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THE preacher's magazine

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inside...

THE PREACHER AND HIS CREDIBILITY
The Editor

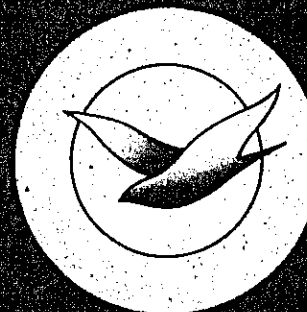
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THE preacher's magazine

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.....From the.....EDITOR

The Preacher and His Credibility



THE PREACHER, more than anyone else, should be a man who can be trusted to tell the truth.

Men of other professions have been less than perfect at this point. Politicians and lawyers have recently been in the public spotlight because of their cheating and lying (although all of them, of course, are not guilty of such conduct), and almost every other profession has its share of charlatans. Is it too much to expect of those in the ministry that they be truthful?

The tragedy is that their credibility also is sometimes subject to scrutiny. "Is that the truth, or were you just preaching?" may be spoken in jest, but it is not funny. Laymen and clergy alike will suggest how many people attended a church service, and then explain the number is "ministerially speaking," by which they mean an exaggeration.

If preaching and "ministerially speaking" are considered synonymous with untruth, then we are in trouble!

Whatever else may be said of preaching, it is the proclamation of truth. If it is not truth, it is not preaching. And if one is a preacher, he must be a man of truth.

There are at least two basic danger points which threaten the credibility of a preacher. They are that he be uninformed, and that he be untrustworthy. Whichever may be worse, they are both deadly enemies of our ministry.

To be uninformed is inexcusable in our times. In earlier days of the holiness movement, only a small percentage of people ever attended college. Now the reverse is true. Most of the people in our congregations are educated and they are informed. To be prepared to preach to such listeners, one needs facts to back every statement.

It was said of Spurgeon that if he spoke of grouse shooting, you could be sure he had read until he was an expert on the subject. When Thomas Guthrie discussed ships, someone said, "He is a sailor; at least he was a while at sea." And when Guthrie mentioned medicine in his sermon, his listeners had the feeling that if there were no doctor available, they could go to him with their symptoms.

The preacher should be able to say with Winston Churchill, "I refuse to allow my knowledge, however meager, to be overcome by your ignorance, however vast."

Check the facts. Do the homework. For the preacher, there is no excuse for an empty head, just as there is none for a hollow heart.

To be uninformed is bad enough, but to be untrustworthy is the ultimate tragedy for the man of God. No amount of biblical knowledge, no amount of administrative genius can save the untrustworthy preacher.

There are at least three avenues which can lead to this destructive situation. They are impure motives, improper methods, and inconsistent practices.

Impure motives are a subtle snare for the unwary preacher, since his motives are naturally open to question by those he seeks to win. He is placed in the same difficult position as the advertising expert who is hired to promote a product. The fact that the preacher is "paid" to proclaim the gospel does not help his credibility. There are those who would ask, "Does he really believe this to be true, or does he say it because he is paid to say it?"

He must continually seek to be sure his motives are uncontaminated by selfish considerations, unaffected by personal gain, and beautifully transparent in their freedom from ulterior qualities. He must make certain he is perceived by his flock to be, as was Jesus his Lord, genuinely concerned for the sheep.

Improper methods sometimes stem from the preacher's training in the skills of persuasion. He is tempted to be manipulative instead of persuasive. There is a vast difference. Manipulation is that type of persuasion which is deceptively intended for the advantage of the persuader. It is the attempt to get someone to do something he probably would not do if he had all the facts, so only those facts the persuader believes will influence the person are given to him.

Persuasion, on the other hand, can be used for a person's good and for the glory of God. To persuade a sinner to put his trust in Christ, to persuade a husband to stop cheating on his wife, or to persuade a distraught man not to take his own life are good ways to use words. But to persuade a teen-ager to try a shot of heroin, of course, is another matter.

If the preacher's credibility is to be above question, he must never be a "manipulator" of persons.

Inconsistent practices will also ruin the preacher who is careless of his credibility. If he is not self-centered in his motives nor deliberately manipulative in his methods, he may miss the way at the point of his practices. He may make careless mistakes and get by with them for a while. But if he persists with inaccuracies, he will sooner or later be labeled as untrustworthy. A factually incorrect illustration, an incorrect historical reference, a scientifically faulty statement, or even a broad, sweeping generalization can place a strain on his credibility.

The weapons of our warfare are "mighty through God to the pulling down of strong holds" (2 Cor. 10:4b); and one of our most powerful weapons is truth. To lose this weapon is to make it impossible to do what we should be doing best.

Let the preacher's credibility be beyond question everywhere and all the time. If there is anyone who speaks the truth, it should be the man who speaks for Christ.

In a church like ours, there is only one way to face problems constructively. Its members and ministers must be Spirit-filled, Spirit-guided, and devoted to the whole will of God.

Objective and Perspective in the Minister

Part II. Perspective in the Minister

The general purpose of God in making divine power available to mankind is twofold: first, to give inner spiritual stability; and second, to enable the child of God to be adequate in personal victory and to be useful in service.

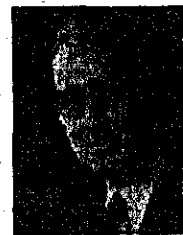
The first and second chapters of Acts indicate God's provision for meeting man's inner needs. It calls for the believer to take time to "tarry until" with expectation of the bestowment of divine resources. Thus the person is to honestly evaluate himself under the enlightenment of the Holy Spirit, to recognize the source of his deepest need, to be aware of directing the "ego" properly toward God with the awareness that God can cleanse the motive life of the inner corruption, or in more modern

(One of two addresses presented to the seminary in November, 1974, as a part of the thirtieth anniversary celebration.)

terms, self-centeredness, self-indulgence, and self-pity.

As the person accepts reality concerning his need, he becomes a willing sacrifice on God's altar, and the Holy Spirit cleanses the motive life and unifies the inner life in divine love. The person is thus conditioned to have the only power that can integrate personality—divine love in the abiding presence of the Holy Spirit. Without this control, man will corrupt himself by the abuse and misuse of his own energies; his virtues will become vices.

I can testify to the reality of God's operation by what He did for me in January, 1915. I had made many efforts to live a Christian life for several years, but usually the results did not last very long. My main problems were impulsiveness and instability. In a service, three nights after God for Christ's sake had reclaimed me, I went to the altar again to be sanctified, as I wanted to be a true Christian. I was at the altar only a short time when I had a feeling of something happening. The main evidence of my seeking and finding was an inner sense of peace and calmness that I had not known. I am happy to tell you that as I have walked in the Spirit to the best of my ability, the Spirit has given me personal victory



by
Lewis T. Corlett

President Emeritus
Nazarene
Theological Seminary

and enabled me to accomplish more than I ever imagined, and more than anyone else believed that I could do.

In fact, He has enabled me to live a life free from discouragement from that time to this. I do not preach that this is done for all persons; I only thank God for preparing me for the work He planned for me to do. I have not had many "mountaintop" experiences, but neither have I had "low valley" times. There have been periods when I have been puzzled, perplexed, confused, and greatly aware of my inabilities; yet I have never reached the state when I thought that God could not bring me through to victory. And as I have waited, He has given me guidance and victory every time. This assurance had held me steady under all types of pressure and enabled me to allow sufferings and adversities to enrich my life.

This naturally leads to the second phase of the purpose of divine resources: to enable the minister to be adequate in the changing circumstances of life. The most prominent example in the early part of the Book of Acts is the expansion of human personality and the enlightenment of Scriptures. Note the ministry of Peter on the Day of Pentecost, Peter and John before the Sanhedrin, Stephen before the rulers, Philip at Samaria, and the conversion and ministry of Paul.

As we think on the experiences of these men, we have to recognize that the presence of the Holy Spirit in the heart of man acts as a catalyst in human personality. At times it may seem as if He is creating new abilities, but in reality He is awakening, alerting, and expanding the abilities and talents already possessed. The initial transformation of grace is tremendous, but it diminishes in significance as the believer experiences the continuous working of the Spirit

in equipping a person for levels of service seemingly beyond the normal ability.

All normal persons have a longing for something beyond what they are and have. In recent years some have endeavored to increase this sense of beyondness by "taking a trip" on LSD or other drugs. They may have taken the trip and had a sense of the illusionary for a time, but it resulted in a letdown that was detrimental to mind and body and often made the individual a captive to the drug.

Others have turned to occultism in an effort to have better control of themselves and to drift off into a sense of floating without a burden. This may have some benefit, but always the person must return to reality. The wonderful glory of the power of the abiding Presence in personality is that He enriches the mind and spirit, strengthens the physical, and leads to a freedom that is continually enriching and empowering the person.

Another phase of the adequacy of divine power is seen in the ability the Spirit gave the Apostle Paul to make the transition from Judaism to Christianity, to revise his concept of doctrine to harmonize with the person and work of Jesus Christ. He began preaching in Damascus soon after his conversion, but he wisely withdrew from public ministry for a time to allow the Spirit to guide and teach him.

An interesting aspect of the total adequacy through the work of the Spirit is the enablement He gave persons in the Early Church to face personality problems:

1. Probably prejudice was the most serious personality problem. This was intense in the Jewish mind toward Gentiles and toward the Christians. The story of the Spirit's working with Peter, in chapter 10,

illustrates this. The admonition God gave Peter in the vision, "What God hath cleansed, that call not thou common," shocked Peter. As he "thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." Previously Peter would have argued against such action, but now he did it joyfully because the Holy Spirit enabled him to constructively face the racial and personal problem—prejudice.

2. Another phase of personality problems is seen in the tendency to disagree intensely to the point of a strain in fellowship. This is evident in the incident of Paul and Barnabas differing over the value of John Mark as a missionary. They separated in missionary activity; Barnabas took John Mark, and Paul chose Silas as his co-worker. Later Paul wrote, "Bring him [Mark] with thee: for he is profitable to me."

3. One of the great problems of the Early Church, both from the Jewish and pagan cultures, was the difficulty of forming a balanced standard of conscience as a Christian. The Apostle Paul faced this under the guidance of the Holy Spirit. With the enablement he received, he was so assured that he could say as he made his defense before Felix: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Writing to the Romans, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (9:1). Sensitivity to the Holy Spirit enables any person to have wisdom and courage to develop and maintain a balanced standard of conscience.

