came, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city (Heb. 11:13-14).

The preacher feels the loneliness of his eternal commitment, for he has the joy of having spoken a redemptive word in a troubled time. He can be confiding to the wickedness of men who has called him is not ashamed of the appointment.


3. The author, “The Truth,” a sermon delivered at the Second Baptist Church and held on April 18, 1921, preached on his removal to the work.

4. Luther A. Beall, “Sabbath and Stamp,” (1743), XV.


6. ibid., p. 11.


8. God.

"If we read the secret history of our enemies, we should find in each man’s life sorrow and suffering enough to disarm all hostility."

—Henry Wadsorth Longfellow

"Let the Man Preach"

by Sherwood E. Wirt

Not long ago it was our pleasure to go to a conference and hear some great preaching. The preaching was done by men we had never heard of: men who have never written a book, or built a "public image," or achieved national status. It was a magnificent experience. The conference was set on fire by their eloquence. Every Christian went away with a new sense of the presence of God. Right before our eyes the church was renewed.

Whatever is wrong with the Church today, it is nothing that cannot be cured by good preaching. The layman who is unhappy about his church is the layman who has not seen stirred lately by a powerful gospel message. Many executives are sitting in denominational board rooms wondering why the graphs that were going up for so long are now beginning to stall downward. Their church membership statistics are dipping and threatening to cascade. They wonder, is there too much emphasis on this, and not enough on that?

To such leaders we would say: Look to your preaching. Get your ministers excited about the gospel. Burn into them the conviction that God’s power is waiting to be released. See to it that each congregation is on top from Sunday to Sunday, wondering what kind of spiritual feast is going to be set when the Bible is opened and God’s Word is proclaimed.

There is no excuse whatever for consistently poor execution in the pulpit. There is every reason to expect a thrilling, life-changing proclamation. Let us look at some of those reasons:

1. The authority of the Word of God.
2. The power and relevance of the gospel of salvation.
3. The convicting work of the Spirit of God.
4. The desperate condition of a contemporary man. There is a full guide for any preacher’s bowl. Indeed, of being made into a check-out counter where facile observations about the hang-ups of supermarket existence are spooned out, the pulpit should be a flying buttress of the kingdom of God, from whose sacred ramparts life belts are piled to drowning men and women. The power of God to penetrate every facet of a man’s being, to strip him and drench him and dry him and clothe him—is this preaching fare?

Good congregations need to be shaken until the pews groan with the knowledge of membership statistics. The floors creak with the traffic of people heading for the door to get right with God. If a minister is not preaching with power, it may be that he has allowed himself to doubt that God “cut him out” for such work. If so, he has imprisoned himself into thinking that program is more important than proclamation.

Christ said His preached words would live forever. Let’s put the Church back on a biblical foundation. Let’s have some great preaching.

An Abbreviated Lecture on How to Preach Effective Sermons

Waving the arms around violently is helpful.

If you have spent Saturday night watching TV instead of preparing your sermon, whispering is very important.

It is important to adopt a casual style.

It is always important to look the congregation straight in the eyes.

Alternate yelling and whispering makes for an alert congregation.

It is important to keep the stance casual and relaxed. Be chummy with the people in the pews.

THE PREACHING OF TWO TELEVISION GIANTS
by Wesley Tracy

Not "Charlie's Angels." Not "As the World Turns." Not even "Kojak."

In 1978, Robert Schuller's program "Hour of Power" was the top-rated program on television. The success of his ministry, the Crystal Cathedral, is a testimony to his unique understanding of the power of television and its potential for reaching the masses with the message of the Gospel.

The Setting of the Sermons

The sermons under consideration were part of a one-hour television program. For both Hubbard and Schuller, the television sermon was one of three or four delivered the same day. A sermon can be enhanced or marred by the events which precede it. Both sermons were preceded by elaborate musical production. The Hubbard telecast featured six musical offerings anchored by Aimee Semple McPherson's rendition of Amazing Grace just before the sermon. The pre-sermon events also included an elaborate ceremony of prayer for "unsaved loved ones." A healing service and live-wood communion cups and trips to the Holy Land and Hawaii were also part of the pre-sermon setting.

Schuller's sermon was preceded by no fewer than nine musical items. Tom Netherton and Norma Zimmer were featured soloists. Prayer, scripture reading, announcements, and the offering were interspersed with the music. Also offered was "Heaven's Gift:" if they would "write." The gift was your choice of two versions of the Bible—one for "blacks" and one for "whites." The pictures in the books indicated which race they were for.

The Structure of the Sermons

The following outlines were constructed from the transcriptions of the sermons.

Title: "The Day of Prosperity and the Day of Adversity," by Rex Humbard

I. THE DANGERS OF PROSPERITY
A. The Danger of Settling for Jesus
B. The Danger of Pride (Nebuchadnezzar)
C. The Danger of Leaving God Out

II. THE DANGERS OF ADVERSITY
A. The Danger of Failing in One's Responsibilities to Give to Support the Gospel of Christ
B. Various Scripture passages invoked
C. Total reliance on the worldwide ministers of "the cathedral of tomorrow"

III. WHAT IS ADVERSITY?
A. Ladarius's Case Study in Adversity
B. Jesus Suffered Adversity
C. God's People's Family Brings Adversity
D. Adversity Comes Because of Sin, or to Test Us
E. The市级 Victory over All Adversity Is Sure

Conclusion

"Trust and serve God both in prosperity and in adversity."

Title: "How You Can Succeed in Your Search for Personal Happiness," by Robert Schuller

INTRODUCTION
A. It is Possible to Be Happy

B. The Key to Personal Happiness Is to Disc
dove God's Plan for Your Life (This is the thesis or proposition of the sermon.)

I. GOD DESIRES A PLAN FOR YOUR LIFE
A. The Bible Reveals that God Loves You and Has a Plan to Guide Your Life

1. Prov. 3:6
2. Ps. 2:8
3. Prov. 2:10
4. Ps. 139:16
5. Isa. 40:31

B. Problems Regarding God's Will
1. Some never discover God's will
2. Some do not want to find God's will
3. Happiness will not come outside of God's will

C. A Woman Who Discovered God's Plan: Francesca Gabrini
1. Her limitations
2. Her triumphs
3. She is an example for us: nothing can stop you when, like her, you live in God's will

II. GUIDELINES FOR THE HAPPY, FULLLIFE

A. Prayer
B. Weigh
C. Obey
D. Pay
E. Stay

III. THE FIRST STEP TOWARD THE GOOD LIFE IN GOD'S WILL
A. Free Yourself from Locked-In Thinking
B. The Titanic Tragedy: An Example of Locked-In Thinking

CONCLUSION

A. Are You a Locked-In Thinker About God's Will?
B. Accept Christ as Your Personal Savior and Begin a New Life

Both men follow the traditional design of three main points. Hubbard religiously sticks to this plan even though his dual subject lends itself naturally to a two-point development.

Hubbard, in accordance with tradition, began with a Bible text. His text departed from it—expository remarks were brief. Schuller started with a relevant introduction and gave the sermon a Bible base by referring to five scriptures in the first main point.

Both men clearly state the proposition of the sermon in the introduction. Schuller appears to stay with his stated thesis better than Hubbard.

Regarding the proposition of the sermon structure, Schuller used his time in this manner:

Total Speaking Time: 16 minutes, 32 seconds

Introduction: 1 minute, 17 seconds

Body: 15 minutes, 35 seconds

Conclusion: 1 minute, 15 seconds

Hubbard's time distribution is like this:

Total Speaking Time: 19 minutes, 15 seconds
The preacher must to

The major argument in the sermon is deduced

The deductive argument may be expressed in this
disjunction.

Prosperity will be used either for selfish pur-

It must not be used selfishly.

Therefore, you must give the fruits of

Or it could be expressed this way:

Prosperity is perilous to all men.

Your time is short and your path.

Give your money to the Red Humbert world-

wide missions.

The logical argument in Schuller's sermon is

The second example is underscored with

Over all obstacles she climbs to characteristic

Joyfulness and deserved suffering. Culminating the

series of specific instances Schuller proclaims the

generalization: From the ac-

uary prosperous and be in health, even as thy soul pro-

per, mean that people should "catch the vision" and

the open arms suggesting

and afterglow seems that he is reaching out to embrace

the vast audience.

Humbert used fewer gestures. He employed:

pointing with one finger, pointing with the hand,

palms down, patting of the chest or head when

referring to himself or emotions of the heart, enu-

erating on his fingers, hand raised, clinging of

the fist or fists, movement of the whole body, and a

spanking gesture acting out a description of

God punishing a person, and the use of eyes (look-

ing down on person) or head nods.

The most dominant gesture by Humbert was

pointing with the index finger or hand. He made

more than 116 times. This is a rate of six times per

minute. Add to this 24 gestures of pointing the hand or

using the clenched fist and quite a negative picture

emerges. Humbert gave dictatorial, accusatory, and

aggressive gestures at the rate of more than

seven per minute. Even when speaking positively,

the gestures are negative. When he reaches the

conclusion of the sermon where he strikes a beam of

hope upon the audience, his voice changes to a

benign tone, but his gestures do not. His gestures of

"heaven with day [as opposed to hell's night] and

health, and joy and life eternal" he accents "day," "health," and "life eternal," with the gesture of

a brandished fist as each word is stated.

The infection; tone, or accent of voice that can

change or even alter the meanings of words. Variety and

imaginative use of the voice can rescue a speech from

boredom but it depends on your voice. Comments are

spoken, and the distinctiveness of pronunciation

affect the outcome of the speech event. How did

Humbard and Schuller differ in their gestures? Are

they different? Schuller's gestures are:

most of the time, two to three words per gesture (one,

two or three seconds per word).

Humbard's gestures were:

most of the time, three to five words per gesture (one,

two or five seconds per word).

The pace of Humbard's speech was 16 minutes,

34 seconds. During that time he delivered 2,410

words. His rate of words spoken per minute was

130.

Humbard spoke for 19 minutes, 15 seconds. He

used 3,471 words at an average rate of 180 words

per minute, 50 words per minute more than

Schuller.

Part of the difference here may lie in the fact that

when Humbard reaches a point of impact he tends to

rush his words along with his gestures. Humbard

tends to slow down and let every word

soak in at the points of impact in his sermon.

Humbard makes speeches during the sermon, including open hand, open hands, palm

down, hands raised, when arm rises,

both arms raised, clenched fists, folded arms, clenched fist, pointing hand, pointing finger,

turning the whole body, ecstatic movement of the

whole body (a sort of ecstatic quiver), turning of

the head, raising eyebrows, smiling, and acting out cer-

tain aspects of his story.

Two gestures, however, seem to dominate Schu-

ler's delivery. The smile and the stance of raised

arms. Both are physical expressions of his

friendliness, and the open arms suggesting

openness, honesty, and afterglow. It seems

that he is reaching out to embrace the vast

audience.

(Continued on page 98)
For the pastor, each week is a voyage from start to finish—ready or not! There was a time when I heartily faced the question, "What will I preach next Sunday?" Today, however, the weekly voyage is enjoyable. In fact, the curiosity of the trip starts on Sunday night at the close of a long day, as I prepare ahead of time in anticipation of the next chapter.

"To preach" means "to make publicly known" through the proclamation of the word of God—whether by a pastor, teacher, or a layman—by teaching, preaching, or speaking. The task of the preacher is to communicate the biblical message so that the hearers may understand it and respond to it. The preacher must be able to go beyond mere words and convey the meaning and purpose of the word of God.

The preacher must also be able to make the message relevant to the context in which it is being preached. This includes understanding the cultural, social, and historical background of the audience, as well as the spiritual and emotional needs of the people.

Once the preacher has determined the purpose of the sermon and the message to be conveyed, he must then choose the appropriate scriptures to illustrate the message. This selection process requires careful study and preparation.

In addition to selecting the appropriate scriptures, the preacher must also choose the appropriate methodology for delivering the message. This includes the use of various techniques such as storytelling, illustration, or creative techniques like drama or music.

The preacher must also be able to adapt the message to fit the time and place of delivery. This includes understanding the cultural and social context of the audience and adapting the message accordingly.

Once the preacher has prepared the message, he must then deliver it in a way that is engaging and understandable. This includes the use of clear, concise language, as well as the use of visual aids and other techniques to enhance the message.

In summary, the preacher must be able to go beyond mere words and convey the meaning and purpose of the word of God. This requires careful study and preparation, as well as the ability to adapt the message to fit the context of delivery. The preacher must also be able to engage and understand the audience, as well as adapt the message to fit the time and place of delivery.

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"Wisem men talk because they have something to say; fools because they have to say something." - Plato
The efficient use of attention-getting techniques, idea sequences, and verbal support material will help the audience understand and remember the minister's sermon.

Many ministers build sermons by a rigid set of prescriptive rules. It is true that following a single method for sermon construction simplifies our job. A single, simple method of sermon building and delivery, however, contrives against meeting the changing needs of the persons in the congregation.

Although the discovery of what can and should be said to an audience in itself an interesting topic, space does not permit its listing discussed here. Instead, the following comments will be directed toward the truth we have in organizing our ideas so that they will be clear, strong, and meaningful. The efficient use of attention-related devices; the appropriate sequencing of ideas; and the wise use of verbal material should help build sermons that are interesting and effective.