4. In His work of making people adequate for the situations of life, the Holy Spirit so comforted and encour-

aged the leaders in the Early Church that when they were falsely accused, beaten, persecuted, and imprisoned, they could rejoice personally and always give strength and comfort to the members of the churches.

5. The truth is also shown in the matter of divine guidance. There are a number of incidents where the Holy Spirit gave wisdom and direction through His checks and guidance. A good example of these two methods is in the sixteenth chapter of Acts: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (vv. 6-10).

6. The enabling power of the Holy Spirit, to make persons adequate for any occasion, is seen in the actions and reactions of the members of the Early Church in the first church council meeting. The problem under debate was: Shall the Gentiles be required to obey the details of the Jewish Law in order to be Christians? Paul and Barnabas had faced this problem numerous times in their missionary work with the Gentiles. Also Peter met it in Jerusalem when he returned from his trip to the house of Cornelius and related how he had preached to the Gentiles.

As the council met, certain Pharisees and others of strong legalistic attitudes, attempted to sway the members of the council by their in-

tense attempts to force their legalism on the Gentiles, and by their strong opposition against any and all who favored the release from this requirement. But as Peter and Paul and Barnabas were permitted to tell how God had worked, the Holy Spirit enabled the people to react constructively. The record says, "Then all the multitude kept silence, and gave audience to Barnabas and Paul."

After they held their peace, James, the head of the church at Jerusalem, summarized the consensus: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well" (Acts 15: 28-29). By the power of the Spirit, the church leaders were able to face the first crisis of the Early Church and to reach a constructive solution, not pleasing to all, but to the majority.

In a holiness church with a government like ours (with a limited superintendency), there is only one way to face problems constructively, and that is for the leaders and the majority of the members of the church to be Spirit-filled, Spirit-guided, and to be disciplined and devoted to the whole will of God.

There are other details in the Book of Acts regarding the enablement of the Holy Spirit to make persons adequate for the various situations of life. I challenge each of you to read the entire book in a meditative manner so that the Holy Spirit can make this truth more meaningful in your life.

The Holy Spirit is still active in the world today and in the Church. He has not lost His power, nor has His concern for the welfare of each person diminished. Thank God, He is not weary with our slowness, dullness, and weakness. He patiently waits to guide and to enable His children to do greater accomplishments in His kingdom.

Words from Wesley—

"We are the friends of all, and the enemies of none."

Many people thought that Mr. Wesley was an enemy of the church. He was persecuted, misunderstood, misinterpreted, scoffed at, and attacked—especially by those of the Established (Anglican) Church. An often repeated rhyme was

*Mr. Wesley's come to town
And wants to pull the churches
down.*

The attacking mobs had to be convinced that they were wrong, and Mr. Wesley's love for the poor, sick, and

unfortunate had to be made evident.

To rich and poor he pressed the claims of salvation, and he "spread scriptural holiness throughout the land"—so much so that the European revolution never got to England.

Mr. Wesley was, of course, the enemy of sin, but *never* of sinners. He died a respected man, and much loved by many people. Wesleyanism could truly say, "We are the friends of all, and the enemies of none."

—Submitted by Robert Emsley



CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

THE PASTOR OVERCOMES FAILURE

"Therefore, having this ministry by the mercy of God, we do not lose heart" (2 Cor. 4:1, RSV).¹

Nervously he fingered his coffee cup as he poured out a tale of bitterness. Acid words spat out an all-too-familiar story of pastoral crucifixion. I could not keep from recalling a similar cup of coffee we had shared only a few years previously where tears of joy flowed unashamedly down his cheeks as he spoke of his church. But on this day, there were no tears—only the steely grey look of a deeply hurt man.

After a successful pastoral career spanning more than a decade, unblemished by even one negative pastoral vote, he moved into a situation where the house fell in on him. He sought for help, but none came. Everyone left him alone—to die. And die he did. I could scarcely stand the stench of his inner corruption as it assaulted me across the table. He who only months before stood tall and respected as God's man was now a pitiful and broken hulk of a human being. He couldn't even muster enough heart to seek out a secular occupation in keeping with his impressive physical bearing, his sharp mind, and his more-than-adequate education. He now filled out his days pushing a broom as a custodian.

Brethren, this is tragic! That twin imposter of "success" and "failure" had claimed another victim. Somehow my friend missed the whole point of what it means to be a servant of Jesus Christ; "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (Mark 8:34-35, RSV).

Like so many of us, he had undoubtedly preached on this text numerous times, turning that cross into a kind of spiritual madonna to be worn on a string around the heart. Apparently he never understood or anticipated that that cross might be painfully real. Nor did he reckon with the possibility that he might actually be called upon to give up his pastoral life—against his will—in a particular situation. Consequently, the experience that should have led him to a rediscovery of his life via the way of the cross instead killed him. Legion are the number of those, who like my friend, descend into hell—and stay there.

This is not the kind of death we are to die! It is true that our Master "was crucified in weakness, but [he] lives by the power of God. For we are weak in him, but in dealing with you

1. All scripture quotations marked RSV in this article are from the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

we shall live with him by the power of God" (2 Cor. 13:4, RSV).

It is the plan and purpose of God to lead us through Calvary to the victory side of the tomb: resurrection by the power of God and the creation of ever new and emerging life. There are some concepts we can embrace, on the practical side, which will help us to gain perspective and recover our poise when assaulted by the self-condemnation of failure.

First, it is good for us to face our limitations. All power in heaven and on earth has not been given unto us yet, and probably never will be. We do "have this treasure in earthen vessels" (2 Cor. 4:7, RSV). The Word does continue to become flesh in us. Hence, our ministry is always bound up in, and subject to, our essential humanity.

We cannot minister to everyone, nor will we be accepted in every situation. This limitation is clear in our Master's life. He practiced what he preached: "Wherever they do not receive you . . . leave" (Luke 9:5, RSV). That did not mean that Jesus wilted before every gnat-stroking Pharisee who opposed him, nor did He shrink from facing His enemies when God's will clearly led Him to Jerusalem.

The main direction of Jesus' ministry, however, was pointed toward those needy men and women who were open to Him. He felt no compulsion to force himself upon a people who clearly rejected His ministry. It is some comfort to those of us who have felt the pain of such rejection to know that it hurt Jesus too. He added the footnote that when the disciples left a town against their will they should shake the dust of that place off their feet as a testimony against it. Even if they felt like saying, "Woe to you, Chorazin! woe to you, Bethsaida! . . . Capernaum, you'll end up in hell" (Luke 10:13-15,

CSC paraphrase), they should still leave.

We cannot minister forever in any given assignment. We are pilgrims and strangers—ecclesiastical systems of government help us to be reminded of that. It is therefore unwise to become overly emotionally involved with any given situation, lest, when it dies for us, we die too. I have a pastor-friend who, upon accepting a new church, walks up and down its aisles and tries to envision his last Sunday there. He even goes to the pulpit and makes his resignation speech. He tells me that this helps him to realize that he is first and forever the servant of Jesus Christ, and only secondly, and for a time, the pastor of that church.

There are biological limits too, which we must face. When my teenage children inquire of me how it used to be in the "olden days," I have to face the fact that I am maturing. I simply cannot, and ought not to, try to maintain the heady pace of my earliest years. True, we may have neither the physical stamina nor the emotional capacity to make as many soul-winning and pastoral calls as we once did. But, by the same token, we probably are not getting as tangled up in the personal affairs of people as we did in our youthful days of omniscience and omnipresence.

Why not flow with the natural biological stream of maturation and let it lead us into fresh dimension and new depths of self-fulfilling ministry previously hidden from our view? There is no reason to feel, as we come to middle years, that we are all washed up because we cannot compile the same track record we once did, or as someone else does. "Forgetting what lies behind and straining forward to what lies ahead, I press on . . ." (Phil. 3:13-14, RSV).

Second, we need to work out a strategy for survival. Not every cross

is worth dying upon. There is no divine imperative upon us to lay down our lives for the sake of the wolves. It was not cowardice that motivated Jesus to quietly slip out of those crowds which would have pitched Him over the walls or stoned him to death; His time had not yet come. Unlike martyrs in other more heroic ages, we must live on after the crisis has passed. Not even God can do much with a defeated, disillusioned, and broken servant. Albert Camus in his book *The Plague* speaks of this occupational hazard that particularly afflicts those who give themselves to fighting "plagues": "There lay the real danger; for the energy they devoted to fighting the disease made them all the more liable to it. In short, they were gambling on their luck, and luck is not to be coerced."

When the pressure is on, learn the lesson of our human body: It reduces activity and seeks rest. Our tendency is to pour it on, work twice as hard, as if a good showing will stop the mouths of lions. It won't work. Our double exposure and frantic strivings only give them twice as much to attack. Furthermore, we drain our already strained resources, and are in danger of losing that resilience and good humor which is imperative if we are to survive. To summon up special energies for pastoral calling or promotional activities is not only useless but foolhardy. It is much wiser to gear down the pastoral routine to a minimum basis, spending much time doing those activities by which mind and body are refreshed.

While it is not possible to work out an exact chronology of Jesus' earthly ministry, it is apparent that there was a sharp diminishing of public ministry immediately prior to the Cross. It seems that He withdrew from the crowds and sought solace with His disciples and friends—per-

haps in anticipation of the unusual strain that would be placed upon Him through the ordeal of the Cross.

Third, fight back! There is a proper time and place for the embattled servant to hold his peace and refuse to defend himself (John 19:9). But not even Jesus maintained His silence forever (John 19:11). In fact, His normal style was to answer His accusers, confounding them when He could. Sometimes He even spoke sharply to those who opposed Him and were destroying souls (Matthew 23).

In an exaggerated effort to manifest an uncontentious spirit of sweetness, we sometimes let crude people walk all over us. This has serious consequences in several directions: (1) It may perpetuate a falsehood; (2) It may cause people to assume that we are guilty as charged; (3) It may cause irreparable harm to our own self-image. It is not a question of defending ourselves, but of preserving the integrity of the gospel and our ministry in its behalf.

There was a time when the Forestry Service judged success by how few fires ravaged the High Sierras, and how quickly they could be extinguished. But they have since learned that fires are "as much a part of the natural ecology as the sun and rain." Periodic fires clear the forest of brush and flammable ground cover which, if it builds up, could indeed destroy the giant Sequoias that inhabit the region. Furthermore, it has been discovered that the giant Sequoias and Jeffreys can best seed themselves in ground that has been cleansed by fire. There is one tree, the knobcone pine, that cannot sprout at all until the heat of a fire cooks open the cones to let the seeds drop out.

Thank the Lord for the fire and the flood, and the Paraclete who is our Comforter until Jesus comes again.

Wesleyana



John Wesley and Family Religion

By Larry R. Shelton*

A major emphasis in Wesley's pastoral theology was his insistence on the centrality of the family in Christian living. He may have been indebted to the Puritan divines for this emphasis, since he included many Puritan works which related to the proper conduct of family religion in his *Christian Library*. It is generally conceded that a major factor in the success of the Puritan movement in ministering to its constituency was the importance it placed on family worship. The Puritans were convinced that the household was the model on which all other social institutions were built, and the leader of the household held privileges and responsibilities similar to those of a civil governor (R. C. Monk, *John Wesley: His Puritan Heritage*, p. 180). The family leaders were thus responsible to God for the care of the souls under them.

Wesley shared this concept of the parents' responsibility for the spiritual welfare of the children, and he also agreed with the Puritan concept that it was chiefly through family

religion and education that a new generation would be raised up to carry on the church and an orderly society (Wesley, *Works*, VII, 79). He saw family worship and religion as the very cornerstone of proper training of the child and as the means of the revival of religion in his own time (*Works*, VII, 77; VIII, 316). In his *Journal* of January 16, 1767, he wrote, "I strongly inculcated family religion as the grand desideratum among the Methodists. Many were ashamed before God, and at length adopted Joshua's resolution, 'As for me and my house, we will serve the Lord'" (*Works*, III, 270).

Wesley preached sermons on the subject of family religion ("On Family Religion," "On the Education of Children," and "On Obedience to Parents"), and constantly instructed his ministers to dwell on this theme. He said to them:

Do all you can herein, if not all you would. Inquire in each house, Have you family-prayer? Do you read the scripture in your family? Have you a fixed time for private prayer? Examine each as to his growth in grace, and discharge of relative duties (*Works*, VIII, 302 ff.).

He lamented, "Family religion is

shamefully wanting, and almost in every branch" (*Works*, VIII, 302).

Nor did he neglect to provide his people with a model for the development of family worship. For this pattern he referred them to the Puritan Philip Henry's "Method of Family Prayer." He had abridged Henry's instructions and included them in the *Library* for easy reference. From his references to Susanna Wesley's plan for the education of children, we can see that Wesley saw the same pattern for devotions in the Puritans which he had experienced as a child, and he heartily recommended this type of worship program for the home.

John Wesley quotes the following paragraphs from a letter his mother had written to him, July 24, 1732, when she was 60 years old, just 10 years before her death.

When turned a year old (and some before), they [my children] were taught to fear the rod, and to cry softly; by which means they escaped abundance of correction they might otherwise have had, and that most odious noise of the crying of children was rarely heard in the house, but the family usually lived in as much quietness as if there had not been a child among them . . .

In order to form the minds of children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting the will is a thing that must be done at once,

and the sooner the better. For, by neglecting timely correction, they will contract a stubbornness and obstinacy which is hardly ever after conquered; and never, without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent whom I call cruel parents, who permit their children to get habits which they know must be afterwards broken. . . .

Whenever a child is corrected, it must be conquered; and this will be no hard matter to do if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies and inadvertences may be passed by. Some should be overlooked and taken no notice of, and others mildly reproved; but no wilful transgression ought ever to be forgiven children without chastisement, less or more, as the nature and circumstances of the offence require (*Journal*, III, 34-35).

In our twentieth-century society of moral relativism and ethical decay in high places, we would do well to reexamine Wesley's emphasis on the Christian home as a basis for a moral world. In our increasingly sophisticated methods of proclamation and evangelism, let us not lose the perspective that the home is the material, the bricks and mortar, from which the church is built. The family is the basic ingredient of the church. Let us center our attention on it with all the fervor of this great saint and wise man of God.

Personal renewal comes to the person who has the insight and courage to turn from self-defense and to open his mind to the truth about himself, however painful it may be.

—W. Curry Mavis

*Assistant pastor, First Wesleyan Church, High Point, N.C.



A Prayer in Time of Discouragement

By Ross W. Hayslip*

Our Father who art in heaven:

Frankly, I'm discouraged! I've decided to take my eyes off of myself and my problems and lift them toward You.

Forgive me, Father, for not doing this sooner. The monotony and strain of my daily tasks have kept me earthbound. Now, Lord, I am coming apart for a little while to commune with You.

I have been looking at myself with eyes of introspection, and what I see is not flattering. I need to see anew, O Lord, that it is not what I can do, but what You can do through me that counts. It is the combination of Your strength and my weakness that will make me effective in Your kingdom's work.

Then, too, I have had my eyes on my fellowmen. Lord, help me not to be like the individual who said that he loved humanity but couldn't stand people. May I see the priceless value of my friends, and be able to minimize any problems that their attitudes and actions may have caused me. May I, as Paul handled the problem of Demetrius, turn them over to you. You are looking at people from an exalted view. I am seeing them from my earth level.

Thank You, Lord, for helping me not to grow despondent in my discouragement. You have promised to give me help and strength for every one of my needs. I am going to believe that Isaiah spoke the truth when he said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

I am accepting the truth of the Psalmist's declaration, "In the shadows of thy wings will I make my refuge until these calamities be overpast."

I am also taking the promise that greater is He that is within me than he that is in the world.

I'm going back to my tasks, Lord. Please help me to have patience for the inch-by-inch and step-by-step. May I never retreat further back than You have helped me to advance forward.

Thanks for listening to me. I don't believe that anything will come upon me that You and I together cannot handle.

Amen.

*Pastor, First Church of the Nazarene, Tucson, Ariz.

The Old-time Religion

"It is the one old religion, as old as the Reformation; as old as Christianity; as old as Moses; as old as Adam."

Challenging words from John Wesley, the founder and champion of Methodism, answering those who accused him of "innovations" and "irrational excesses."

A man of his time—churchman, scholar, evangelist, reformer, diarist, and author—Wesley exalted a salvation for all times. He preached and testified to a religion rooted in the Scriptures, experienced in the Early Church, revered by the church fathers, and enshrined in the *Homilies* and *Book of Common Prayer* of his Anglican heritage. It was an old-time religion made new and vital by the Spirit's flame upon the mean altar of an Oxford don's heart.

This old-time religion of a genuine new birth and heart holiness honors the amazing grace that makes salvation "free for all, and free in all"; universal and uttermost. On the ground of faith alone, God's merciful grace gift to everyone who will exercise this faculty of the soul, in response to the miracle and magnetism of the Cross—pardon, purity, and heaven are offered to every soul of man. A full salvation, attested by the Word of God, the witness of the

Spirit, and the fruit of life, is available for every believer.

As Wesley observed, the roots of regeneration, holiness, and revival are deep. As deep as eternity, as old as Eden, for God's first intention has never changed: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

When God finds His man or woman—chosen, called, and consecrated—and they find in Him an experience, a message, and vision, then the old truth is rediscovered in personal reality and crusading passion. For Wesley, holiness "was old, yet ever new." As old-fashioned as sleep, breathing, food, drink, work, love, marriage, birth, and death, as new as today's waking, as the heart's present beat and life's interchange. "This [the fullness of the Spirit] is that which was spoken by the prophet Joel," declared Peter. The new wine of God's incoming into human hearts and lives is really the old wine man's soul has always needed.

The initiative is always with God, as in the Exodus; the era of prophets and kings, the expectant days before the first Christmas; indeed, in every movement that has blessed men and benefited society. The responsibility for accepting the invitation of grace and cooperating with the Spirit's inspiration rests with men.

*I believe in the old-time religion,
For it saves from all sin here below.*

*I believe in the old-time religion
As our fathers received long ago.*

And it's good enough for me!



by
Albert J. Lown

Nazarene evangelist,
London, England

When Jesus is our Example, we are aware that we preach best what we practice most

The Preacher and His Proclamation

By Wayne M. Warner*

Nicodemus echoed the verdict of history when he addressed the Prince of Prophets with "We know that thou art a teacher come from God" (John 3:2). The preaching-teaching ministry of our Lord has empowered more satisfied living, effected more change, rearranged more homes, and heralded more history than any other series of events since the creation story. He stands alone as the Truth, the Way, and the Life. His unspoken behavior proclaimed as eloquently as His powerful parables. He left little doubt that He was a prophet. His life witnesses to the fact that what you are, preacher, is what you proclaim best!

Jesus never forgot His humanity, speaking of himself as the Son of Man. He was both human and humanitarian by His own decision. He kept the Jewish custom by going to the synagogue, as was His custom. However, when custom conflicted with individual need, He echoed the needs of humanity. The Pharisees took counsel against Him, but He healed the withered hand on the Sabbath. His action expressed His attitude with eloquent silence.

Because He knew who He was, Jesus remained true to the real needs of those to whom He ministered, never being detoured to defend him-

self. He remained consistent with his own purposes, which were those of the Father who sent Him. When the Pharisees charged Jesus with performing miracles by the power of Satan, Jesus should have been more disturbed than any man. Who better than He knew the powers of good and evil? Instead, He rebuked them for their impersonal and inconsequential relationship to the Father in heaven, and His rebuke contained none of the stinging venom that frequently troubles many of us.

Above all else, Jesus harbored a humble spirit. When He healed the man's withered hand, many followed Him "and he healed them all; and charged them that they should not make him known" (Matt. 12:15-16). Although He stood as the fulfillment of Isaiah's prophecies, His humility was that of the servant who never seeks personal glory. He lived purposefully, discreetly, humbly, and prophetically. When He washed the disciples' feet before going to Calvary, He was reinforcing what they had shared many times previously. At such times, as so often, His proclamation was eloquent even when He did not preach.

Discerning and dedicated

Jesus lived with dynamic discernment, with sensitive awareness. His inner tracking system tracked the needs of His parishioners, needs

which many of them buried beneath the level of their conscious thinking. He saw the worth of the individual person. His intense concern focused His compassionate awareness on individuals whose potentials He sought to activate through personal decision and growth.