Getting Attention

It is pointless to address an audience of people without first having their attention. Since people are in the game to win, it is a response to a variety of phenomena, it seems that professional speakers might be interested in knowing what some of these phenomena are. By its nature, activity, or the verbal suggestion of activity will attract attention. Conflict can be made evident by comparing opposing ideas. A sense of uncertainty or incompleteness often is followed by a sense of suspense. Because people seem to attend ideas with which they are familiar, one may associate ideas and feel those with the audience is believed to be held.

The topic can be shown to be near the listener either in time or space as in the statement, "The person I'm speaking of might be your next door neighbor." People also will give attention to the man to be vital to their lives. It is best to be specific rather than general. That is, don't call it a tree if it is known to be a weeping willow. If the listener is relied on to identify his own detail, each listener will likely fit in different details, thus changing for each person the speaker's intended meaning.

Humor is perhaps the most misunderstood means for holding attention. Use it sparingly. The point of the humor should be evident, unless directed toward the topic, humor will attract attention to itself. Used judiciously, however, this method will not lose its appeal.

While these features are an aid to professional speakers, they alone do little more than help the listener attend to what is being said. Structure is needed for the audience. If placed in a logically related sequence and given support, the sermon's content can be made meaningful to the listener.

Sequencing Ideas

To determine the appropriate sequence for ideas in a sermon, answers should be sought to one or more of these questions: How do I want my audience to respond to my message? How much does my audience already know about my topic? Do I expect the audience, generally speaking, to like, dislike, or be apathetic toward me or my message? How can I best present the point I want to make in delivering the message?

Chronological Sequence: Using this sequence, one will deal with ideas in the order in which they occur. For example, in a sermon about the life of Christ, one might tell about His birth, ministry, and passion because they occurred in that order. The order helps the listener retain the information. One weakness of this sequence is that in emphasizing chronology, one may fail to properly emphasize any cause or effect inherent in the ideas.

Space Sequence: This sequence can be used to describe something as it appears. For example, a three-point sermon might include three places where the Christ ministered. Given that the direction of the sequence is not as important as its consistency, it is the systematic arrangement of words so the listener remembers the structure. The main point will be from top to bottom, from back to front, or inside to outside. The second main point will be an explanation of the purpose is to explain or give information.

Problem-Solution Sequence: Some phenomena are best understood when viewed from the perspective of one condition being a cause or effect of another. Even the often quoted scripture: "The wages of sin is death" exemplifies a cause-effect sequence. Although, most often used to advocate the restriction of certain conditions, this sequence can be used to present the causes or conditions are desirable causes. For example, daily devotions can be seen as a desirable cause of a deeply devout life.

Problem-Solution Sequence: Like causes and effects, other phenomena are best presented from the perspective of one condition constituting a problem and another condition constituting a solution. While it is important to present solutions as being both practical and desirable, a solution should not introduce any new problem.

The value derived from sequencing ideas seems to be largely that of helping the listener process and retain information. The understanding of the flow of ideas is information carefully chosen and strategically placed in support of the major ideas to be expressed. Devices, called verbal support, can be used to support, expand, or enrich ideas in the minds of the listeners.

Supporting Major Ideas

The point of a sermon is to do more than state one or more of the real-life examples from which the deep insights are made in making ideas clear and vivid.

Illustrations: Different from ex.

(Examples: Experiments are often used to illustrate this has happened) type or the real-life examples are, the illustrations are useful in pointing out specific changes, statistical functions, or integral parts of ideas. It is seldom the case that listeners will, with equal validity, understand an idea. Therefore, while it will not prove, the well chosen illustration will illuminate those portions of an idea that may be unclear.

Statistics: Statistics, often the most convincing kind of evidence, are numbers of any sort used to amplify or prove an idea. The function of statistics is to show how many instances support the point. Aside from the importance of documenting the source, there are other questions that should be answered prerequisite to using a statistic.

Are there enough instances included in the statistics to warrant the conclusion to be drawn?

Do the statistics truly represent the whole problem, or are they a minor portion of it?

Were the statistics gathered by people who were biased?

Finally, do the statistics measure what they claim to measure? Could another type of measure serve as a better index of the phenomenon?

Analogy: This supporting device is different in that it compares two objects or events. One point of comparison is something in support of the major ideas to be expressed. Devices, called verbal support, can be used to support, expand, or enrich ideas in the minds of the listeners.

The concept presented here, when used efficiently, should help clarify ideas and help listeners identify with and remember the truth proclaimed.

Restatement: This is the simple use restatement one need only paraphrase something already said. The other statement should warrant its being repeated. This restatement should be as clear as possible and vividly stated as was the original.

Testimony (quotations): This means the words of (or at times paraphrase) of another person's statements. Like many of the other idea-expanding devices, there are certain rules that govern the proper use of testimony.

1. The quotation is best if it comes from a really worthwhile source. Audiences are quite good at detecting the falsity of the source.

2. One should document the source of the quote. Some variation of "According to a recent article in the New York Times, this statement was made..." will serve nicely.

3. Some significant point in the message should be evident in the quote. Be sure to establish the point before or following the quote.

4. Choose a quote that is fairly easy to understand.

Begin by simply reading the Bible and hearing it read, scripture serves as a really available reference. In addition to scripture quotes, however, it is important to be heard quoting from currently published literature.

It can be said that we are speaking to a "public" or delivering a message among groups larger than "give us the floor." Whenever our message is to be addressed to a group, we need to speak is likely to be brief at best and should be used advantageously. The end we seek is to be an important to approach the task of sermon building and audience participation. The concepts presented here, when used efficiently, should help clarify ideas and help listeners identify with and remember the truth proclaimed.
Because of the upheaval of the times, Arthur John Gossip [1875-1954] devoted many of his sermons to the task of encour-aging people.

Shortly after the dramatically sudden death of his wife in 1927, Gossip preached the famous sermon "But When Life Tumbles In, What Then?" The sermon's intimate, con-versational tone has helped establish it as one of those rare mes-sages that will be remembered for many years to come.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou con- quest with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jerahiah 1:25).

Here is a man who, musing upon the bewilder-ments of life, has burst into God's presence, hot, angry, stunned by His ordering of things, with a loud babble of clamorous protest. It is untruly, he cries, the Lord who looks into the face of the Almighyt. It is unfair! And then suddenly he strikes himself, and putting this blunt question to it, feels his heart grow very still and very cold. For after all, he asks himself, what is it you have to complain about so far? Nothing that everybody does not share. Only the usual little rubs and frets and ills of life that fail to everyone, no more. And if these have broken through your guard, pushed aside your religion, made you so sour and peevish and cold? — for there is no supposing in the name of the Lord. Suppose that to you as to Ezekiel, that valiant soul, there comes a day when, with no second's warning, you are given the bleak message: "Son of man, behold I take away the life of the city of Judah by the sword, by famine, by pestilence, and her foes." Suppose that to you, as to Christ, it became evident that life was not to give what you expected from it, that your dreams were not to be granted, that your years was not to lead to a life of sleep and lonely road, that some tremendous sacrifice was to be asked of you, could you make shift to face it with a shadow of the Master's courage and the Master's calm? For there is no supposing in the matter. To a certain extent I am sure?

\section*{Suffering Is Universal}

Yes, unbelievably they come. For years and years they meditated, and live our happy lives, and the rumors of these terrors are blown to us very faithfully as from a world so distant that it seems to have nothing to do with us; and then, to us too, it happens. And when it does, nobody has the right to snivel or whimper as if something unique and inexplicable had befell him. "Never morning wore to evening but some heart did break"—and hearts just as sensitive as yours and mine. But when yours breaks, what then? It is a bit late in the day to be thinking about eternity when once's house is abashed from end to end; and somewhat tardy to be searching for something to bring one through when the other one, you and I, so querulously and easily fretted by the minor worries, take the shock all in the swelling of Jordan, with the cold of it catching away our breath, and the rush of it plucking at our footing?"

Gossip, of course, tells us that all the religions were designed to meet us and to give us help, just there; to enable us to bear the unbearable, to face the impossible, to see through with some kind of decency and honour what obviously can't be done at all. But then so many people's religion is a fair-weather affair. A little rain, and it runs and crumbles; a little of what you have always done, is often out of the front one lay and watched an aeroplane high up in this life, and even, a simmering, gathering, beautiful things: and then there came one shot out of a cloud, and it crashed down into earth, a broken mess of twisted metal. And many a one's religion is like that. So long as God's will runs parallel to ours, we follow blithely. But the moment that they crop, or crash, that life grows difficult, that we don't understand, how apt faith is to fail us just when we have most need of it.

"You remember our Lord's story of the two men who lived in the same village, and went to the same synagogue, and ate in the same pew, listening to the same services: and how one day some kind of gale blew into their lives, a torn and stormy. And in the one case, everything collapsed, and for a moment there were some poor spars pressing upon what was left of them. But there was all at. For that unhappy soul had built on sand, and in his day of need, was torn, exploded, and vanished. But the other, though he too had to face the emipi-

\section*{We Do Not Always Understand}

...and if you have known many things in this perplexing life of ours," have always held that my dear master Browning went by much wiser a faith than the cold, narrow, calculating man there are no problems in the world or out of it. Surely the acknowledgment of God's love raises new problems. It love, then why and why and why and why? To me the essence of the faith has al-\begin{itemize}
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is a name that is above every name. I do not understand this life of ours. But still less can I comprehend how people in trouble and distress can feel themselves insulated from the Christian faith. In God's name, fling to what conclusion! people without losing their faith? If! Christ is right—it, as He says, there are some, somehow, hidden away from our eyes as yet, still the more alive; and the more loyally and lovingly, in these dark dispersions—then we can see them through. But if Christ was wrong, and all that is not so; if God set His foot on my heart cruelly, heedlessly, blunderingly, blindly, as I unawares might tread upon some insect in my path, have I not the right to be angry and sore? If Christ was right, would we not in our dear hopes of which He speaks do really lie a little way ahead, we can manage to make our way to them. But it is not so, if it is, then I would be becoming more, how dreadfully dark! You people in the sunshine may, and the faith, but I, in the shadow must believe it. We have nothing else.

Further, there is a grave saying in Scripture, "Receive not the grace of God in vain," that Christ should die on our behalf, that God should lavish His kindness on us, and that nothing should come of it, how terrible! And here it is not if we re-ceive the discipline of life in vain: have all the suf-fering of it, pay down the price in full, yet miss what it was sent to teach us!

I know that at first great sorrow is just stunned, that the core heart is too numb to feel anything, even God's hand. When his wife died, Rossetti tells us, he walked about the street for a long time with a mind absolutely blank, learned nothing, saw nothing, felt nothing; so that, looking back, all he could think of was that he was wood in his hands; somehow it was photographed perma-nently on his passion that a certain wild flower, an 

But by and by the gale dies down, and the moon rises, and, throwing a lane of gold across the blackness and the heaving of the tumbling waters. After all it is not in the day, but in the night, that star rises after star, and constellation follows con-stellation, and the immensely of this bewildering universe is revealed. There is a staggered minds. And it is in the dark that the faith becomes biggest and bravest, that its wonder grows yet more and more. The man who says, "God's best is "God's best in the winter." And already some things have become very clear.

This to begin, the faith works, fulfills its self, is real; and that its most audacious promises are true. "If ye love me," He says, "keep my commandments; and ye shall abide in my love." Let us remember, the glorious assertions of the Scriptures are not mere suppositions and guesses. There is no perhaps to them. The suns are flowers from a human hand, once blueirked in the gardens of their gods. Why is the prophet so sure that as one whom his mother comforts so will God comfort all hurt minds? How did the Psalmist know that they who are broken in hearts and grieved in the minds God heals? Because, of course, He had been there Himself. And they find themselves in their dark days felt His unfalling sympathy, the all-compassing grace and the touch of won-derfully gentle hands.

And it is true. When we are cast into some burn ing, fiercely furnace and love, and we are alone, never alone; but there is One beside us, like unto the Son of God. When our last sleep upon the slumbering stones of the dwelling in Jordan, a hand leads out and catches us and steadies us. I will not leave you comfortless," said Christ. Nor does He. There is a Presence with us, a Comforter, a Forti fy, a Helper; and we have a hand to hold, as we through somehow from hour to hour and day to day. Pusey once wrote that when his wife died, he felt "as if I were soaring more, how dreadfully dark! in the sunshine but underneath the ch'i there was a hand, supporting it.

And that hand is there. And as the days go by, what grows upon one more and more is the amaz ing tenderness of God. Like as a father plaits his children, mused a psalmist long ago. I have been wondering these three days whether too, poor soul had suddenly, without one second's warning, to tell his children that their mother was dead, and that remembrance of that agony made him sure all. You people in the sunshine may, and the faith, but I, in the shadow must believe it. We have nothing else.

Further, there is a grave saying in Scripture, "Receive not the grace of God in vain," that Christ should die on our behalf, that God should lavish His kindness on us, and that nothing should come of it, how terrible! And here it is not if we re-ceive the discipline of life in vain: have all the suf-fering of it, pay down the price in full, yet miss what it was sent to teach us!

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The Historical Question: Where Do We Find Our Text?

1. What Was the Life Setting of Acts?

In what historical form? Acts introduces itself (1:1) as the continuation of the Third Gospel (Luke 1:1-4); it contains the consequences in the life of the church and in the circumstances of the apostles. This is the same way as the Gospel of Luke was something more than biography in telling the story of Jesus; so Acts is more than a historical account of the continuation of the Good News in Jesus through the activity of the Holy Spirit in the lives of the first Christians.