One day a would-be disciple came to Jesus in the person of the rich young ruler. Jesus discerningly dealt with the young man's problem, rather than let the young man make his problem the problem of Jesus. He adroitly questioned the young man, leading him as far as he would be led, but leaving him responsible to make his own personal decision. The recorder warns us the potential disciple went away sad, but he makes no mention of resentment, rejection, or rebuke for the wrong decision.

Having made a decision to change, Jesus also stressed the importance of a decision for positive growth. Jesus told the story of a man whose life was transformed when the unclean spirit was exorcised. When this happens, the negative that is eliminated must be replaced with something positive, for there is no progress without continued growth. In this case the man did not experience the renewal of new and positive forces. When this happens, the exorcised spirit "taketh with himself seven other spirits more wicked than himself" (Matt. 12:45), leaving the man worse off than when he first began.

Patient and practical

When Peter asked for further amplification on the subject of forgiveness (Matt. 15:15), Jesus patiently prodded him with a question, after which he went straight to the core of the issue: "Are ye also yet without understanding?" A man's evil ideas make him unclean rather than his incomplete ceremonies.

Jesus revealed further patience as

He recognized the existing faith of the Canaanite woman (Matt. 15:22-28) and He clarified it and shaped it into a form which she could grasp more readily, and "her daughter was made whole from that very hour." Impatience on His part would have cost her the little faith she already held.

Through it all Jesus remained patiently practical, converting simple observations from nature's resources into great truths, readily grasped. Through traditional relationships He proclaimed magnificent spiritual delights. When the multitude followed Him to the seaside, He converted a neighbor's boat into a pulpit. When the gathering crowd responded, He used the boat as a teaching tool from which to identify the message of the parabolic sower. His word pictures created a spiritual harvest within potential reach of the multitude. He opened the windows of their understanding, which they acknowledged by admitting He taught with authority and not as the scribes.

It becomes so easy for enthusiasm to succumb to fanaticism, for the zealous to become militant. Integrity can fall prey to tradition and orthodoxy, creating a new Pharisaism. Thus, the minor defects of the prophet become the major proportion of his proclamation. But not so with Jesus. His personal poise and practical patience kept His prophetic perspective under accreditation of the Father who sent Him.

Flexible and familistic

Jesus increased His effectiveness as a preacher by remaining flexible, self-adjusting so as to maximize His ministry. All of life became a sharing ministry for the Preacher and a learning situation for His parishioners as they mutually accepted the small, tightly knit, dynamic fellowship which made them a community

*Battle Creek, Mich.

of believers. People's needs, life's experiences, and truth's revelations became the crossing point where Jesus initiated relevant ministry.

The Son of Man was also the son of a Jewish carpenter who had experienced the beautiful blessings of Jewish family life. He obviously enjoyed these relationships and He knew full well their importance in *bringing home the rich relationships of belonging to the family of God*. As the Son of God He offered new depth

and dimension to the life of the family. He used the common concepts of the family and enriched the understanding of all by relating those concepts to the spiritual dimension of faith. None of these remained more simple or became more fulfilling than the oft-repeated prayer to our "Father which art in heaven" (Matt. 6:9), the God whom He proclaimed with prophetic power because He knew Him in the self-revealing intimacies of personal piety.

Practical Points

that make a difference

"Thank You" and "I'm Sorry"— Magic Words to Success!

Dear Son:

I'm a preacher-watcher. I'm not sure that it is a good trait, but a layman builds a philosophy of ministry after a series of pastors—some superlative, some good, some poor. We have always supported them, even though it is rough on a layman to change horses so many times on life's journey.

One thing I've noticed is the difficulty some pastors have in saying, "Thank you," and, "I'm sorry." They are magic words to good interpersonal relationships.

The most appropriate response a pastor can make at the door of the church is "Thank you." Why it is so difficult for some pastors, I do not know. They'll apologize, laugh self-consciously, or play down their sermon, when it would be so easy to say,

"Thank you." It is the most appropriate and gracious response a pastor can make in any situation where gratitude is in order.

It is harder for a pastor to say, "I'm sorry." Why a preacher's ego structure is such, I do not know. But how many tough places could be avoided by just saying, "I'm sorry."

I saw it in practice the other day. Our pastor got "carried away" and purchased a vacuum cleaner for the church, which he had no authority to buy. It was a good buy, and the church needed it, but some of the men were upset.

The pastor came to board meeting, and before anyone could say anything, he admitted his poor judgment and said, "I'm sorry, and it won't happen again."

Well, we nearly had a revival right there. Our pastor could have asked for anything and got it—just because he humbled himself and said, "I'm sorry."

Well, Son, it is the "little foxes that spoil the vine." Tend your vineyard well, and the harvest will be great.

Love,



The Preacher's Magazine

MARCH

NAZARENE

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
DON WILDE, Office Editor



General Superintendent Jenkins

Evangelistic Pastors

OF THE WORK of an evangelist" (2 Tim. 4:5)—the words of instruction from Paul to young Timothy, and words of admonition to every pastor today.

A pastor should develop, motivate, mold, and lead his church into a soul-winning congregation. For a church to grow it must be evangelistically oriented and have a genuine spirit of witnessing and winning others to Christ. When a church waits for two or three revival campaigns a year to suffice for its entire evangelistic outreach, it can thwart growth. We can continue to grow by winning others to the Saviour and thereby maintain the spiritual glow and fervor which has marked the Church of the Nazarene from its inception.

Every pastor should develop those talents and abilities which enable him to be a soul winner. Each pastor bears many responsibilities in his pastorate—preacher, teacher, shepherd, leader, financier—and the list goes on: Along with all these demands he must also lead and direct his people in evangelism.

With all our emphasis on personal soul winning it is still essential that we have strong evangelistic preaching from the pulpit Sunday after Sunday. Evangelistic preaching is preaching that wins others to the Saviour. It is preaching with a passion for souls. With Paul, it is saying, "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16). It is preaching against sin and with a warning of the coming judgment and of hell. It is preaching that lifts up

Christ, His atonement, His love and power to forgive sins and to sanctify wholly.

This kind of preaching appeals to the heart as well as to the intellect. It is logically clear and scripturally sound. It maintains emotional appeal that stirs the heart and moves the will toward God.

Evangelistic preaching calls for decision, persuading men to come to Christ. This preaching must be bathed in tears and soaked in much prayer. Hearts aflame with God's love can persuade others to accept the Saviour.

Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). This is what we are—"fishers of men"—winning, leading, training others to win!

CHURCH SCHOOLS

Tell them about

Here's what some of the 1,245 who attended are saying—

"How wonderful it was . . ."

"I am still on cloud 9 because of the wonderful time at NIROGA. . ."

"It enabled our folk to realize there is a great host of happy Christians who have reached their senior years and that it is possible for us to share in many opportunities for service—we don't have to be 'on the sidelines'!"

"One of the greatest things that has happened in the Church of the Nazarene in the last 25 years is NIROGA. . ."

Write Melvin Shrout, director of Senior Adult Ministries, for a schedule of dates and rates for 1976.



Costa Rica
Guatemala
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Panama
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Nicaragua

**Order from your
district NWMS president
or
the Nazarene Publishing House**



"Wha'da ya think? Is Kansas City getting too commercial?"

Presented by the Department of Home Missions

R. W. Hurn
Executive Secretary

Nazarene churches around the world have just concluded their annual February Home Missions emphasis.

Home Missions and Brotherhood Sundays provided opportunities to reexamine priorities and renew our commitment.

Nazarene pastors have been responding to the request printed on these pages the last two months for communities of need where new work can be launched.

Laymen also have been responding to similar appeals published in the *Herald of Holiness* and *Home Missions Alert*.

There is no shortage of mission fields at home. There is no shortage of willing Nazarenes—pastors or laymen.

This month, "Focus on Growth" centers on how we can marshal our resources to reach these communities of need in 1976—the Year of the New Church.

The familiar midweek prayer meeting offers a unique launching pad for reaching our mission fields at home.

1. It is a forum for presenting a spiritual challenge to the most committed body of believers within our church.

2. The midweek format is flexible enough to permit us to utilize specialized church growth studies, audiovisuals, book reviews, demographic reports, testimonies, and

special speakers to picture clearly the need before us.

3. The focus on prayer is an essential step for spiritual battle.

4. When the prayers of a congregation are centered on outreach, its activities also are directed toward outreach.

5. Each pastor can exercise positive spiritual leadership in challenging his people, providing instruction, and then launching the work of outreach.

Because the launching of new work has such a favorable impact on all involved, many agencies of the church offer assistance in launching new work.

Fortunately, no one can do it for us. The blessings of outreach are reserved for those who reach out with God's love to those in need.

But there is assistance.

Books and audiovisual aids listed on these pages in January and February are designed to help you enlist your local body of believers in the work of outreach.

Dr. Benjamin's book, reviewed in this issue, provides excellent study material for mission-minded pastors and people.

Growing Church Achievement Awards provide proper recognition for both large and small churches who show significant growth with attention to starting new work.

The LANDS program provides matching grants to help buy loca-

tions on which new congregations may build churches.

The General Church Loan Fund provides low-cost financing for new congregations building their first facilities.

Church Growth Seminars provide practical instruction on church growth principles at the district level.

Materials available from the Department of Home Missions specify the steps that others have found helpful in launching new work.

Stories about home mission work in denominational periodicals serve to keep us reminded of different ways in which the work of God can be advanced.

Staff members at the Department of Home Missions stand ready to respond to specific questions regarding new work. Although we certainly do not always know the answers, we almost always can guide you to where the answers are. Just ask us.

The Growing Congregation, by Paul Benjamin, has just been issued by the Nazarene Publishing House as a Christian Service Training text.

Church growth "does not usually occur when sought as an end within itself, but as a by-product of the serving congregation." We are not to treat people as "just another digit." The goal should not be to "move up another notch" in denominational structures. This, in summary, is the heartbeat of what Dr. Benjamin is saying to the church.

From this basic premise, suggestions for local church programming are described. A thorough study with application of the practical ap-

proaches made by Dr. Benjamin will benefit any church large or small.

Dr. Benjamin speaks to many people of many faiths in a unique way. His message is timely and helpful, especially for evangelicals. He is on target in expressing the thought that institutions are to be servants of a larger cause and not to turn themselves inward to serve only themselves.

Much is to be gained by local church leaders who study *The Growing Congregation*. We comment this book in the hope that, as a result of this study, every church will be, in the truest sense, a growing congregation.—Dr. R. W. Hurn.

Some denominations point with pride to the "Mother Church" from whence all the other churches have generated. While the Church of the Nazarene can also point with pride to our beginning days, we are still involved in the process of "mothering."

Attendance at outreach classes may be counted with regular Sunday school attendance providing the class meets at least one hour on a regular basis.

Sponsorship of a daughter congregation stimulates missionary interest in both mother and daughter congregations. Attendance and offering are both considered an integral part of the mother church

During the last quadrennium, at least 25 Churches of the Nazarene directly mothered new congregations. This record could easily be increased fourfold in 1976 as pastors and people everywhere catch the vision of a growing church reaching souls for Christ.

during the infancy of the new work. By the time a daughter church is ready to be organized on its own, the mother church is often ready to launch yet another outreach work and thus the reaching of the lost goes on. The mother church need never experience decrease as God continually provides wider vistas of opportunity.

Nearly 3,000 churches have been organized since 1948 and one-third of these have received help from the General Church Loan Fund.

New churches are being started in increasing numbers. Demands on the General Church Loan Funds for construction financing are heavier than ever before.

Unfortunately, the state of our economy is threatening the ability of the General Church Loan Fund to meet these increasing demands.

Here are seven ways the members of your church can help the General Church Loan Fund meet the needs of newborn Nazarene churches.

1. They can pray that the General Church Loan Fund will be able to say "yes" to the young churches who come to us month after month seeking aid.

2. They can deposit their savings with the General Church Loan Fund where they will earn 5¼ to 6 percent interest while their money helps build new churches.

3. They can give. For the first time in many years we're forced to tell new churches who have fully qualified for loans, "You'll have to wait." Only an outpouring of new gifts and deposits from our members can help us deal with the need. Whatever the gift—\$5.00 a year, \$50.00 a year, \$500 a year, or \$5,000 a year—it will be used again and again in the new-church program.

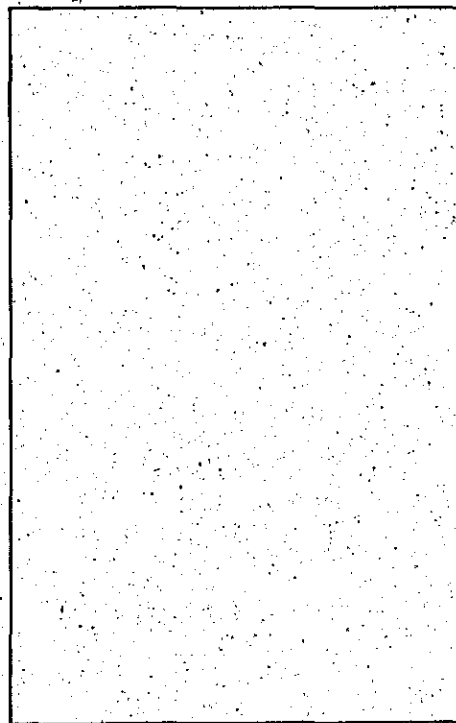
4. They can receive an income for life. They can make a gift to the General Church Loan Fund—with the agreement that we'll pay them a specified amount of money on a monthly basis, as long as they live. Payments can start at once, or at retirement, or whenever they choose.

Payments can also provide for their mates.

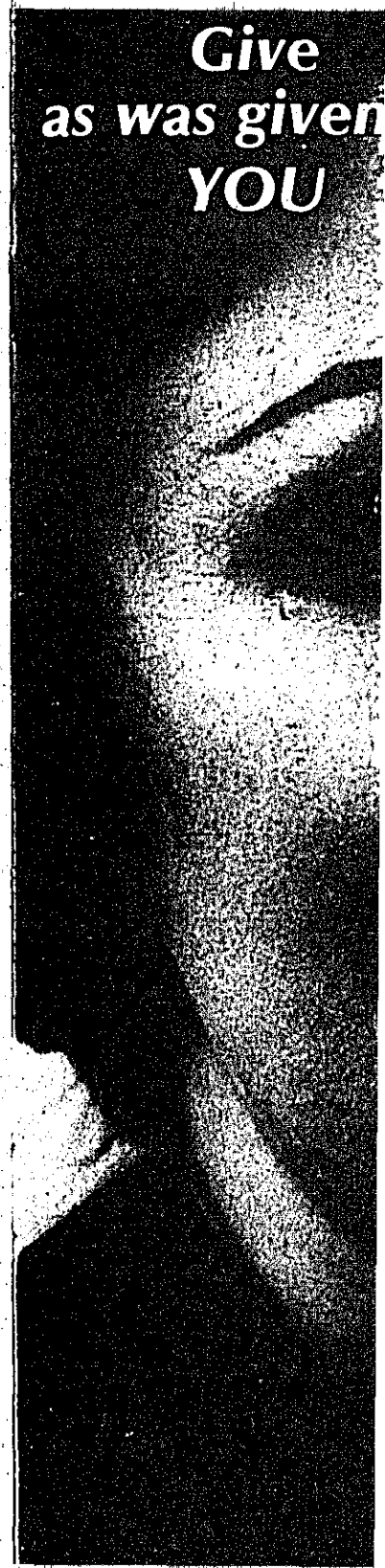
5. They can include the General Church Loan Fund in their wills. They can will land, house, car, vacation home—or anything that has value—to the General Loan Fund. If they have not made out a will, they may ask our counselors to guide them as they do this.

6. They can call or write the General Church Loan Fund. They can ask us to help them work out a plan that will help put their savings to work for young churches.

7. They can remember that every penny they give will be used again and again. The loan fund is borrowed by young churches, it is paid back with interest; it is borrowed, paid back, and borrowed again.



Give
as was given
YOU



FRIDAY, MARCH 5



Recently, a new nation was born. The new government declared three days of "Independence Celebration." There was some apprehension abroad in the land— for so much recent history has portrayed "Independence" as being won only in violence and upheaval.

With this three-day celebration, one day was declared a "Day of Prayer" and all of the Christian folk in the land observed it fervently.

To the date of this writing (several months), there has continued a peaceful sense of unity and pride in this new nation. They stand as a model to others in their standard of achieving independence.

Could their "Day of Prayer" have had anything to do with this outcome?

"If my people, which are called by my name, shall humble themselves . . ."
2 Chron. 7:14

"Call upon me in the day of trouble: I will deliver thee . . ."
Ps. 50:15

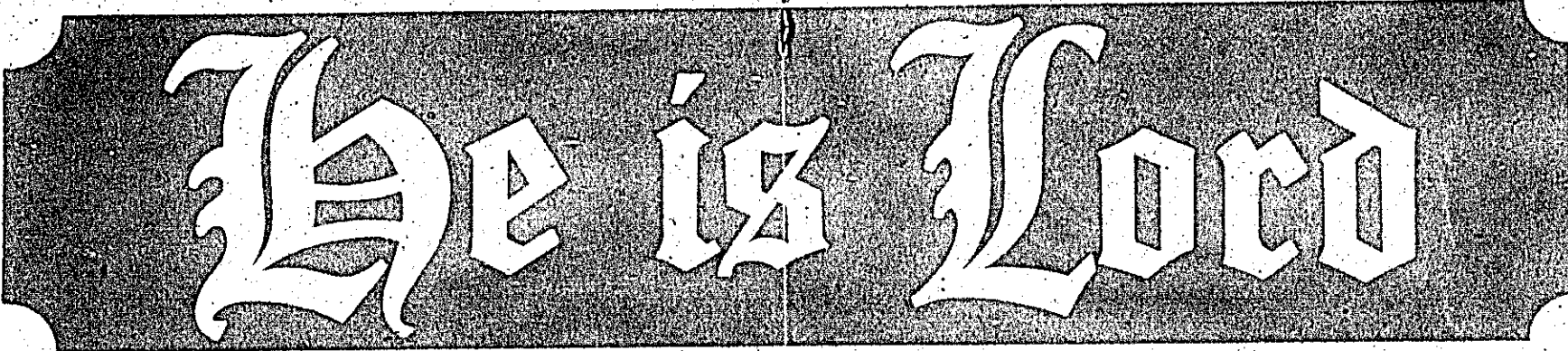
"Seek ye first the kingdom of God, and his righteousness . . ."
Matt. 6:33




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growing in the Department of
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WE CAN ASK QUESTIONS, BUT WE CAN ONLY GET ANSWERS—
SHALL WE TAKE ADVANTAGE OF THEM TOGETHER
THIS MARCH 5?

EASTER



He is Lord



Celebrate
With a Million six in '76

April 18

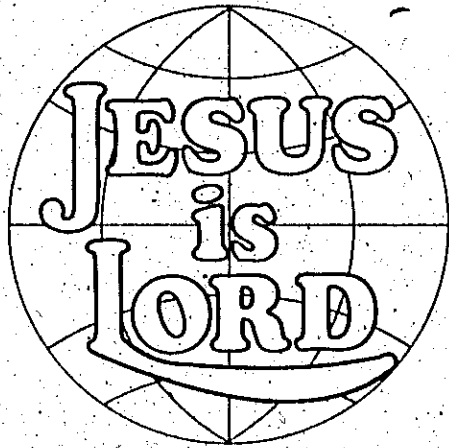


The date to set another new denominational attendance record

“TWO FOR ONE WILL GET IT DONE”

Double your average Sunday school attendance

See pages 16L-16M of February's "Nazarene Focus" for information.