From what historical setting? The evidence of early Church tradition and the internal testimony of the Third Gospel as well as Acts makes it quite probable that Luke was the writer of both documents. Luke, a gifted writer and possibly Gentile Christian, was a physician and a companion of Paul in Philippia, possibly also in Ephesus, and on the journeys to Jerusalem and Rome (15:10ff; 21:17; 28:16).

Although several dates are suggested for the writing of Acts, Bruce argues that a date a little earlier than the persecution of the Christians in Rome in A.D. 64 gives a reasonable life setting for the work. Paul had been in Rome for two years. His writing there coupled with the legal procedure occasioned by his appeal to Caesar had probably made the Roman medias, perhaps represented by Thaipusus, aware of Christianity. With such people as his intended readers, Luke’s purpose in Acts was to continue his witness to Jesus (11:1; Luke 1:1-4) as he narrated the progress of the Christian movement which was then present in Rome.

Luke’s theme in Acts centers in the activity of the Holy Spirit. It is this Spirit of the resurrected-exalted Jesus (2:32-33), poured out on the disciples indicating Jesus as God’s salvation-presence in the world, who leads the primitive Christian Church out of their Jewish parochialism to a worldwide mission.


Luke has structured Acts into six panels sketching the progress of the gospel from Jerusalem to Rome, each concluding with a council and its report (5:14-6:9; 12:1-15; 15:1-29). Imbedded in the fourth of these panels, “Paul’s First Missionary Tour,” the “Book of Acts” (13:1-16:15), is the narrative of “The Council at Jerusalem” (15:1-29) which functions as the turning point or “watermark” of a “book” which rounds off and justifies the past developments, and prepares us to come intrinsically possible.

The account of the initial missionary journey of Paul and Barnabas (12:5-15:18) is the “Proof of the Issue of Gentile Salvation” (15:1-29) needed to clear up the issue of the author’s meaning in the apostles and elders (15:13-25) to decide the matter. At a crucial point in the discussion the Church opened the council proceedings, Luke reports the speech of Peter (6:1-11) which declares God’s decision to save the Gentile believer in Jesus “in the same way,” “through the grace of the Lord Jesus” (v. 11).

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

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

What is the form and structure of the text? As a unit, 15:1-35 is a narrative of the Jerusalem Council, reflecting the story of the argument and its resolution. Woven into the descriptive and summarizing statements are “verbatim” reports of two speeches and a letter.

15:1-5: Introduction: Scenes which set the stage

15:6-11: Report of Peter’s speech

15:12-29: Summary of statement of corroborating witnesses of Barnabas and Saul

15:32-34: Report of the speech of James

15:22-30: The apostolic letter and its reception

Luke’s report of Peter’s speech (vv. 6-11) combines the two forms of a miracle story (Mark 1:30-31) and a call narrative (Mark 1:16-20) in a way similar to Luke 5:1-11. The elements common to both are the situation to be overcome, the solution by divine action, and the call. It is easy to picture the setting and function of this “miracle-call” form in the Early Church’s utilization of the activities of Jesus’ ministry in their preaching and teaching.

The report of Peter’s speech which ends the basic structure of this form can be analyzed as follows:

(1) 15:6-7a: Introduction: focus description of the situation

(2) 15:7b-9: Argument by appeal to divine initiative

(2.1) 15:7b: Thesis: assertion from personal experience

(2.2) 15:8: Interpretative appeal to the miracle of Gentile Christian experience

(2.3) 15:9: Interpretative application of the miracle

(3) 15:10-11: Conclusion: call to the consistent application of the gospel

(3.1) 15:10: Reiteration: an argument from common Jewish experience

(3.2) 15:11: Concluding reformulation of thesis

The report of Peter’s speech functions as a miracle-authenticated call to disciple-ship in terms of the understanding of Jesus’ mission. Understanding the inherent nature of the gospel mission to clear focus, the speech illuminates in a climactic way the significance of the issue at Jerusalem, the breaking through of the Gentile mission. In its narrative context, the speech defines a mission of Jesus with a strong emphasis on the Gentile mission. It is a practical approach to the problem. The speech presents a clear and essentially straightforward approach to the question of the relationship of the Gentile mission to the Jewish mission.
That ‘Peter intervenes and with one stroke clarifies’ of the flesh – Judaism ‘should hear the word of the gospel’ – and that ‘the Gentile mission’ or ‘the hated in God’s own heart’ based on Hellenistic Christian experience (Acts 11:30) – God’s action in the experience of Peter (vv. 6-18) was the gift of the Holy Spirit in the likeness and continuity of the Pentecost miracle — just as He did it to us.” See Acts 11:15-17.

Peter’s appeal is to an indiscernible reception of the Holy Spirit completely apart from any belonging to a circumcised people (vv. 1-5), a reception corresponding rather to the stance of the inner person, rather than to a specific application of the miracle (v. 9). The conclusion then is inevitably that God “made no distinction between us and them,” Jew as Jew and Gentile as Gentile find favor with God on an essentially identical ground, defined by the terms ‘heart’ and ‘faith’ (vv. 11-14).

Peter’s key definition is the explanatory clause, “cleansing their hearts by faith.” It is paralleled in Peter’s earlier argument by the response of his hearers: “Well then, God has granted to the Gentiles also the repentance to which God has called them” (vv. 14-15).

“Cleansing” in this total context has a twofold dimension.

First, the very opening of Cornelius’ heart to the gospel is the work of the Holy Spirit. God has erased the blasphemous thinking of a Gentile unchristian in contrast to the ‘clean’ Jew (11:19). Faith itself is here a gift of the Spirit. In Cornelius’ case the cleansing work of the Spirit began long before Peter invaded his horizons. His prayers, aims, and fear of God as a devout man (10:1-3) were not ‘works’ which were rendering him acceptable to God, but evidence of the faith-stance that the Spirit was bringing to birth in his heart.

Second, the cleansing action of the Holy Spirit in the heart has primary reference here to the issues of love and grace in salvation (cf. vv. 1, 5, 11). The “cleansing” of the heart is from all reliance on human legality to an utter dependence upon divine grace in salvation, from any confidence in the power of the flesh to a single trust in the presence of the Spirit for spiritual adequacy. To be ‘filled with the Holy Spirit’ (2:4) can thus be understood as having been brought by the Spirit the all the way to grace, in one’s relation to God and fellow-persons as a Christian.

As thus understood, the repetition of the miracle of Pentecost in the case of the Gentile Cornelius furnishes Peter’s argument with irrefutable evidence.

(3) Conclusion: call to the consistent application of the gospel (10:11). The conclusion is phrased as a call to a decision about the nature of discipleship open with a question which introduces a new argument into the debate and leads into a restatement of the original argument in new terms.

(1) Question: an argument from common Jewish experience (10). The argument states first from citing of evidence to a question concerning the experience of Jews and Jewish Christians with the ceremonial law. The question is somewhat rhetorical as Peter calls the Gentile Christians “disciples” which in effect prejudges the Jewish observances as essentially useless in the context of the gospel mission.

“Yoke” was used in a positive sense for taking up the duties of the law in Judaism. But as was obvious in New Testament times, to make an ordinary Jew keep the traditional law was a heavy burden which only a few like Paul could claim to have fulfilled (Philippians 3:6). In contrast to these “heavy loads” (Matthew 23:4) as Jesus called them, Peter and the apostles had discovered in the Spirit the full meaning of God’s word. “You shall love one another” (John 13:35). Many of the Jewish Christians themselves were probably not overly punitious in their observance of the law, or at least they in no way allowed their observances of a religiosity of heritage to compromise their faith in Christ as the only sufficient means of salvation.

(3) Concluding reformulation of thesis (11). The central thrust of Peter’s concern (7b) is now formulated as the answer to the preceding rhetorical question about the observance of the ceremonial law. The form of the issue has become, Are the Jewish apostles and Christians who “are saved through the grace of the Lord Jesus” now going to “acknowledge another principle of salvation for Gentiles besides that of the Gentile believers”?

The question of Gentile salvation was developed in the main in Peter’s words (vv. 7-8) and is now brought to its conclusion as a call to free grace in discipleship.

2. What is the Writer Attempting to Conclude in the Passage?

At a crucial point in his story of the Early Church from Jerusalem to Rome, the scribe of the gospel’s emergence from within Judaism to a universal Gentile application, Luke in his report of Peter’s speech (Complied on page 63)
The Ugly Duckling
By E. S. Mann

Remember the story of the ugly duckling? The mother duck was upset. One large egg had taken an unusually long time to hatch. At length, however, she led her new brood to the barnyard. The large duckling created a sensation. He was different. He was chosen and bitten and snapped. He was the butt of the whole duck-yard. Other duckings thought him ugly. They thought him a poor specimen. "It's a pity you can't make him over again," she said. Some tried to make him over. When unsuccessful, they wanted to get rid of him. They felt he didn't belong.

Time passed.

You recall the outcome. He became the most handsome swan in the neighborhood. I once knew an "ugly duckling." His parents were upset.

They actually despised him. So they sent him to a Nazarene college. He didn't seem to belong there either. He was different. His ways were not the ways of his fellows. His activities were notoriously awkward. His antics were noticed abroad. Some said he should be excluded from the barnyard. Others said, "I can't support such ugliness!"

Time passed.

He, too, eventually developed beautifully. He did not, of course, become a handsome swan. He did, however, become a beautiful Christian. He married with three lovely children. The Nazarene church he pastored is growing rapidly. Those most intimately involved are profoundly grateful.

Grateful for the stability of the environment in which he spent his most awkward and most vital years.

Moral: It's the long look that counts. The ugly duckling's story is not forever.
At the Preacher's Magazine

The Editorial Chair

is supported by the wise counsel of a rotating editorial advisory board. Each issue of the new Preacher's Magazine will accent a quarterly theme. An advisory board of persons with experience and expertise on the subject is recruited to tell the editor and his staff what needs to be said about the accented theme. Serving without pay, the editorial board pictured on this page helped us put together this issue on "Preaching." A riotous burst of applause is due these gentlemen.

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- Well, What About the Sunday School?
- Pastoral Care
- The Epistle to the Ephesians
- Christian Holiness
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Date: 1978

MINISTERS TAPE CLUB

“A CASSETTE REVOLUTION”

Coming Your Way in JANUARY, 1979
How to Protect Your Family from TRAGEDY

What would happen to your family if God should call you home? Certainly they would suffer emotional trauma. That's to be expected.

But your family might also suffer economic trauma. That's what life insurance is all about: to protect your family from the economic tragedy that often follows the death of the primary wage earner.

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You may be eligible for up to $50,000 of group term life insurance coverage through your Department of Pensions, for an annual premium as small as $100 if you are less than 35 years of age. As with all term insurance, premium rates increase with the insured's age. After extensive investigation, we are convinced that these are the lowest premiums—per $1,000 coverage—available to Nazarene ministers.

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NAZARENE PUBLISHING HOUSE

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This Thanksgiving let us:

Thank God with Our Offering
Feed the Great Commission
Answer the Call to Prayer

all Self-interest to the Cross
now the Joy of Giving
end Missionary Workers

Give Beyond the Call of Duty
Invest in Eternal Values

Visualize the World's Need
Invite Others to Christ

Nurture New Babes in Christ
Go with the Gospel

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because of Medical Plan and Retirement.

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Dr. Phineas Bressee has said, "I am debtor to give the gospel in the same measure as I have received it." Many Nazarenes today echo Dr. Bressee's heartfelt attitude toward stewardship... and are well aware of God's abundant blessing in their lives—both spiritual and material. However, in today's complex world, good stewardship involves thoughtful planning and capable assistance.

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Local Planning Day or Retreat

Set Objectives & Priorities

1. Honor Schools Criteria
   - 5% INCREASE Enrollment
   - 5% INCREASE Attendance
   - 5% INCREASE Profession of Faith

2. Fall Promotion (District Responsibility & Local Church Implementation)
   - Attendance Emphasis
   - Outreach Ministries—Find a need, AND MEET IT.

CALENDAR

September
- Addition Emphasis
- Encourage enrollment of a new member
- Prospect list includes previous visitors to Sunday school or church, new families, new residents

October
- Attendance Emphasis
- Encourage all carolers to attend
- Make classes exciting and inviting
- Show people you care for them

November
- Application Emphasis
- Plan effective training
- Encourage dynamic teaching
- Provide a caring fellowship
Why Not Adopt An MK?

What becomes of missionary kids when they leave their parents in another country and go to the U.S. to college?

Who cares about them? Who is there to listen when they want to talk?

To counsel when they want advice—
To do special things on their birthdays—and in between—
To send packages of homemade goodies—
To write letters, send cards, telephone—
To invite them home for Thanksgiving and Christmas—
To give them a place to go for summer holidays—help them find a summer job—
To visit them for special programs at college—
To send a care package or a bouquet on their big day?

Wouldn't you like to be the adopted uncle and aunt of a lovely college MK?

These are 62 Nazarene missionary's children in colleges in the United States today. Some of them have found adopted aunts and uncles who are making them feel loved and thought about and wanted.

A telephone call, a weekly letter, a package, invitations home, special visits at college—tell these MKs, "You belong to us. We care."

When a missionary kid comes to the U.S. to college, he is coming to a country that has visited not more than three times in his life, and always with his parents. Now he is alone, among young people whose background has been totally different from his. His friends see all "back home."

He needs a bridge—someone who will listen and explain, and not laugh at his "different" ways. Someone to reassure him that he or she is doing great.

Want to be an adopted aunt and uncle?