**General
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Convention
Dallas, Texas**

June 17-19

Wednesday evening, June 16
Registration, Mass Youth Choir/Brass, Quizzing
Thursday, June 17
Business, Equipping, Rehearsals, Quizzing, Inspiration
Youth Exclusive: Fellowship and Praise
Friday, June 18
Business, Caucus, Rehearsals, Quizzing, Inspiration
Saturday, June 19
Business, Rehearsals, Quizzing, Inspiration
International Youth Rally

Monday, June 21
Six Flags Celebration (Children, Youth, College-age)
Tuesday, June 22
Breakaway . . . (Youth, College-age)
Activities for Children

Total Package Cost: approx. \$10.00

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Christian Education Department

Nazarene Missionary Society

Nazarene Bible College

Samate Comes of Perinche's

The Nazarene Way

The Nazarene Church

The Nazarene Bible

The Nazarene Hymnal

The Nazarene Prayer Book

The Nazarene Book of Worship

The Nazarene Book of Devotions

The Nazarene Book of Prayers

The Nazarene Book of Psalms

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The Nazarene Book of Ecclesiastes

The Nazarene Book of Song of Solomon

The Nazarene Book of Isaiah

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The Nazarene Book of Lamentations

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The Nazarene Book of John

The Nazarene Book of Acts

The Nazarene Book of Romans

The Nazarene Book of 1 Corinthians

The Nazarene Book of 2 Corinthians

The Nazarene Book of Galatians

The Nazarene Book of Ephesians

The Nazarene Book of Philippians

The Nazarene Book of Colossians

The Nazarene Book of 1 Thessalonians

The Nazarene Book of 2 Thessalonians

The Nazarene Book of 1 Peter

The Nazarene Book of 2 Peter

The Nazarene Book of 1 John

The Nazarene Book of 2 John

The Nazarene Book of 3 John

The Nazarene Book of Jude

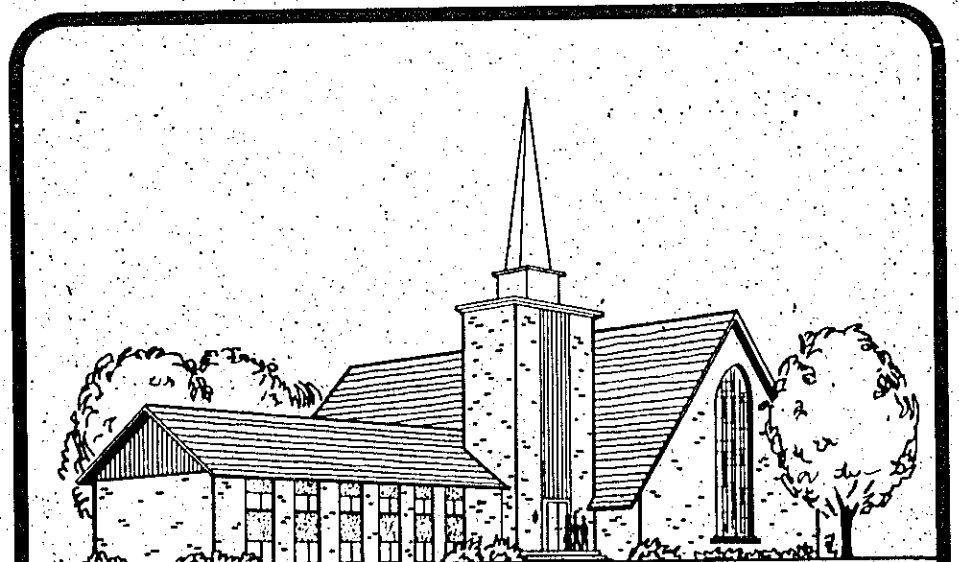
The Nazarene Book of Revelation

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Kansas City, Mo. 64131



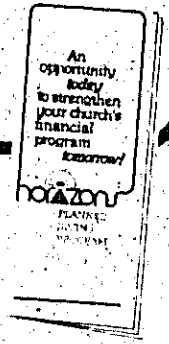
Imagine how many children will hear God's Word in this Christian Education wing. Through prayerful concern and the Horizons Program, Mr. & Mrs. F. invested in their church in southern California . . . and helped make it possible . . . Today while they're still alive and can appreciate their investment.

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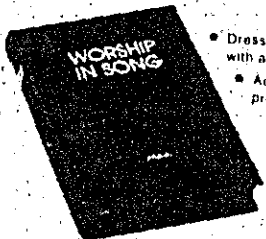
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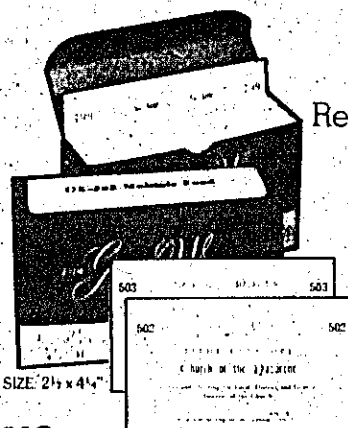
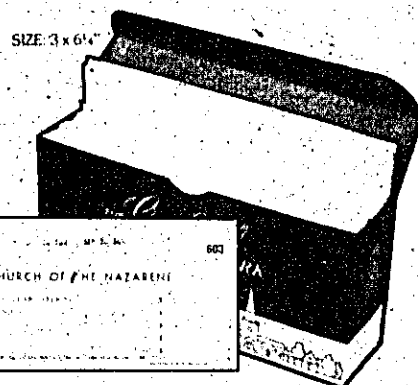
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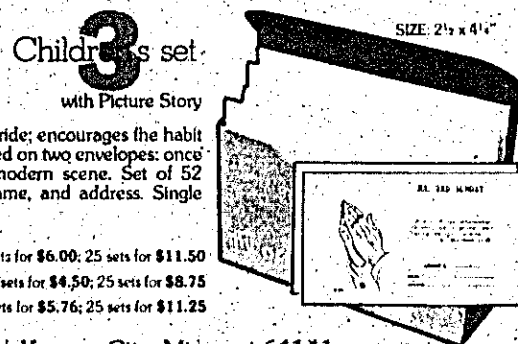
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Commitment to the Church

"Christ also loved the church, and gave himself for it" (Eph. 5:25).

The church is the greatest institution in the world. Christ loved it so much that He gave himself for it. I love Christ, and I am committed to Him. Therefore I want to be involved in the work and progress of this great institution which is so important to God.

It would be difficult to enumerate the benefits that are mine because of the church. When I was a small child, I learned the Bible stories that told of God's love and His laws. There were Sunday school teachers and others who prayed for me and were interested in me.

The church was important to my parents. Because of their teaching and the influence of the church, I gave my heart and life to God at a very early age. He forgave me of my sins; even though there were not many at that time, I really felt the need for forgiveness. Later on I realized the need for heart cleansing. I am very thankful that the church preached and taught that God could cleanse the heart and take away the desire to sin. He would then fill it with His Holy Spirit so we could enjoy a close walk with Him. The church has helped me to believe that

"Greater is he that is in you than he that is in the world."

When I was a teen-ager, there was a special person in the church who took an interest in my friends and in me. We knew the church cared about us. It was in the church that I formed lasting friendships.

The church supported a college where I could go to further my education. I found wonderful friends there. I had teachers who loved God and believed His Word. It was at this church-supported college that I met the man who became my husband. We were married before the altar of the church.

Our own children were dedicated to God in the church. They were loved by the church and received many benefits there. The church was a real help to us in trying to guide them in the right way.

The church has provided a place where my husband could answer the call of God to preach the gospel. I cannot imagine how impoverished my life would be if I had not had the influence and the love of the church. Since it has done so much for me, I could not fail to love it and become involved in its ministry.

I am committed to the church because God loves it and plans for it to

endure. "The gates of hell shall not prevail against it." We cannot lose when we are involved in something so great and fasting.

I am also committed to the church because of all it has done for me and I want to help others to come under its influence and get acquainted in a vital way with the Christ of the church.

Then I am committed to the church because it is the institution in which my husband is investing his life in order to carry out God's plan for him and for those he can win to Christ. It has been, and is, a privilege to be involved with him in such meaningful work.

Of course, I realize that he is the one who is called to the ministry. I do not hold any elective office in the church. The church does not call me to be its pastor or evangelist. If it calls my husband, however, I have a responsibility to help him fulfill his task, and in that way I will be involved in the work of the church. I will probably not be on the platform, and I will not be in the forefront of things, but I will encourage him in all of his responsibilities. I will be ready to listen to him when he wants to talk about his work, but I will not try to get him to talk when he does not feel like it is best. I will try to never do or say a thing that could hinder him in carrying out the task God has for him.

The people of the church need encouragement and I will try to help them. Even though I do not have an elective office, I will not refuse to take active part in some of the tasks. In other words, I will not expect more from the other women in the church than I am willing to do. Christ taught us that it is better to serve than to be served. The church gives me a place to serve. It is a place where I can carry out my vows to God that I made when I told Him I would live

for Him.

As a committed Christian woman and a caring wife of a minister, I want to be loyal to the church and to its task—not only winning souls, but nurturing and encouraging them in their walk with God. Yes, I love the church and thank God for the privilege of being a part of it.

Following is a prayer written by Mrs. R. T. Williams, Sr.

"We thank Thee, O God, for Thine infinite love, for Thy faithfulness, for all the blessings which we fail at times to see. We know that Thy Word shall never pass away, that we can depend upon Thee. Open the windows of our souls, that we may receive grace and strength to meet the stern and even unjust issues of life. Help us to forget danger and fear, knowing that God is ever watchful, that He knows, He cares, He understands. Help us, O God, to trust Thee, committing our ways unto Thee in complete consecration.

"Let Thy love, O God, save us from being critical of others. May we be able by Thy grace to make room for differences. Help us to remember that Thou didst make this diversity among people. May we follow the example of Jesus, when He chose His disciples. What a wide difference in talent, occupation, ideas, strengths, and weaknesses were among them! How wonderful, O Lord, are Thy ways and Thy thoughts!

"Lift us, O God, from the low ground of self to the high ground of full surrender to Thee. Grant to us courage and fortitude to fight the good fight of faith. Keep our spirits warm and tender and loving; free from pride or anything that is unlike Thee. Give us compassion for the erring; help us to win them.

"We ask in Jesus' name. Amen."

As I make this prayer my own, I am committing myself more fully to the church and its mission.

Warm Yourself at the Fire of God

By George Privett*

The quaint old house in which we live is equipped with a remarkable fireplace—the kind that has ventilators which bring the warm air out the sides as well as the front. We had enjoyed a fire on Sunday evening. I banked the fire that night.

Since our use of the fireplace is only occasional, it was unusual for me to be adding wood on Monday morning. The boys were at school and my wife would work 11 to 7 at the hospital. As I brought in some wood, I thought: *Isn't it a bit selfish to have a fire going just for myself? Is it right to warm oneself?*

I decided it was. In keeping the house warm we'd save precious fuel oil. When our three boys came at midafternoon, they'd enjoy the fire. Besides, it was Monday—a day when ministers usually need to relax and unwind.