Here's how you get in on this program—

Write to Dr. William Vaughters, Department of World Missions, 6601 The Paseo, Kansas City, MO 64131.

Tell him how many missionary boys or girls you want to adopt. One is fine, but you can send a bridge to any one of missionary kids in the college nearest to your home.

You may adopt a threatened young person from despair and possible disaster, and help him or her adjust to a happy life in the U.S.
The making of the NIV

The NIV is a translational effort by more than a hundred top Bible scholars, working from the original languages to translate God's Word accurately. Its history goes back into the 1960s, although the major work began in 1970 when the New York Bible Society agreed to sponsor the project. The New Testament was published and successfully introduced in 1972, the Old Testament in 1978. The translation process.

As work on the NIV begins in earnest in the 1950s, a 15-member Committee on Bible Translation was appointed to oversee the work, with Dr. W. Kent Gubert serving as a secretary to coordinate the project. More than 100 scholars from leading seminaries and colleges in English-speaking countries were formed into five translation teams under the financial sponsorship of the New York International Bible Society.

The goal of these translators was to produce a translation that is accurate, clear, and digestible, suitable for public reading as well as private study, for research, and instruction, as well as evangelism. The belief of the translators was that the Bible is inerrant, that the Word of God is written and is therefore the standard for the interpretation of the New Testament, the Old Testament, and the Gospels.

At each level, a thorough review was made of the previous work, considering the suggestions of numerous critics and scholars. By constant revision and polishing, the translation matured into an accurate, smooth, digested version.

To enhance the readability of the NIV, the publishers added well-known book designers to create a page design that is unique and attractive. One thing that would have dignity and character as well as clarity. As a result, the NIV has frequently been praised as a fine example of bookmaking and was shown in the 1974 Christmas exhibition of the American Institute of Graphic Arts.

The review.

"The fine-tuned, rather large type of the text is an interesting combination of the traditional and the modern -- appropriate to a text that sets the same line." -- New York Times

"...a contemporary English version written by scholars of evangelical commitment. Written in the language of the text on the story..." -- Christianity Today

"The New International Version will speak and hold worldwide acclaim on its own merits as a literary masterpiece of excellence..." -- Baptist Standard

"The translators have labored... on the text, the translation, and the translation..." -- Christianity Today

"The New International Version is one of the most thorough attempts... to convey the original meaning... the most effective versions... are not suitable..." -- Billy Graham

"The NIV is inerrant, reliable, and easily understood... quite a remarkable success." -- Dr. F. L. D. Brown, University of Manchester

"...a balanced, scholarly... translation... the most exact, economical, and illuminating rendering of the O.T. into English." -- Dr. Calvin D. Lyons, The George Washington University.

"The New International Version is a source of delight... it combines clarity without being sensational... it is not new and..." -- Dr. Elton Trueblood, Emory University

"There is simplicity and dignity that should be used... in worship..." -- The Washington Post

"...the New Testament... the same... the NIV's fresh, yet somehow familiar. This is its beauty." -- David Jones, Professor of New Testament, Covenant Theological Seminary, St. Louis

"Among all the modern translations, this one in my opinion is..." -- Dr. Henry Metzger, Professor of Greek, Wheaton College

"Its dignity, easy readability, and careful translation of NIV and......it is highly regarded..." -- Zondervan

Practical ideas and instructions to help children's workers organize, develop, and plan the total children's program in the local church. Published in four quarters. This issue gives ideas, includes books and projects, the total ministry concept, planning ideas, Sunday school, children's church, Sunday evening programs, Nazarene Caravan program, utilizing and Bible study, missions education, VBS, camping, Camps, music and drama, reading, special projects, methods and tools, resources, and curriculum ideas.

ZONDEVAN PUBLISHING, Inc.

Wesleyan Publishing House, Box 827, Kokomo, Indiana 46902
Stages


Stages will make you a better person and a better pastor. It will help you and your people confront the inevitable changes which you must encounter in life.

John Claypool holds the Bachelor of Arts degree from Baylor University, the Bachelor of Divinity and Doctor of Theology from Southern Baptist Theological Seminary, and is pastor of Northminster Baptist Church in Jackson, Miss. He says the university system helps prepare men for only the first one-third of life, but not the last two-thirds. This leaves a great vacuum in training. The church, on the other hand, influences man's life "from the womb to the tomb." It therefore holds the key to filling this vacuum.

Stages is a guide that draws on the life of David and the best in behavior science to help the reader anticipate the events and feelings he will have to deal with throughout life. The author examines life "in its four basic stages."

CHILDHOOD: "A condition of helplessness and dependancy on the time of life which holds the two basic challenges of finding one's own personal worth and discovering the gifts he has within himself."

ADOLESCENCE: "That time of life that offers something painful for everybody." The most intense stage of life, the challenge for the parent "to let up without letting go, to step back without walking out on a relationship" and for the adolescent "to pick up responsibilities and walk forward into the world without walking away from one's sources."

ADULTHOOD: "The most strenuous segment of our existence" which carries the challenge to "continue to grow concurrently on the three basic frontiers of adulthood: work or vocation, relationships with one's significant others, and one's own unique solitary."

SENIOR ADULTHOOD: "The final and climactic act." The time of life when the emphasis changes from doing and having to being.

It has been a long time since I have received so much help from such a small book.

--Jerry W. White

Searchlights from the Word

By G. Campbell Morgan (Fleming H. Revell Company, 1977, 564 pp., $5.95).

G. Campbell Morgan's book is a profitable sermon starter that presents the Scriptures clearly and freshly, and prods the mind toward new biblical insights.

Morgan develops his sermon "searchlights" by using random verses taken from each of the 1,183 chapters in the Bible. The preacher who is short on biblical study resources will find this a gold mine of detailed material.

Reprinted after being out of circulation for years, it is a welcome addition to the G. Campbell Morgan reader's library. It beautifully expresses his love of the Scriptures, in clear, concise sentences.

Morgan makes no serious attempt to discover Christ in the Old Testament passages. The notable exceptions are Isaiah 40 and 66, along with scattered verses in the Psalms and Psalms.

--James T. Christy
“I’ve spent over 60 hours in church growth seminars and preaching has never been mentioned,” so said one preacher to the group gathered around the lunch table. What is the relationship between the church growth movement and preaching? It is not an “either-or” situation. Church growth and preaching are neither competitive nor contradictory, but are complementary in at least three areas:

1. They work toward the same goal.
2. They focus on common objectives.
3. They share the challenge of the equipping and mobilization of the laity.

Preaching and church growth work toward the same biblical goal for the church. Stated simply, growing in the church, sometimes referred to as thought in clinical areas: four areas in which church growth operates in the shelves and enrolls in three-day institutes on pastoral care, all in a rather frantic and feverish search for more power in his ministerial assignment.

In the process he gathers bits and pieces of academic “talent” from the assortment of schools of thought in clinical and social psychology, practical theology, and the many theories and methods of psychiatry.

With the ever-decreasing and widening expression of the Christian ministry in the life of individual and community, there is no limit to the kind of problems that people will bring to the minister. It can reach such proportions of request and referral that the minister enters a sort of personal problem traffic manager, working people and pointing in this or that direction.

The holy mission of shepherding God’s people in the way of God’s grace becomes obscured by the superficiality of being an ordained social worker or the “poor man’s psychiatrist.” If he is to maintain his balance and professional integrity, the parish minister needs to be in touch with the unsalvable power of his calling and the immutable confidence of his pastoral practice.

My psychiatric social work expression and parish ministry have contributed toward my concern to better know the solid ground upon which pastoral care and counseling may proceed. It is the con- tention of this paper that contemporary pastoral counseling, in theory and practice, will be strengthened for the parish minister as he is better able to perceive, appropriate, and articulate the source of crisis, change, and growth, all of which express the saving and healing presence of God.

The church doctrine for this reality is the doctrine of the Holy Spirit. However, “mainline” Protestantism has, perhaps more than any other doctrine of the church, neglected this elusive but critical aspect of the faith. This is no doubt due to the abstract and mysterious nature of the matter in a day of concrete scientific and perversions of “Holy Spirit experiences.”

The authentic doctrine of the Holy Spirit is the expression by the church of the active presence of God revealing himself into “personal relationship with man and the self-understanding man derives from this encounter. The church has generally accepted the Scripture, tradition, and reason as the thirdfold means of authority, but the Wesleyan force has reaffirmed the insistence upon the inner validation of the Christian life as the work and reality of God’s Holy Spirit.

The Wesleyan revival began to lose much of its force with the advent of the 20th century. The emphasis upon a subjective Christian experience through the indwelling of the Spirit received at “revival meetings” gave way to the sophisticated age of industrial achievement and the nihilism of two world wars. Significantly, however, it is during these last five or six decades that we have witnessed the amazing rise of the personality sciences and the highly subjective enterprise of individual psychotherapy and personal analysis.

The second half of this century then finds the very same Christian grappling for ways to adapt to one and the same time the scriptural, traditional, and reasonable realities of Christianity and the sometimes contradictory insights of depth psychology. How can modern man, who is teased and seduced by the “peace which passeth understanding,” repent and surrender without sacrificing his intellectual respectability? The parish minister finds himself likewise caught in the middle. On Sunday morning he preaches his...
monologue about God's grace and spirit of love which convinces at times and quickens to salvation. But Monday morning comes and he faces a parade of anguished souls searching for meaning and purpose in their lives and he is perplexed about whether to use a "non-directive" technique, reflect feelings, interpret behavior, clarify sexuality, lead in prayer, or quote scripture. If the peace which transcends man's understanding is without thought in this faith's contemplative reality, then the doctrine of God's present Holy Spirit must be the central power of the pastor's care and counseling.

To be sure, the debt which the parish ministry of pastoral care owes to the behavioral sciences is vast and incalculable. The grace and healing power of God's Spirit is everywhere present and in unguished ways is revealed in the so-called secular healing arts. But at the risk of overstatement, it is the product of the efforts to challenge the practicing parish minister to become aware of and articulate the healing presence of God in the counseling process. It is only through faith commitment to the theological system and technical directions of what he is doing while he tries to help his people.

The lucidity and clarity of the psychological sciences, which have helped the minister utilize clinical training and experience. This has given the greatest boost to pastoral effectiveness in the last half century. But we must continue the progress by translating theological jargon for the benefit of both the parish and classical worlds.

It is not his rational capacity, his emotional life, nor his moral consciousness that makes man in God's Image, but it is man's awareness that he longs to know his Creator who is demanding, the life He had created. This is the presence of God's Spirit in man which produces his capacity to recognize the One to whom he ultimately belongs. This Spirit continues to draw man closer to fuller communion and relatedness with the source-object of his longing.

The Christian doctrine of God as Creator expresses the preeminence of God and that man in simply having his life as existence had already been the object of God's gracious creative activity. Man's salvation, or the realization of his longing, is never a direct response to his own power and creativity, but is a response to the omnipresent reality of the Creator.

It is God who awakens man to his own need. Man's capacity to share the experience of that to which he ultimately belongs is the legitimate object of scientific study. But the saving relationship of God with man cannot bring himself to completion any more than man can create himself. Much of average pastor's care and counseling are obscure and frustrating because he affirms a doctrine of God which is not humanly comprehensible, but the tools and methods of his counseling are appropriated from scientific humanism, and have no contact with God's initiative in the God-man relationship. For this reason the pastor often plunges in the face of the word treatment of psychopharmacologies which confront him in people whose presence, he must affirm the Christian doctrine of man which says that man is constantly longing to know the order and meaning there is in life because God the Creator has brought order and meaning.

Man's own life and existence are the creation story in miniature. That is, without God's life is void and chaotic, separated and without purpose and direction and form. When man endeavors to erect his own existence, his being remains chaotic. His longing for order drives him to be united with that which will give form and substance to an otherwise fragmented existence.

At the "wellspring of his existence" is the longing and drive to effect that union. Everything man does is in some way an expression of that force. The counseling-pastor can add nothing to it or subtract from it. His counselor already comes fully equipped, for achieving this union. His longing is often heavily disguised, but that does not mean it does not exist. It is God and the counselor's task to bring it to light for the moment.

A single step of the counselor's confidence is that this longing is inherent in every man and is always stronger than the "neurotic" and "psychotic" and "sick" categories which we attach to it. This is in man's reflection and image of the eternal.

The Holy Spirit is in truth the Counselor in every interpersonal relationship and not we ourselves.

The past couple of decades have seen a rapid rise among the personality and therapeutic sciences of a concern for the dimension of man that is beyond the clinical manifestations of the neurotic, psychotic, and criminal.
to defend God's character or prove His existence. The pastoral counselor relates himself to the Holy Spirit as counselor in much the same way that the doctor relates to life. Life is the healing agent, and the doctor is but his vehicle for removing only that in the body of his patient is of his best. Likewise in counseling.

The counselor cannot, as said before, and anything to the counselor's capacity for the wholeness of the one counseling. This does not mean that is not important; just the reverse. It is his capacity for detached opinion and enjoyment of human interaction that enables him to set the scene for growth and identification of appropriate striving. The intention and work of the Holy Spirit is to bring men to faith.

The only legitimate goal of counseling is to bring men to faith. Bring about the centering of man's energies, strivings, and loyalties upon the reality of God's presence in the life of man. The Holy Spirit focuses man in his own history, his vocation, and his own destiny by constantly renewing the encounter that man has with God's demand that man respond to His presence. I have said in regard to a doctrine of man that he is a creature created for striving and one who longs to be in union with that from which he came. The implication is that He is separated from the Creator, and this is affirmed over and over again in Christian theology—sufferings and man's sinful state. However, man's dilemma is that he has the capacity to choose the object of his striving, and his sin and sickness is that he chooses time and again to give himself partially to other than the God who demands man's all.

Faith as the Object of Counseling

If the work of the Holy Spirit is rightly understood by the counselor, and his own life has been exposed to the anxiety-reducing power of God's holy spiritual presence, then the process of counseling will be mostly free of judgment and condemnation of the counselee. All too often the pastoral counselor is so bound by his own system of fighting anxiety and obsessions that he can't wait and discern the nature of the work of the Holy Spirit which is already at work in the self of the counselee, convicting and quickening him to his sin and misery. The counselor is tempted to step in with unnecessary moralisms or advice rather than giving himself to the trust of being under the same judgment by God. The牧者 does this in losing touch with the only legitimate goal of counseling, which is to bring men to faith.

We are so anxious to make insight, comfort, or peace—rather than giving him to the trust of being under the same judgment by God. The牧者 does this in losing touch with the only legitimate goal of counseling, which is to bring men to faith.

We have so anxious to make insight, comfort, or peace—rather than giving him to the trust of being under the same judgment by God. The牧者 does this in losing touch with the only legitimate goal of counseling, which is to bring men to faith.

If pastoral counseling is effective, in that it enables the counselee to experience that his struggling and striving are his longing for God. Then the counseling event will produce the practice of worship. For man is a self whose longing drives him to complete himself by union with that from which he feels deserted, and the paradox of existence and the Christian doctrine of grace lead that the more of God that man knows, the more he longs to know. Or, alternatively stated, God is always demanding from man that which only God can give to man. Man's longing for God is then partial. The awareness of his longing is partial and it is never complete except in the way that God makes it complete. This completion is the event of revelation of God to man, and man receives this revelation and responds only in the act of adoration, confession, and commitment of himself in the act of worship. If counseling ends and the counselee is not given to his need for vowel, then the identification of the object of his longing has been less than the God who created his longing. It may well be that all too often he has prematurely terminated his quest by kneeling at the idol of painless and peaceful second-class selfhood, rather than immersing himself in the vigorous, vital, and purposeful tenions of the I-Thou relationship with God.

WHAT DOES IT TAKE TO PREACH EVANGELISTICALLY—AND EFFECTIVELY?

by Lawrence H. Bone

Evangélismef

More human manipulation, though undoubtedly popular, is not evangelism. Therefore it is necessary to define evangelism and hold our ideas, methods and mission within the scope of the definition.

The Anglican definition of evangelism is as follows: "So to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in Him as their Savior and King in the fellowship of His Church." To reach that goal requires consideration of several points.

1. The Person Doing the Preaching

Every preacher preaches against the backdrop of what he is as a person. He preaches whatever he goes and not only from the pulpit. If he is a lawyer, man, he will exert a godly influence in his home, community, and his church. In a genuine sense he must be able to say to people: "Consider me as I have followed Christ." This requires discipline, sincerity, honesty, and love. The preacher who can ex- press this kind of spirit can influence people for God. Such an example becomes as a result of living in the Word, living a life of prayer, and showing compassion for people.

2. The Person Preached

It was said of Charles Spurgeon that no matter what was the subject of his sermon, before he finished preaching, he lifted up Christ. The Greeks came to Philip and the disciple and said, "Sir, we would see Jesus." (John 12:21) Philip, the deacon, upon being invited into the chariot of the Ethiopian, "preached unto him Jesus" (Acts 8:35). Probably some of our silly notions that have been preached as "gospel" have alienated people from Christ whereas if Christ had been lifted up in His beauty, love, and power to conquer sin and the sinner, more people would have desired Him.

Our mission is to preach Christ. Our message is Christ. We are into the heart of the Christian message if we can say, with St. Paul, "I am determined not to know anything among you, save Christ Jesus and him crucified" (2 Cor. 2:3). In doing this we will tell people of Christ's love for the sinner, of Christ's hatred of sin, of Christ's requirements for purity, of Christ's supply of power for living, of heaven where Christ takes His people, and of hell where Christ is the Judge of all the living and dead.

Some will agree with such a message; others will disagree. Christ will become the Living Stone and the Sure Foundation to those who agree and He will become a Stone of Stumbling and a Rock of Offense to those who finally refuse Him.

3. The Preparation of the Evangelistic Message

A pastor preaches almost verbatim a sermon from a book of sermons written by one of America's great preachers. The author of the book of sermons was visiting in the same city and attended the church and heard his sermon. Needless to say, he must have had a good message. When the visiting minister met the pastor and heard of his sermon, he knew, if you are a prophet in your midst.

As young men preaching a sermon in his home church and after the service asked his father now he had remembered. "If in preaching, some men stand in front of the Cross and some men stand behind the Cross! In no other way are men preaching." The purpose of the evangelistic message, as implied in the definition of evangelism, is to speak to men. Christ as the goal of the message is persons repenting and saving belief in the Lord Jesus Christ as Savior.

5. Preparing the Result of the Message

The new convert needs to be taught how to read and study the Bible; he needs to be taught how to discipline his time so that he maintains a daily schedule for his personal devotions. The new convert needs to have a mature Christian assigned to him for counsel, encouragement, and supportive fellowship. The new convert also must be led into the deeper life, the experience of things available to him in and after eternal salvation. John Wesley said, "Never encourage the devil by snatching souls from him that you cannot nurture. Converts without nurture are like stillborn children!"

CONCLUSION

Let a word be said for passion in preaching, for without soul passion, few hearts will be warmed. One Christian leader lamented, "Fifty percent of our preachers are preaching without any heart!" If there is any degree of viability in the statement, it should drive us all to our knees until we are touched anew with Christ's love and the fiery baptism of the blessed Holy Spirit. Ex- ception is a great soul on fire for William Carey and not one word about William Carey and not one word about William Carey is in the Scripture. From now on, Mr. Chairman, I have to say to you that I have grown more and more about William Carey and about William Carey. From now on, Mr. Chairman, I have to say to you that I have grown more and more about William Carey and not one word about William Carey.

Our labor of love for our Lord will cause people to think about the consequences of not glorifying God and giving the credit to Him alone as Jesus Christ did in the Sermon on the Mount.

"Oh that God would give me the thing which I long for; that before I go hence and am no more seen, I may see a people wholly devoted to God, crucified to the world, and the world crucified to them, a people, truly and cheerfully, would say than say: 'Now lesteth thou servant depart in peace.'" - John Wesley
INTERPERSONAL RELATIONSHIPS OF THE MINISTERING TEAM

by John Clark

Because of the rapid development of multiple-staff ministries in both large and small churches many problems have confronted the team approach to ministry. Others occur when inadequately trained personnel are hired to fill staff positions. One often recurring problem claims our attention for this article, however—the problem of interpersonal relationships among staff personnel.

A Biblical Philosophy of Ministry

Successful interpersonal relationships among staff personnel must be based upon a biblical philosophy of ministry. Paul’s letter to the Thessalonians makes this point at this point. The team approach is clearly identified: Ephesians 4:11-16 states that God gives specific gifts to the members of His body to equip them to work with one another. Affirmation helps the staff group to know that what he or she is doing is valid. Several ways in which staff personnel can affirm each other are:

1. Listening attentively—the awesome power of the listening ear communicates care and worthwhileness.
2. Sharing one’s feelings, and hopes in an honest and open way.
3. Helping each other to identify and capitalize on their strong points and work on their weak points.

Resolving Conflicts

Resolving conflicts that are going to naturally occur among staff members is a real test of team maturity. Conflicts can be positive elements of growth if they are dealt with properly. Identifying and removing causes of conflict is necessary for the continued growth of the team. When we are human there will be times of misunderstandings, mistakes, and failures. These must be dealt with openly, expressing concern, sharing thoughts, conducting dialogues, and reaching agreement.

His “gifts unto men” were varied. Some he made his messengers, some prophets, some teachers of the gospel; to some he gave the power to guide and teach his people. His gifts were made to Christ’s church to equip for their service...


Job was deeply concerned about the immortality of the soul. He finally emerged from his doubt and declared, “I know that my redeemer lives, and that he shall stand at the last day upon the earth” (19:25).

Job is the final answer to Job’s question. We are baffled if we depend on other evidences alone. The Bible is our book of hope. Immortality is clearly taught in the Scriptures. Let us turn to its sacred pages in time of sorrow and anguish. Through this reveal of God, we can stand beside the casket of our loved one and rejoice in the hope of a better day.

The Old Testament Teachings

Even the language of the Old Testament presupposes a future life. Prophet after prophet rejoiced in the blessed hope. The translation of Enos and Elijah and the goodness of the saints of that far-off day reveal the universal belief in a life beyond the grave. And Moses sought “a city of which there are foundations, whose builder and maker is God” (Heb. 11:10). And Moses endured “as seeing him who is invisible... for he had respect unto the recompense of the reward” (Heb. 11:27, 26).

David peered into the future and declared, “As for me, I shall behold my face in righteousness: I shall be satisfied, when I awake in likeness” (Ps. 17:15). “Abraham gave up the ghost... and was gathered unto his people” (Gen. 25:8). And Isaac was also gathered unto his people. “And Jacob yielded up the ghost, and was gathered unto his people” (Gen. 49:33)

At the death of his son, David said, “But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me” (2 Sam. 12:23). David expected to go to his rest in the kingdom of departed spirits. The belief in familiar spirits and the tendency to consult them was a demonstration of belief in the future life. Saul went to the witch of Endor in the time of distress and trouble. He was deeply concerned about the future—he wanted to look on the other side of life. There are many about us today who desire to peer into the future. But many seek for information from the wrong source. Such passages as 1 Sam. 28:5, and many others, prove without a doubt that the belief in the hereafter was common in the ancient world. The inscriptions on the tombs, and the writings found in the mummy cases show that the Egyptians believed in a future existence.

The Narthexes in the New Testament believed in immortality. The dying thief on the cross was assured that he would be with Christ in paradise: “To day shalt thou be with me in paradise” (Luke 23:43). This passage assures us that where Christ is, there we shall also be: It speaks strongly of a life beyond the grave and our association with the Lord.

The apostle Paul says, “For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is better by far” (Phil. 1:23). He was between life and death, and had a strong desire to be with Christ, but it was better for the Church that he remain.

“We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor. 5:1). Depicts Paul the apostle. This passage teaches us three things: (1) There is a place being prepared for the saints beyond this life, (2) The condition of the holy is even better in the future life, (3) The change for the better takes place immediately after death.

Stephen was stoned to death. His face shone as the face of an angel and he saw Jesus on the right hand of God. He offered prayer for the forgiveness of his murderers. And then he said, “Lord Jesus, receive my spirit” (Acts 7:59).

On the Mount of Transfiguration, Moses and Elijah appeared with Jesus and the disciples. “And behold there appeared Moses and Elijah, talking with him” (Matt. 17:3). These saints had been dead for centuries. They were in the spirit world. Truly they were conscious. The certainty of the believer is
a heaven where rainbows never fade, suns never set, babies never cry, and mothers never die.

Because He Lives

As a final answer to John's ancient question, "Shall a man live again?" I consider the answer of Christ.

Jesus was the Savor of men. He was the fulfillment of all the dreams of the prophets. Patriarchs and kings acknowledged Him as the Savior of the world. He is conceded to be the greatest of the prophets. He had eyes of fire that penetrated into the deep things of God. The Master clearly taught the survival of the soul after death.

To Christ, that such men as Abraham, Isaac, and Jacob were mere heaps of dust and kings acknowledged Him as the Savior of all men. He affirmed, "Let angels proclaim, 'The Son of God stirred up in His bed, and He called His disciples to Him'."

If He was going to prepare a place in the future in such a situation, it would be instructive and th

entertaining of all the dreams of the prophets. Patriarchs and the tomb was sealed tight.

1. Curt. 15'.

2. The disciples of Christ shall forever be a promised city.

3. That He was going to prepare a place in the future for His believing disciples.

4. That He was coming cannot extinguish the glory of Him as the Lord of all creation.

"So these early disciples were instructed by Christ as seeming to be eternal. But of the living" (Matt. 19:5). He cried, His head fell upon His breast. It was incredible and ity.

"The angel of God rolled away the stone and sat down upon it. The Son of God stirred up in His bed, opened His eyes and came forth from the tomb like one who comes from a pleasant sleep. He stood upon the brink of the grave and gazed into the darkness of it. "O grave, where is thy victory?" (1 Cor. 15:55).

He cried out, Then as Death fled in terror. "O death, where is thy sting?" (1 Cor. 15:55).

Lifting up His voice so that it comes ringing across the centuries, even reaching us in our need. He said, "Because I live, ye shall live also" (John 14:19). Thus our immortality is sure. Our Lord left a light burning in the tomb that all the storms of doubt and time cannot extinguish. He broke the bars of death asunder and left us with certainty of immortality.

In that land beyond the city of service Jesus will be the heaven's Morning Star (Rev. 2:28). He will be the center around which all the splendors of heaven shall revolve.

All hail the joy of Jesus' nativity!
Let angels prostrate fall,
Bring forth the royal diadem,
And open Him the world to all.

Thank God, He will be there to give life, beauty, and glory to all the attractions of the clime! My eyes shall behold Him! I shall hear His tender voice! I shall look into His smiling face.