Should a pastor warm himself in other ways? Is it self-absorption or creative retreat in order to be replenished for future challenges?

I consider it a man's right, and even duty, to blow upon the coals of his heart from time to time—to return to those sources of personal renewal, to read, to pray, and to communicate with good teachers in order to be revitalized. In the case of our Lord, we observe a rhythmic thrust and retreat in His life. From the crowds to the mountains apart; from the mount of inspiration to the valley of perspiration. The disciples were perceptive as they noticed this habit to be the secret of His remarkable power with God. They went to the heart of a full and fruitful life when they asked: "Lord, teach us to pray."

David encouraged himself in the Lord. In the face of famine, Elijah asked a mother to prepare a cake for him before she took care of her own needs with a near-exhausted oil supply. Our Master reminded us that love for others is directly related to how much we love in the best sense of that term ourselves.

The late John E. Breed, my saintly father-in-law, used to quote that adage: "He who chops wood warms himself twice. He warms himself in the exercise and also by the fire."

I like to think that in keeping the mind and heart warm in the great, gracious love of God that we also bring heat and light to the lives of those to whom we minister. We certainly cannot help others when the mind is stale and the heart is cold. To stoke the fires of God within the soul will motivate and be a positive force in preventing any mental or moral lapse later. Unless we take time to allow God to pour fuel in the fire of our hearts, the flame will flicker and go out. The unwise virgins tragically discovered the awful cost of an untrimmed lamp. The wise keep more than enough for emergencies.

Is the cold getting to you with its attendant numbness, bitterness, and despair? Set aside some time and warm yourself at the fire of God.

*Pastor, Plaza Church of the Nazarene, Charlotte, N.C.



Church Leadership

1. A system used in many of our churches for electing board members gives a list of all eligible applicants—the first group being trustees; the second, stewards; the third, education committee. This elects strong members and vote-getters as trustees. Your education committee is made up of the weaker members on the board. If you want a better balanced board, set up a balance so that the people with the highest votes would be stewards and the people with the third highest would be the education committee. Rotate in this fashion until all places on the board are filled.

2. The congregation is always curious about the pastor and family that is coming. Be sure and send a good biographical summary and picture to the church to be placed on the bulletin board. If possible, print it and have it mailed to the members of the congregation.

3. The American Bible Society has scripture portions available with a large space on the back where you can print advertising concerning your local church. These can be used as handouts, door-to-door inserts, or perhaps your local paper boy would enclose them in an edition of the paper he passes out.

4. Fellowship with a purpose is a plan whereby you have a monthly fellowship among the adults of your church. General interest programs can be planned if you wish. The idea is to develop a fellowship between the families of your church which is more than just a speaking acquaintanceship, and a means of drawing new families into your church circle.

5. Do you have a special need in your church? Set up a prayer chain. List the people of the congregation at random, telling the first person when he has prayed for that need to call the next per-

son on the list, and for everybody to keep the chain going.

6. Gone are the days of the austere white table cover for church socials. Your local paper dealer now has available paper table covers with gingham, lace, and flower designs that add extra color to your fellowship hall.

7. Make the annual meeting interesting by taking pictures throughout the year, using an opaque projector to flash them on the screen to show the different events of church activities as they are being reported.

8. Hard up for ideas on selling the *Herald of Holiness*? Try a "Hark the Herald Angels." Select different group leaders in your church. Call them Herald Angels and see which herald angel is to rejoice with good news first.

9. If you are looking for ideas for your youth group, try Youth Specialties, 861 6th Ave., San Diego, Calif. 92101. They publish ideas.

10. To minister to families, have a night for family Communion. A good time is the Sunday night before Christmas. Families come at their leisure and one family at a time kneels at the altar and receives Communion from the pastor. Your wife might welcome the family at the door, scheduling them for whoever goes next.

11. Prepare for next year's Christmas program by having the amateur photographer in your church come to the homes this Christmas and take pictures showing how each family keeps Christ in Christmas in their home. Then next year, with proper narration and musical background, you have a Christmas program that will be of great interest to your congregation.

12. Make children's church really special by publishing a Sunday bulletin with the order of service, listing the names of the children that will be participating, hymn of the month, a list of coming events, and a memory scripture verse.

13. *Salvation by Appointment*, George N. Delamarter, 640 S. Mission St., Wenatchee, Wash. 98801, is a visual presentation of the gospel which you can

use in witnessing to those prospect families that you have. It is Wesleyan in orientation, and a very fine presentation. The cost recently was \$3.50 each, plus postage.

14. If you like ideas from various sources, try *Probe* magazine, available from the Dept. of Communications, Christian Assoc. of S.W. Pa., 1800 Arrott Bldg., 401 Wood, Pittsburgh, Pa. 15222.

15. For the faith of your people, have an architect draw a sketch of what the new church building might look like, and have it placed in the foyer of the church. It will help release their faith.—Les Parrott.

16. Every visitor should be followed up. Even the smallest church can prepare a mimeographed letter which welcomes those who visit your church on Sunday. If you have the Sunday school secretary address the envelopes during Sunday

school, you can pen a quick note (personal note) to the bottom of the letters and have them to the visitor no later than Tuesday's mail.

17. After the nominating committee has selected names for the church board, write to all of the nominees, mentioning the requirements of a good church member—tithing, sanctification, faithfulness to the church, plus any others you wish to mention. Tell them that anybody who wishes to withdraw his name may do so with no questions asked.

18. Many churches use a calendar of the month, in which they give information on activities of that particular month. This is also a good medium of recognizing the birthdays of the month. Simply write them in on the proper date. As people look for the names of their friends, they will also note the items you want them to see.

Spiritual Success

All men who seek to realize success in spiritual living realize their power from three sources: great ideals, great people whose lives offer challenge, and from Christ himself, whose power is imparted within our hearts. The influences of great ideals and great people are significant, but these influences alone are overcome in the human arena of life. For unless the heart is pure, the appreciation of such values lacks the inner condition which makes for real spiritual depth and strength. But we need not despair, for Christ is our Hope. He is not only the Light set on the hill; He is also the Life put within the heart. Oswald Chambers rightly said, "The way into the life of Jesus is not by imitation of Him, but by identification with His cross. That is the meaning of being born from above; we enter into His life by its entering into us." This is God's way of spiritual success for you.

—Forrest W. Nash

IN THE STUDY



THE STARTING POINT

Divine Guidance

As I continue to study the writings of J. Oswald Sanders, they speak to me. Here is what he wrote about guidance:

1. Divine guidance is *imperative*—"It is not in man that walketh to direct his steps" (Jer. 10:23).
2. Divine guidance is *individual*—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). (*Spiritual Problems*, Moody Press, 1944).
3. Let me add a third, on my own—Divine guidance is *illuminating*—"If any man willeth to do his will, he shall know" (John 7:17, ASV).

Shall We Continue in Sin?

The holiness preacher will wrestle occasionally with Romans 6 and the problem of sin. Here are some thoughts, again from Sanders, on the main question of the chapter, "Shall we continue in sin, that grace may abound?"

1. You *cannot* because you are united to Christ (vv. 1-2). Here Paul is *reasoning*.
2. You *need not*, because sin's domination has been broken by grace (vv. 12-14). Here Paul is *appealing*.
3. You *must not*, because it would bring sin in again as master (vv. 15-19). Here Paul is *commanding*.
4. You *had better not*, for it would end in disaster (vv. 20-23). Here Paul is *warning*.

God's Rest

May I share yet another thought from the pen of J. Oswald Sanders? From Heb. 4:9, 11, he has these thoughts:

1. The *promise* of rest—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . We which have believed do enter into rest" (Heb. 4:1, 3).
2. The *peril* of failing to rest—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).
3. The *pursuit* of rest—"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).
4. The *pathway* to rest—"We which have believed do enter into rest. . . . Seeing therefore it remaineth that some must enter therein. . . . To day if ye will hear his voice, harden not your hearts" (Heb. 4:3, 6-7).

The Pastor's Opportunity

Dr. Karl Menninger, in his book *Whatever Became of Sin?* writes these encouraging words for the minister:
 "The minister standing before his flock week after week, speaking to them for

half an hour, under aesthetic and hallowed auspices, has an unparalleled opportunity to lighten burdens, interrupt and redirect circular thinking, relieve the pressure of guilt feelings and their self-punishment, and inspire individual and social improvement. No psychiatrists or psychotherapists, even those with many patients, have the quantitative opportunity to cure souls and mend bodies which the preacher enjoys" (Quoted in *Pulpit Digest*, July/August, 1975, p. 22).

A Sense of Occasion

Sometime ago Dr. William F. Dundle, Jr., sent me a copy of his book, *Values in the Church Year* (Abingdon Press), and in it he quoted from his preacher-father these words: "Son, what many ministers seem most to lack is a *sense of occasion*." A few pages later, Dr. Dundle quoted

from Harry Emerson Fosdick, who said our preaching must "snuggle down closely against life around us."
 To have a sense of occasion—of feeling, of what's happening—is so important for the man in the pulpit.

Discipline of Prayer

At so many junctures in my reading, something that the late E. Stanley Jones wrote has been helpful. Here is what he said about disciplines established during his study days at Asbury College: "There, long ago, the habit of devotion—approximately two hours a day of Bible study and prayer—was fixed. To this, maturity and refinement—the habit of listening to the Inner Voice as well as speaking during prayer—have been added. If I have had a *secret weapon*, this has been it" (*The Divine Yes*, Abingdon, p. 23).



SEEDS for Sermons

March 7

THE SIGNATURE COMMANDMENT

"This is my commandment, that ye love one another, as I have loved you" (John 15:12).
 When a manufacturing company is proud of its product, it will place the company name on the commodity as the brand. This is referred to as signature merchandise. This means that it has

premium quality and is the best the company can produce.
 In the spiritual realm, Jesus said that only one commandment was His own commandment, or His signature commandment; that was the one given above. He quoted many commandments and referred to others, but this one He singled out as the supreme commandment.
 The word for love that is used in this connection is *agape*. This is the type of love that does not demand a return for its bestowment, that keeps on loving even though the one receiving this love is *unlovely, unloving, or unlovable*.
 One of the best ways to express this type of love is contained in an acrostic which was introduced at the World Congress on Evangelism in Lausanne, Switzerland, in 1974. The formula is as follows:

I. A—avoid criticism. This kind of love always looks for the best and magnifies that. It is loyal to the good that can be found, and overlooks the weaknesses that might be present. It accentuates the positive and eliminates the negative. It rejoices "not in iniquity, but rejoices in the truth," the good, the bright, the wholesome.