When my life work is ended, and I cross the swelling tide,
When the bright and glorious morning I shall rise,
I shall know my Redeemer when I reach the other side,
And His smile will be the first to welcome me.

"Do not forgive us unless we forgive. Hold back Your pardon if we are to hold back our pardon. If we are calling bitterness and resentment against others, O God, do not forgive us."

—Martin Luther

THE MINISTER'S MATE

NEW FULLMENT

FOR THE PASTOR'S WIFE

by C. S. Callan

Many a pastor's wife has remained cheerful while willing or grudgingly being victimized as an unpaid servant of the church. She has been cautious and cooperative while lonely and frustrated. The rights of women and the rising number of women pastors have brought the pastor's wife to a new threshold of self-awareness; she no longer bears guilt for her needs of personal identity.

To be the wife of a professional is both satisfying and frustrating. There is both status and loneliness in such a situation. It would be instructive and therapeutic for the wives of professionals in several fields to meet and discuss together their woes and pleasures. Many will be sharing the same conflicts and problems. So often the worries feel particularly exploited. Seen from a broader perspective, however, her joys and problems are shared by a wider circle of wives married to professionals. For example, Dr. James L. Evans of the Institute of Living in Hartford, Conn., has indicated that wives of medical doctors are often deeply troubled.

The same phenomena can be observed among the wives of business executives. The Wall Street Journal, in several lead stories, underlines the fact that wives of executives pay a heavy price for their husbands' success. Take, for instance, the case of the executive living in a comfortable home with three children, two cars, but a bitterly unhappy marriage. As their income grew, his hours away from home increased. The wife is suffering from depression, emotional dissatisfaction, and her husband is the victim of sheer exhaustion from long hours and worry about his job. According to Allied Van Lines, who move many executives around, the number of families in similar situations is considerable. Corporate executives have been known to move as many times as a pastor's family, both are conditioned to a nomadic existence.

The women's movement has encouraged more of these frustrated wives of professionals to pursue careers and seek satisfying jobs as part of the answer to the midst of dissatisfaction and loneliness. Yet working partners with two careers can also be a new source of frustration if the fundamental understandings and goals of each party are not based upon a common consciousness. Liberation involves more than material security or pursuing a career. Both are certainly factors in one's well-being, but a wife's liberation (as well as her husband's) can come only when each discovers the quality of relationship they wish to have with each other.

The primary relationship of a wife to her husband and a husband to his wife needs to be under constant review. Nothing should be taken for granted. The tendency of most partners married to professionals is to blame the profession for the dissatisfaction that might result in the breakup of the marriage relationship. This is true for the wives of many clergymen who often feel victimized by their husbands' profession. In London, the wife of an Anglican clergyman is reported to have said that "clergyman should be celibates because being married to one is a lousy job." According to her, she had married seven years earlier, with the high-minded vision of working with her husband in a great venture. "But here I am, surrounded by four children, tied to the house, expected to turn up at every cat hanging, and feeling like a widow as my..."
Insofar as she conceives of her role as a minister's wife as being something 'extra' or more than her primary relationship of fulfilling or complementing her life's partner, she is likely to face disappointment and unhappiness.

The difference between female ministers and female teachers is significant. It concerns the spiritual basis of their work and the readiness of society to receive it. The teacher has to make a profession, the minister has to become one. The teacher has a job to do, the minister has a vocation to live. The teacher is free to choose not to teach, the minister is not free to choose to be a minister.

The Freedom of the Spirit

The freedom of spirit is the ability to be a free person. It is the ability to be yourself, to be who you want to be. It is the ability to be free from the constraints of society and to be free to make your own choices. It is the ability to be free from the pressure of others and to be free to be who you want to be.

The freedom of spirit is not the same as the freedom of action. The freedom of action is the ability to do what you want. It is the ability to act. It is the ability to do things. It is the ability to act on your own will. It is the ability to do things without the constraints of others.

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The freedom of spirit is the ability to be yourself, to be who you want to be. It is the ability to be free from the constraints of society and to be free to make your own choices. It is the ability to be free from the pressure of others and to be free to be who you want to be.

In 1958, he is a brilliant man, and I know we could have much more. If I had chosen any other profession, I might have been a success, but I was a failure. I was a failure because I was not a success. I was a failure because I was not a success.

I wonder how many wives of ministers ought to have the effrontery to ask that their husbands might be free. Most ministers must be seen within the context of relationships. The old warning to a groom during a wedding rehearsal to lose his freedom simply isn't the case. In a healthy marriage, partners don't lose their freedom but actually extend freedom.

Most human beings at birth symbolically are given a 'dog tag' by the hospital attendants. This dog tag identifies the infant and links the baby to the parents. For some parents the parents hold the leash, in the form of discipline, to control the child. For other parents, the leash is divided with another person, causing the parents to release their responsibility for the baby and to tie their separate leashes together. This gives the couple a wider span, a larger radius of coverage than the single leash either of them possessed prior to marriage.

In a mutually growing relationship, one actually extends and widens movements and freedoms rather than curtailting them. However, none of us is free of "dog tags" or "leashes." Our freedom always has strings (or some kind of relationship) attached to it. We have some control over the relationship (the strings), but no viable choice to think of ourselves as autonomous entities. We all live with relational limitations, though admittedly our capacity and potential within any relationship are never fully realized.

Our freedom (our radius), then, is the measure of movement from our base. Is our base (our relational center) expanding or contracting? Are we getting tied up into knots and shortening our potential reach? Can we live in a healthy marriage, tying ourselves to another person, becoming an extended radius, hopefully enabling each partner of the relationship to have greater freedom and thereby to be enriched.

Marriage represents, perhaps better than any other relationship, the reality that the individual is an island. To be a person is to understand oneself as a complete being, with an essential similarity and difference. There is this constant need for fulfillment and completeness which every marriage should seek to pursue together. The goal of the couple is the mutual fulfillment of each other. In practice, this will result in trade-offs and compromises. Being mutually complete in one's mate will bring fulfillment and satisfaction to each partner.

Reinforcing the couple's existing and emerging experiments seeking a creative balance at precisely this point. Where the balance is not always symmetrical, as it is in the case of the death of a professional, disturbances and doubts set in. The problem basically lies with the couple in renewing their efforts at communication, either directly through their own efforts or indirectly through the help of a counselor. Only in a secondary way does the problem lie with one's profession or career. In the long run, the major problem is a failure to fulfill or complementing of each other in a satisfying way, if their marriage is to be a rewarding experience.

But What About Preacher's Wives? From this perspective, how should we look at the role of a minister's wife? Is it necessary, with the help of a counselor, only in a secondary way does the problem lie with one's profession or career. In the long run, the major problem is a failure to fulfill or complementing of each other in a satisfying way, if their marriage is to be a rewarding experience.

Within this context, it becomes clear that most of our concepts and expectations of a pastor's wife is carried on at a superficial level. Most discussions and materials written on the minister's wife attempt not to assert but to reassert existing patterns for marriage relationship to the congregation. Such an approach often seeks the minister's wife as a de facto "assistant pastor" to the church and as the "congregational lay worker" in the life of the church and community. However, the question is not really a matter of relationship; how much or how little she should be involved in the church's life and work. She has a choice in her primary relationships. Any additional involvement outside the circle of her primary role. (Continued on page 57)
God created man with the capacity to live in holy love and holy fellowship with His Creator. However, God’s masterpiece soon became a disobedient. The shattering of this divine image did not destroy man’s desire to return to the original estate of holy love and fellowship with the Divine. Preacher, take heed! Church growth methods offer no escape from the arduous task of sermon preparation. On the contrary, the demand for effective preaching is heightened as the church becomes more deeply aware of her calling and opportunity.

In this age of scientific specialization we have almost come to the point where a different doctor is to share more and more of the tasks of ministry. The major question is: Will we take the opportunity, congregation? The biblical role of the preaching ministry must be restored. At the same time, the people in the pew must be freed to become the ministers of Jesus Christ which God has always intended. A congregation start to the principles for church growth and aware of their spiritual gifts will begin to share more and more of the tasks of ministry essentially to the person of Christ, not to the profession of the body. A person is too big to be satisfied with by having a chance to listen to the word of God and to hear the word of God. A person is too big to be satisfied with by having a chance to listen to the word of God and to have the word of God interpreted to them, to be clear to the hearer. The preacher proclaims truths that are timeless, yet apply personally to us here and now. The church growth methods is not a miracle drug, it is a kind of cure-all for the problems of the church. One must take care not to confuse the symptoms with the disease, the diagnosis with the cure. Analyze not intended as a substitute for biblical preaching, but does provide a clear view for the direction of the church. New methods are not a refuge for the lazy or easy way out. They must be seen for increased effectiveness. Biblical preaching has been lost, and will be central to the dynamic life of the church.

If preaching has declined, it is due in large measure to the abnegation of the task of the primary task. Paul Benjamin laments, “The kingdom of culture for war of dynamic leadership a prophetic race has been reduced to ‘harrow of wood and drawers of water’ for the congregation.”

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John Wesley and Romance

by Donald Metz

John Wesley mastered several languages. His knowledge of Hebrew and Greek enabled him to write commentaries on the Old and New Testaments. When the situation demanded it, he prepared to go on the mission to France. On occasion he prayed publicly in Spanish. He wrote to his brother Charles in Latin—when he wanted the letter's contents to be secret. But Wesley never learned the language of romantic love.

At 33 Wesley fell in love with a beautiful 19-year-old girl in Georgia. Albert Outler described the romance as a preposterous and painful affair. John's idea of a thrilling afternoon was to study French with Sophia Hopkey and read to her from William Law's A Serious Grief to a Devout and Holy Life.

In October of 1735, General Oglethorpe arranged for Sophia and Wesley to travel together by boat, from Frederica to Savannah. If ever the setting was encouraging for romance, it came during one of an overnight stop when the party made camp. The dark woods, the brilliant moonlight, the silent stars, the gentle whisper of the flowing river, and the flickering firelight formed a backdrop perfect for a proposal of marriage. Wesley almost made it when he said to Sophia: "I will never spend my life with you if I was to spend my life with you." But her coy reply checked further amorous dialogue and Wesley hastily closed the conversation by reading a psalm.

But back in Savannah, Wesley agonized between his growing affection for Sophia and his inability to come to a decision. Wesley decided to transfer the responsibility of God by drawing lots. He met with two friends, Benjamin Ingham and Charles Davies, to prepare three lots. On the first was written "marriage," on the second "death," and on the third "think of it no more." After earnest prayer, Delamotte selected a piece of paper with a shaking hand and read "think of it no more." Sophia helped to resolve the matter by eloping with her maid to the nearby Spanish Mission.

A short time later Wesley refused to serve Sophia Conyngham in a public service on the basis of an ecclesiastical technicality. On August 8, 1737, a warrant was issued demanding that Wesley stand trial for "think of it no more." Wesley was not in Savannah. An uproar. The trial dragged on for months without a verdict. Finally on December 2, 1737, Wesley fled under cover of darkness and began his painful journey to England.

Wesley's second romantic venture was, in many ways, a repetition of his first humiliating experience.

On August of 1748, Wesley became ill at Newcastle. Grace Murray, a widow 13 years younger than Wesley, nursed him through his illness. By the time he had recovered his health he had lost his heart to the charming Mrs. William, widow. He proposed marriage and was accepted.

But the romance was interrupted dramatically when Grace implored him to marry John Bennet, a popular and handsome Methodist preacher. Wesley persuaded her to reconsider which she did. Many Methodists openly opposed the marriage, especially Charles Wesley. Under intense pressure from Charles, Mrs. Murray finally agreed to marry John Bennet—and so did Wesley. Wesley was again denied the comfort and solace of a loving wife.

Wesley's third experience was much more tragic—"it was a disaster. Early in 1751, Wesley married Mrs. Vazelle, the widow of a wealthy London merchant. Mrs. Vazelle's name does not appear in Wesley's Journal until he records the fact of his marriage. She had nursed Wesley through an illness. Apparently Wesley found it difficult to avoid proposing to ladies who nursed him with sympathy and affection. He was very happy if I was to spend my life with you."

The marriage was a mismatch. Wesley's reason for getting married would hardly kindle romantic fires, for he wrote on February 2, 1751, "I now fully believed that in my present circumstances I might be more useful in a married state, to which, upon this clear conviction, and by the advice of my friends, I consented."

Wesley was 48 years of age when he married. He had no intention of allowing marriage to interfere with the routine of his itinerant ministry. A few weeks after his marriage he wrote that he could not understand "how a Methodist preacher can answer to God to preach one sermon or travel one day less in a married state than in a single state." Mrs. Wesley's name does not appear in Wesley's Journal. She never required such rigorous dedication. She hated to travel. Her choice was between loneliness and constant moving about. She resented Wesley's attention to the spiritual needs of women. In January of 1771 Mrs. Wesley left the Wesley household. She never returned. Wesley was reconciled.

At the age of five, Wesley learned the letters of the alphabet in one day. But in an entire lifetime he never learned the alphabet of romantic love. But even a spiritual genius must be permitted one flaw in the grammar of life.
WESLEY ON MIRACLES

by Donald D. Wood

"I acknowledge that I have seen with my eyes, and heard with my ears, several things which, to the best of my judgment, cannot be accounted for by the ordinary course of nature; and which, therefore, I believe ought to be ascribed to the extraordinary intervention of God."* 

A walk with several people sitting upon it as Wesley was preaching, yet no one was injured. He and his Methodists were delivered from mobs when violence to their persons was expected. Wesley's horse was instantly healed the moment Wesley prayed for it. Wesley cried out to God for strength while preaching, and God restored his strength and voice that he might continue. A Mr. Lunell recovered from fever at once upon seeing Wesley. Ann Calkin, speechless for some time, had her speech restored as prayer was made. John Wesley believed God worked miracles in his own day. The God of Peter and John yet heals, cast out tormenting demons, and迹 miracles, delivered great sinners from their bondage. God exercised His sovereign will not because of Wesley, but because He so desired and people believed. "I do not pretend to any extraordinary measure of the Spirit. I pretend not to any other measure of the Spirit but that which may be claimed by every Christian Minister." In these words, Wesley discounts any personal power to work miracles, he takes the station of impossibility. However, he was not so fearful of his critics as to deny that God could and, in fact, did work signs and wonders in Wesley's presence. In his sermon "The More Excellent Way," Wesley answered those who asked why the extraordinary gifts of the Spirit seemed to vanish, or at the least, severely diminish after two or three centuries. His reply: "The cause of this was not, (as has been vulgarly supposed,) because there was no more occasion for them," because all the world was become Christian. This is a miserable mistake: not a twentieth part of it was then nominally Christian. The real cause was "the love of many," almost of all Christians, so called, was "waxed cold." The Christian had no more of the Spirit of Christ than the other Heathen. Again he writes regarding the Moravians' "excesses.

I was fully convinced of what had long suspected. 1. That the Moravians, in the second and third centuries, were real, scriptural Christians; and 2. That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them as either madness or imposture. Mr. Wesley had no doubt that a paucity of miracles indicated a deficiency of faith and practice more than a different method of God's ways among men. Miracles are not man's to command, yet God honors faith and consecration to the divine will. How shall miracles be judged as such? Wesley writes, "Observe, that the truth of these facts is supported by the same kind of proof, as that of all other facts is to be, namely, the testimony of competent witnesses." In noting his own healing while preaching, Wesley mentions that about two hundred saw him receive his voice again, change his posture and show no more signs of sickness. Miracles were not the same as John's experience. Wesley knew not; but that God did it, he doubted not. Do miracles prove to unbelievers that God is in work, or that they must be convinced of this? Even if there be "real and undoubted" miracles, "all this would not force them to believe; but many would still stand just where they did before; seeing men may 'harden their hearts' against miracles, as well as against arguments." Pharaoh to Pharrisees saw the do but refused the creed. Do miracles confirm one's faith? Only the miracle of preaching indicates forcefully that one is called of God. For Wesley, preaching is the great miracle that God employs to convert the unbeliever. The success of the gospel is that which "will bear the insatiable test,—the trial of the written word."* "

HOLINESS HERITAGE

(Continued from page 52)

...Acts 15:6-11

declares the full freedom of the gospel. Interpreted is the significance of the Pentecost-like miracle of the gift of the Holy Spirit to the Roman centurion (10:1), the Gentile Cornelius, for the saving nature of the gospel. The gift of the Holy Spirit, "cleanse their hearts by faith" (9), is a cleansing from all subtle legalisms. This assures, first of all, the gift is for all mankind on the same one basis, that of faith alone. It assures, second, that this salvation is supremely one of grace alone, and that there the Spirit comes to the human heart to cleanse it the all the way to grace. The Christian disciple can live utterly out of the grace of God because of the activity and presence of the Holy Spirit. This is the radically liberating gospel that Luke is proclaiming.

III

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

1. What Do I Hear? The miracle of Jesus Christ meets me as sheer grace, granting me the privilege of relating to Him in simple faith, and providing me with the possibility of living daily in the cleansing flow of the risen life of His Son in the Spirit.


(1) A crucial issue in salvation is the law and grace (1-7a).

...Because hail—aizen grasshoppers (crickets) under a fern make the field ring with their important chirping. As thousands of great cattle, reposed beneath the shadow of the British oak, cheer the cool and are silent, pray we do not imagine that those who make the noise are the only inhabitants of the field; that of course they are many in number; that being they are other than the little shrillved, meagre, hopping, though loud and troublesome insects of the hour. —Edmund Burke
A Thought from the Prodigal Son

The story of the prodigal son has had its share of sermon material, but I pass this thought along to add to the material.

In Luke 15:12 we have the revelation of the problem in the father's words: "give me". In 15:17, the phrase "when he came to his senses" gives us the realization of the problem. And in 15:19, two words should make "me" reveal the solution of the problem.

The Lost Brother

The other brother in the story of the prodigal son can also be thought of as "the lost son." Here are reasons why I feel so: (1) He had no place in his life for his brother. His words betrayed him, as he told his father about his son, he refused to acknowledge him as his brother, but instead said: "this son of yours" (Luke 15:30). (2) He did not have sufficient place in his life for his father. His phrase, "I've been slaving for you" (v. 29) shows how he viewed his relationship with the father. (3) If you don't have place for others, and God (the father in this story), then self never fits either. Hence, loneliness.

An Example

In Paul's letter to Titus there are three admonitions that speak to us about example. In 2:3, Paul admonishes, "Teach what is good." In 2:6, he instructs Titus to "encourage the young men to be self-controlled." In 2:7, he states "in everything set them an example by doing what is good." These three phrases put up the important responsibilities surrounding the call of God and service for Him.

The Way We Were

In Titus 3:1-8, Paul takes his reader back into the past for a look at their living before Christ, and then challenges them with the "newness" of life in Christ. Here is a possible outline of the context: 1. A study of contrasts (3:1-3), expressed especially in these words: "At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in iniquity and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, he saved us" (3:3-5).
2. A summary of conversion (vv. 4-7): "He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life" (3:5-7).
3. A stress on our commitment is expressed in the sentence: "I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good" (v. 8).

A Thought from Maclaren

Somewhere I picked up this thought from Andrew Maclaren concerning "The Testing Fire" in 1 Cor.: 3:10-15. Here is the suggested outline:
1. The patchwork structure suggested by the words "wool, hay, straw" (v. 13).
2. The testing fire, "His work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work." (v. 13).
3. The fate of the two builders, "If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss!" (vv. 14-15).
4. It is all to remind us that "no one can lay any foundation other than the one already laid, which is Jesus Christ!" (3:11).

Give Them God

E. Stanley Jones made an impressive point when he said, "Anything less than God will let you down." And he went on to reason that the cause of the futility was that "anything less than God" is not rooted in a foundation (Abundant Living, p. 39).
The point all of this raises is that in our preaching, we can afford to give our people nothing less than God. For anything less than this will let them down.

Add to the material, 

Christ. He is our father. (3) If you can't have place for others, and words "Father," "Son," and "Spirit," then self never fits either. Hence, loneliness.

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The Way We Were

In Titus 3:1-8, Paul takes his reader back into the past for a look at their living before Christ, and then challenges them with the "newness" of life in Christ. Here is a possible outline of the context: 1. A study of contrasts (3:1-3), expressed especially in these words: "At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in iniquity and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, he saved us" (3:3-5).
2. A summary of conversion (vv. 4-7): "He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life" (3:5-7).
3. A stress on our commitment is expressed in the sentence: "I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good" (v. 8).

A Thought from Maclaren

Somewhere I picked up this thought from Andrew Maclaren concerning "The Testing Fire" in 1 Cor.: 3:10-15. Here is the suggested outline:
1. The patchwork structure suggested by the words "wool, hay, straw" (v. 13).
2. The testing fire, "His work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work." (v. 13).
3. The fate of the two builders, "If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss!" (vv. 14-15).
4. It is all to remind us that "no one can lay any foundation other than the one already laid, which is Jesus Christ!" (3:11).

Give Them God

E. Stanley Jones made an impressive point when he said, "Anything less than God will let you down." And he went on to reason that the cause of the futility was that "anything less than God" is not rooted in a foundation (Abundant Living, p. 39).
The point all of this raises is that in our preaching, we can afford to give our people nothing less than God. For anything less than this will let them down.

Add to the material, 

Christ. He is our father. (3) If you can't have place for others, and words "Father," "Son," and "Spirit," then self never fits either. Hence, loneliness.

The Lost Brother

The other brother in the story of the prodigal son can also be thought of as "the lost son." Here are reasons why I feel so: (1) He had no place in his life for his brother. His words betrayed him, as he told his father about his son, he refused to acknowledge him as his brother, but instead said: "this son of yours" (Luke 15:30). (2) He did not have sufficient place in his life for his father. His phrase, "I've been slaving for you" (v. 29) shows how he viewed his relationship with the father. (3) If you don't have place for others, and God (the father in this story), then self never fits either. Hence, loneliness.
THE WINNING WITNESS

Text: “And he brought him to Jesus” (John 1:42).

Introduction: Christians were never meant to be terminally; they were meant to be junctions.

I. ANDREW—A CONVINCED MAN.
   A. Convinced he found Messiah.
   B. Convinced of seriousness of sin.
   C. Of reality of repentance.
   D. Of call to convince others.
   E. Unconverted souls are not convincing.

II. A COMMUNICATING MAN.
   A. Go to the people.
   B. One on one.
   C. Warm truths better than clichés.

III. A CONTENTED MAN.
   A. Content to be unappreciated.
   B. A commuter for Christ.

Conclusion: Andrew, the commomer, is a pattern we can all follow.

ARE YOU MANY OR ONE?

Text: “Unite my heart to fear thy name” (Ps. 66:11).

Introduction: This is the cry of the man who knows unhappily and unsatisfactorily is the life of a divided heart. He is the man who is partly for Christ—partly for self... partly surrendered—partly restored. Such a man pleases neither himself nor his Lord.

I. CONDITION OF A DIVIDED HEART
   A. Impotent
   B. Unhappy
   C. Ambitious
   D. Jealous
   E. Anger

II. CONSEQUENCE OF A DIVIDED HEART
   A. Lacks perception
   B. Lacks power
   C. Lacks purpose

III. CURE FOR A DIVIDED HEART
   A. Confess your condition
   B. Call on the Lord
   C. Commit yourself

Conclusion: The blood of Christ cleanses the sin of your heart, the mind of self, and the root of bitterness! You can be made dead to sin in a definite, decisive, victorious stepping out of an old bondage into a new freedom. This becomes a declaration of faith which claims a whole Christ for a whole man.

THE DIET OF DEVOTION

Text: “… desire the sincere milk of the word, that ye may grow thereby” (1 Pet. 2:2).

Introduction: Care and feeding of the Christian by the regular diet of God’s Word.

I. THE WORD IS DIURABLE.
   A. It endures forever (1:2).
   B. It has timeless energy, deathless truth, priceless love.

II. THE WORD IS DEMANDING.
   A. Contaminated food must go.
   B. Maintenance of healthy diet.

III. THE WORD IS DESIRABLE.
   A. Great men have fed on it.
   B. More than a boring duty.
   C. How to read it.
      1. Systematically
      2. Reverently
      3. Prayerfully
      4. Intelligently
      5. Thankfully

Conclusion: The milk of the Bible takes us from growth to growth, from grace to grace, and from glory to glory.

NEW FULFILLMENT...

(Continued from page 49)

relationships is hers to determine in partnership with her spouse.

Of course, the primary circle of relationships can become an improved affair. To avoid this, the couple must continue to see themselves (as should all the couples of the congregation) not only in interconnectedness with others, but constantly acknowledging the source of their mutual dependence upon the God who upholds all. The committed couple will submit their activities and decisions to the wisdom of God. This transcended perspective will further free them to listen to others in love, not out of duty but from a liberated spirit of personal identity and self-fulfillment.

UNTHANKFUL THANKSGIVING

(Continued from page 51)

for breath between every few words. Across his chest is a copy of the Herald of Holiness; at his bedside was his Bible. He wheeled out his love for God for His blessings upon Him. When leaving, the pastor asked him, "What can we get you? Do you need anything?" His reply staggered me back on my heels. "No, I need nothing, nothing at all!"

Should we, then, throw out our Thanksgiving observations? No, not at all. In fact, I think we should improve it. Our big problem now is that people are so busy getting primed for a feast of turkey or roast duck that they can't take time once to be genuinely thankful. But could it be our teachers help our people see that thankfulness is a testimony, basically not of material but of spiritual bounty?

PREACHER'S EXCHANGE

FOR SALE: One set of Preaching Through the Bible (26 Vols.), never used, $85.00 and shipping costs. Donald L. Peck, 949 Old 52, New Richmond, OH 45157.

FOR SALE: New Testament, by James Moffatt, $1.50; Jesus the Messiah, by Edersheim, $2.00; Pulpit Commentary—Numbers and 1 Samuel (one vol.), $2.00; Stone & the Bible, by Hurbut, $2.00; His Word Through Preaching, by Bishop Kennedy $1.25; Triumphs of Faith, by G. Campbell Morgan, $1.00; Christ for Every Crisis, by Walter Malte, $1.00; Oxford Annotated Bible, $1.50; Higher Significance of the Gospel, by Karlach, $1.00; Personalities of the Old Testament, $1.25; The Way—The Living Bible Illustrated, new, $1.50. L. D. Sharp, 614 S. Erie, Wichita, KS 67211.

FOR SALE: Back issues of Christian Today; and one set of Adult Teacher for the 1966-1972, J. O. McGilvery, 7402 E. 110th St., Kansas City, MO 64134.


WANTED: One set of Barnes' Notes (27 vols.), R. E. Rogers, Rte. 2, Box 475, Georgetown, OH 45121.

WANTED: Scriptural Freedom from Sin, by Henry E. Brockite, R. M. Rudliff, 223 W. St, Francis, Dexter, MO 63541.
HUMBARD AND SCHULLER

(Continued from page 21)

the sermon, although pitch and rate rise when he quotes a text or says a trilled and true "Amen-gutter" like: I'd rather... live in a log cabin with crickets you can click a few notes through the day and listen to some song... and know God than have all the things... the world can offer.

The structure and content of Humbard's voice-usage is that his voice comes across with the ring of conviction.

One of Schwuler's strong points is variety in voice-usage. His pronunciation is sharp and clear. Hardly a syllable is neglected. He nearly always knows exactly what word he wants to use in his tried-on sentences. He gives many words special treatment that is somewhat different from ordinary usage. The words "beautiful" and "Savior" are examples of how frequently he refers to the key word in a low, grating voice to establish the correct emphasis.

Humbard's use of repetition is tried and true. He uses this in his sermons. He uses it on a sentence level and in the period structure. The use of "ins" is found in the entire period in every section of the sermon. Here is an example: "And their bodies may be weak, and they may be splitting blood, and they may be dying in their organs, but get out of their way." Humbard rarely employs periodic sentences. Loose sentences and run-on sentences seem to be his typical style. It is hard to punctuate his swift, spunky diction. He takes a short sentence from the recordings of the sermon:

"And he passed through the whole temple, and the treasury, and gave it to the door-keepers."

Humbard uses good grammar. It's good for the boss, it's good for the speaker, it's good for the listener.

The use of tropes and figures are of major stylistic interest. The stylistic devices created by Humbard and Schwuler will be summarized.

Humbard used the following:

1. *Anaphora* is the repetition of a word or words at the beginning of successive clauses in a sentence. Humbard uses this device almost to excess. One example is here cited:

"Now if you ever saw a man who was prosperous he had military power, he had social power, he had financial power, he had every power that a man could wish for."

2. *Simile*. Only one simile is used by Humbard. It is from the Bible and is the one that his sermonizers' "fingersmash" became as clowns of an eagle.

3. *Metaphor*. Two biblical metaphors are used: "Cup of salvation" and "Abraham's bosom."

4. *Alliteration*. The preacher's pitfall, is used sparingly by Humbard. Here is one example: "His Jesus" was born in a stable, borrowed a cradle, and was buried in a borrowed tomb."

5. *Anthropomorphism*. In a sort of extended metaphor that reveals God as Father and man as a disobedient child, Humbard gives to God hands to spank, and a knee over which to bend the errant child. "If the Lord has you over his hand-spanking you—repent." James.
A "word study" must be understood as just that, the study of individual words and their meanings. In this column I shall attempt to distinguish among numerous words, some of which attach to various words, for the same word is used at different times with functional, derived, symbolic, technical, and linguistic values. I will try to in each case assess the contextual function of a word rather than seeking the meaning, when really no single meaning exists.

**Matthew 5**

"Take head" (Mat. 6:1) 

The verb is prosocho, which literally means "hold to." It was used in the Greek text of the LXX and referred to a knowledge of the mind to this—"that is, give attention to." Jesus is saying now that God is involved in some important principles in the Sermon on the Mount which wants us to fix our minds on them.

"Aims" or "Righteousness?" 

(Mat. 6:1) 

The observant reader has probably noticed in most modern versions "aiming in this verse has become "righteousness," or something akin to that. Why so?

The simple answer is that the earliest manuscripts all have dikaiosyne instead of eklemosyn, from which we get "kolomosyn," giving to charity. Dikaiosyne means "righteousness." But here it is obvious that it is used in the sense of "acts of righteousness" (NIV). The NASB has here, "Beware of practicing your righteousness..." Concerning are alternatives, Rev. A. Carr says: The two words were nearly synonymous with the Jews, partly because the poor had a right to share in the produce of the land, and partly because the giving and receiving of covenant concerns within the community is anticipated here.

"Forever" (Mat. 6:23) 

"In the midst of days;"... and means something like English "eternity." It would be pleasing beyond the wildest to assert that this equals the New Hebrew word halleluia. The idea is simply that as far as one can imagine and beyond, one may count upon the good fellowship of Yahweh.

"From a new English Bible: A Dictionary of the Bible" (PM 11:16) 

(1) A personal, a public, and a personal statement. He then goes on to say: "Aims formed a very prominent part of the Pharisaic righteousness, but it was not the whole, and it is a name for which we want in v. 1." (Expositor's Greek Testament, 1:11:6) In other words, what we have in v. 1 is a general introductory statement, and so it is properly put in a separate paragraph in the NIV. Then we have a discussion of three kinds of righteous acts: (1) Giving, vv. 2-4; (2) Praying, vv. 5-15; (3) Fasting, vv. 16-18. Thus is the clear arrangement in the Greek text.

"To be seen by them" (Mat. 6:1) 

Did Jesus say that we are not to let anybody see us doing righteous deeds? Emphatically not. We already have His command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (6:16). He wants people to see our good deeds.

What does 6:1 mean then? The Greek very clearly says, "for the purpose of being seen by them." It is the motive that Jesus deals with as throughout the Sermon on the Mount.

Furthermore, the verse can be seen here not is one of the common Greek words for "see" in the New Testament. It is theoic, which means to contemplate, to look at carefully and deliberately. From it comes the noun theatron, "meaning theater," where the play takes place, and all things view for a long time. What Jesus is saying is, "Don't do the the agonistic of your giving, praying, and fasting, hypocrisy" (Mat. 6:2). The English word (praiso) is simply a translation of the Greek word halleluia. It is plural here, hypocritically. The term is used commonly in Greek writers as an actor. In those days they did not have any electric amplification. The visitor to the middle East today marvels at the way religious pageants cause awe. This means that people have been affected by the sight.

"Have" or "Have Received?" 

(Matt. 6:6, 16) 

The KVJ says, "They have their reward." The ASV (1901) has, "They have already received their reward," The NIV reads, "They have received their reward in full." Why these changes?

The Greek verb for "have" is ektos. Here but we have a compound, apothekos. Adolf Deissman pioneered in the application of the papyri discoveries to understanding the New Testament. Most of the papyri we have are very nice and the time near the year of Christ.

On the basis of its usage in the papyri, Deissman says that the verb apothekos is "a technical expression regularly employed in Ptolemaic and later texts..." This meaning of apothekos applies well to the text. Still, there is an important difference in the meaning. The saying their reward in full, i.e., is it as though they have already given a receipt, and they absolutely have no further claim to reward. (Light of the noticing East, pp. 110-11)


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Charles Isbell
Clergy Quiz

1. Which Old Testament book is most often quoted or alluded to in the New Testament?
   - A. Jeremiah
   - B. Job
   - C. Isaiah
   - D. Genesis

2. McGavran, Arrn and Wagner are names associated with:
   - A. European speculative philosophy
   - B. The church growth movement
   - C. The theology of hope
   - D. The civil rights movement

3. Which of the following best describes the Wesleyan-Arminian doctrine of depravity?
   - A. extensive
   - B. deterministic
   - C. intensive
   - D. all of the above

4. Which of the following works were written by Clement of Alexandria?
   - A. Christ the Instructor
   - B. A Suggestion to the Heathen
   - C. On Christian Doctrine
   - D. all of the above

5. Sinners in the Hands of an Angry God is a sermon written by:
   - A. Billy Graham
   - B. Alfred E. Neuman
   - C. Jonathan Edwards
   - D. Phillips Brooks

6. Which of the following does not belong in this list?
   - A. Luther
   - B. Malanthon
   - C. Calvin
   - D. Calvin

7. If a parishioner of yours believed he had committed the unpardonable sin, which of the following Minor Prophets should he read?
   - A. Nahum
   - B. Amos
   - C. Joel
   - D. Hosea

8. If you were going to preach on prayer, which of the following passages would likely be the most helpful?
   - A. Matthew 12:1-6
   - B. 2 Corinthians 15:1-5
   - C. 1 Chronicles 4:9-10
   - D. Ecclesiastes 7:1-6

9. "For in the time of trouble he shall hide me in his pavilion" is from:
   - A. Psalm 27
   - B. Psalm 23
   - C. Job
   - D. Isaiah

10. The Ten Commandments are found in:
    - A. Genesis 37
    - B. Exodus 25
    - C. Deuteronomy 33
    - D. Numbers 27

11. The last of the Crusades took place in:
    - A. 637
    - B. 1212
    - C. 1099
    - D. 1056

12. Which of the following names does not belong in this list?
    - A. Paul E. Johnson
    - B. Wayne Oates
    - C. George C. Knight
    - D. C. S. Forrestor

13. The man commonly regarded as the founder of the Sunday school is:
    - A. Timothy Beacham
    - B. Robert Rakes
    - C. Charles Fox
    - D. William Penn

14. The author of Mere Christianity is:
    - A. Andrew Blackwood
    - B. Hugo St. Victor
    - C. Charles Foxx
    - D. John Woolman

15. Which of the following persons is associated with "the theology of hope?"
    - A. C. H. Dodd
    - B. Paul Tillich
    - C. Karl Barth
    - D. Martin Luther King, Jr.

16. The subtitle of Dietrich Bonhoeffer's doctoral thesis is:
    - A. Dogmatical Inquiry into the Sociology of the Church
    - B. A Dogmatical Inquiry into True Discipleship
    - C. A Non-dogmatical Inquiry into Christian Ethics
    - D. Missing

Answers (see hint)

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Rating Scale

16 Correct: Super--You are neglecting your golf.
12-15 Correct: So-so--But better not enter that extra tournament.
8-11 Correct: Not so--nine holes per week is enough.
0-7 Correct: Sell your golf clubs to your secretary.

Seen & Noted

"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."
   - Andrew W. Blackwood

"The caliber of its leadership is the measure of a movement; for the caliber of men is indicated by the size of the things which challenge them, by the type and size of things which discourage and defeat them, by the caliber of the helpers they choose, by the size and type of things which either irritate or please them, and by the reach of their shadow—the unconscious influence."
   - J. B. Chapman

"We have to acquire a peace and balance of mind such that we can give every word of criticism its due weight, and humble ourselves before every word of praise."
   - Dag Hammarskjold

"We wield a two-edged sword with sharp edges. We are not little boys playing with wooden ones."
   - Gerald Kennedy

"To do right is wonderful. To teach others to do right is even more wonderful—and much easier."
   - Mark Twain

"It is so difficult for us to transfer our affections (to things above), for we have fallen in love with the world and our playthings are so dear."
   - Peter Marshall

"The love of our neighbor is the only door out of the dungeon of self."
   - George MacDonald

"Not he who has little, but he who wishes more, is poor."
   - Latin Proverb

"Our comforts tempt us to refuse to help the neediest people in the world, if it means sacrificing our comforts. Or if we do give up these comforts, we pity ourselves."
   - Frank C. Laubach

"Corruption never has been compulsory."
   - Robinson Jeffers

"The captain of a Coast Guard rescue crew ordered his craft out to rescue a ship bounder on the reefs. The first mate protested. The gal is terrific and the reefs are terribly treacherous. We probably could get out there, but we could never get back. The captain said, 'Launch the boat. We don't have to get back. But we have to go out.'"
   - Alvin Rogness

"Shun, as you would the plague, a cleric who from being poor has become wealthy, or who, from being nobody has become a celebrity."
   - Jerome

"All the beautiful sentiments in the world weigh less than a single lovely action."
   - James Russell Lowell

"Human history is a catalogue of blunders, yet hindsight, and yearning for another chance to rectify that which is past changing."
   - Meredith & Fitzgerald

"Lose the day foltering, 'Twill be the same tomorrow."
   - Goethe

"More dreams, poems, high inspirations, and rare thoughts have been born in prisons and on beds of suffering than in all the vacation spots."
   - Anonymous

"A good listener is not only popular, but after a while he knows something."
   - Anonymous

"All arrogance will reap a harvest rich in tears."
   - Aeschylus

"Our symbol is not a cushion but a cross."
   - R. G. Turnbull

"Souls are made sweet not by taking the acid fluids out, but by putting something in—a great love, a new Spirit, the Spirit of Christ."
   - Henry Drummond

"We who have a why to live can bear with almost any how."
   - Neitzsche
PLEAS TALK TO US—

The editorial team of the Preacher's Magazine regards this publication as uniquely the property of our readers. We exist to serve you. Fill out this page and help us serve you better.

I. Rate this Issue
1. Which of the following words best represents your overall opinion of this issue?
   A. Superb
   B. Superior
2. If you could change one thing about this issue, what would it be?
   A. Content
   B. Form
3. The article I liked best was
4. The article I liked least was

5. I like the new format and size: Yes ______ No ______

II. In Future Issues
A. In light of my interests and needs, I would like to read articles on the following subjects. (Number your first choices one through five in order of preference).
   1. ________
   2. ________
   3. ________
   4. ________
   5. ________

B. Authors whose work I would like to see in the Preacher’s Magazine include:

C. I know a person who could write an effective article on ________

   He or she is:

III. About You
A. I am a ______ pastor, ______ evangelist, ______ staff minister, ________ educator, ________ district superintendent, ________ headquarters employee, ________ student, ________ retired minister, ________ other.
B. Check your age group: A _______ B _______ C _______ D _______ E _______ F _______ G _______ H _______ I _______ J _______
C. Name (only if you wish) ______

Mail this response sheet to the Preacher’s Magazine, 6401 The Paseo, Kansas City, MO 64131.