By **C. Nell Strait**
 Pastor, Taylor Avenue
 Church of the Nazarene
 Racine, Wis.



by
Mendell Taylor
 Professor of History of
 Christianity, Nazarene
 Theological Seminary,
 Kansas City

II. G—go to someone in need as often as possible. We need to be mindful of those less fortunate than ourselves. We should lift a burden, help carry a load, be considerate of those in need. We really do need each other in this area of sharing.

III. A—another acquaintance as often as possible. This type of love is always reaching out to another who is not in the circle of our regular friends. It is not clanish, or snobbish, but is seeking ways of contacting new people. This kind of love has a guest list that includes those who may be overlooked by others.

IV. P—pray for someone in the family of God as often as possible. Keep remembering that we are to pray one for another that there may be healing and power and inspiration generated at the maximum level. The supportive value of prayer is operational when we center our attention on someone else and not on ourselves.

V. E—encourage another as often as possible. If you say something about a person, let it be something positive and uplifting. There are enough people who are brutally frank already—we need more who counterbalance this negativism by words of kindness, appreciation, and thoughtfulness.

CONCLUSION: *Agape* proves that love has feet to set in motion those forces which cause us to be involved, concerned, and sharing. This course of action identifies us with the type of love that Jesus had for us. This is life at its highest level.

March 14

"EAT, DRINK, AND BE MERRY" (Communion Message)

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

Eat, drink, and be merry is usually the terminology of the world to show a happy-go-lucky life-style. It implies that the physical appetites for food and drink are to be gorged, then there will be an uncontrollable merriment which follows.

However, these terms can be transferred to the spiritual Kingdom. They are too expressive to be monopolized by those

engaged in sinful indulgences. They can be elevated to a high level, because they can be applied to the Lord's Supper celebration in a vital way.

I. EAT—As Jesus took the bread and blessed it, He then broke it and said: "Take, eat; this is my body, which is broken for you" (v. 24). This indicates that Jesus is the Bread of Life. As the Bread of Life He was born in Bethlehem, which literally means the "house of bread." He was born in the fodder box of an ox to reinforce the fact that He is the spiritual Bread for us to eat. He assures us that we can taste of Him and see that He is good.

He wants us to know that He can be as real to us in the spiritual sphere as bread is real to us in the physical sense; that we can experience Him in the same measure that we can experience taste in the physical; that He can become a part of us in the same measure that bread is absorbed in the body and becomes a part of it.

II. DRINK—As Jesus took the cup, He passed it to His disciples and said: "This cup is the new testament in my blood . . . as oft as ye drink it, in remembrance of me" (v. 25). The cup contained the juice from the fruit of the vine. This reminds us that the grape does not yield its precious juice until it is placed in the winepress and crushed. In the same measure, at the place of the winepress (Gethsemane) the weight of the world's sorrow and suffering pressed so heavily on Jesus that He sweat drops of blood. Also on the Cross, the world's guilt and shame was pressed upon His heart until it was crushed and broken. Thus, the cup contains the symbol of His crushed-out blood so that we can now drink of Him.

III. BE MERRY—After Jesus had administered the bread and the cup, He accented the aspect of celebration and merriment by saying: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." This brief statement contains the three basic factors which are the sources of rejoicing and celebration in the Christian way of life. This reference highlights Him as crucified Saviour ("shew forth his death"), risen Lord and coming King ("till he come"). He would have to be resurrected

and alive in order to come again.

When we remember all that His death on the Cross means to us, we can be merry because we are free from the guilt and pollution of sin. When we remember that He is alive and present with us just as much as the bread and cup are real to us, we can be merry because we know He will never leave us nor forsake us. When we remember that He is coming again to receive us unto himself, so that we can see Him as He is, and become like Him when we see Him, we can be merry about the bright future that awaits us.

CONCLUSION: The Christian has more right to eat, drink, and be merry than the people of the world. For these pleasures of the Spirit do not have a hangover connected with them. Instead, they are clean, building, and wholesome.

March 21

THE BEAUTY OF SANCTIFICATION

"And the very God of peace sanctify you wholly . . . Faithful is he that calleth you, who also will do it" (1 Thess. 5:23-24).

The word *beautiful* has become an integral part of the contemporary vocabulary. When one wants to express genuine admiration for someone, he will usually say, "He is a beautiful person." When one is extremely pleased with the way a day has unfolded, he will say, "This was a beautiful day." When one is inspired by a thought that has been communicated to him, he will usually say, "That is a beautiful idea."

It is appropriate to associate the word *beautiful* with one of the most meaningful words in biblical literature, namely, *sanctification*. This word implies the best that the Lord has for us, and our being at our best for the Lord. It implies the highest level of moral excellence, sanctity, and commitment. It implies spiritual purity, integrity, and total Christ-likeness. Thus, we can say it is beautiful in three ways:

I. Sanctification is beautiful because of its source—"the very God of peace sanctify you." The God who is the Source of all beauty in the realm of nature is the Source of this experience. The God who is

the Source of all harmony and all symmetry is the Source of this experience. The God who is the Source of all color and all balance is the Source of this experience. The God who is all-wise, all-powerful, all-loving is the Source of this experience. This type of God never designs anything that is cheap, ordinary, or commonplace. He moves only in the realm of what is fascinating, thrilling, and creative. With Him as the Source of this experience, the experience must be in keeping with that which is marvellous, majestic, and glorious.

II. Sanctification is beautiful because of its scope—"sanctify you wholly." This means that sanctification makes one a whole person instead of being a shattered person; it makes one an authentic instead of a fractionized person; it makes one a total person instead of a divided person.

To be sanctified wholly means that all of our resources are mobilized under the united command of the Holy Spirit. It means that all of life is organized around a dependable Center, who is the Holy Spirit. It means that we put up a "Yield" sign at the intersection where our will comes into contact with God's will, and the right-of-way is yielded to Him. It means that the thoughts of our mind, the volitions of our will, and the affections of our heart are fused into the Holy Spirit's design for our lives. It means that we are no longer victimized by divided loyalties or mixed motives or conflicting purposes. Instead, the whole of our being and existence and reason for living is under the absolute sway of the Holy Spirit.

III. Sanctification is beautiful because of its security—"faithful is he that calleth you, who also will do it." This verse should be interlocked with Paul's declaration in 1 Thess. 4:7: "For God hath not called us unto uncleanness, but unto holiness." Just as sure as God is faithful to His promises, He will be faithful in performing this work of grace in our hearts. His faithfulness is the basis of our assurance, our guarantee, our surety that this experience will be wrought in our hearts to produce wholeness.

CONCLUSION: We have a lot going for us when we seek sanctification. The power

of God plus the promise of God are in our favor as we move to the point of being made whole in our desire and disposition.

March 28

MAN IS DANGEROUSLY AND WONDERFULLY MADE

"I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14).

Man is not only fearfully and wonderfully made, as this verse declares; he is also dangerously and wonderfully made. The very things that make him wonderful are at the same time a high risk for him to have. For these capabilities turned in the wrong direction are dangerous for him to possess. Thus man can be something wonderful if he makes a right use of his assets, or something dangerous if he abuses these assets.

Many raise the question: "Is this the best possible world?" They follow this question with a reference to the fact that there is so much sorrow and pain in the world that it would be a better world if these were eliminated. However, everybody is in favor of our having the experiences of joy and rapture. In order to have these high emotional feelings, there must be the reality of sensitivity. This capacity for sensitivity automatically involves the possibility of pain and sorrow.

At the same time, we delight in the fact that happiness and good can be passed from life to life. But to have this ability involves the chance for pain and suffering to pass from person to person.

Among the things that make man wonderful but are dangerous for him to possess are:

I. *The power of choice.* The Lord could have made a race of mechanical people who could not have done anything but what is good. However, there is no ethical value in action that does not involve a choice. He prefers to have people choosing to do good because they love the good, rather than have everybody doing good because they are designed in a way that they cannot do otherwise. Man could not be half as wonderful if he did not have the power of choice, but this also means that

he can rebel against his Creator, defy the laws of God, and be his own boss. Such power is dangerous for him to possess.

II. *The power to think.* It is wonderful that man can analyze, organize, evaluate, interpret, and reflect. This gives him the capacity to explore the structure of our world, the composition of elements that make up the building blocks of science, and probe the secrets of nature. But it is dangerous for him to possess these thinking facilities for that gives him the chance to plan crimes, devise evil ways of entertainment, and plot ways of taking unfair advantage of innocent people.

III. *The ability to establish habit patterns.* It is wonderful that a musician can form habits that will be his servants so he can perform a masterpiece on his instrument. Proper habits can be established in every area of life to improve efficiency and effectiveness. As long as habits serve us, they are highly helpful. However, we can form habits that become our master. When this happens, they are dangerous, destructive, and damaging. They establish a tyranny that is so demanding that we are forced to say to them: "Not my will, but thine be done." This is the worst form of enslavement, imprisonment, and bankruptcy.

CONCLUSION: The same can be said about what the eyes see, what the tongue speaks, the friendships formed, the memories stored in the mind. All of these represent wonderful aspects of life, but they can be explosive and dangerous. Which side of life will we live on—the wonderful or the dangerous? Only Christ can put us on the wonderful side.

What Gospel Preaching Should Do

Gospel preaching should—

1. Enlighten the mind.
2. Disturb the conscience.
3. Energize the will.
4. Stir the heart.

—Commissioner Samuel Hepburn

By
Ralph Earle

Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.



Gleanings from the Greek

I Corinthians 11:16—12:11

"Contentious" (11:16)

Philoneikos (only here in NT) is an adjective compounded of *philos*, "loving," and *neikos*, "strife." So it means "fond of strife" or "contentious." Unfortunately, most churches have some who are fond of strife, who, as we say, would rather argue than eat.

"Testament" or "Covenant" (11:25)

The Greek word is *diatheke*. In the NT (KJV) it is translated "testament" 13 times and "covenant" 20 times. Most scholars agree that it means "covenant" in almost every case. It is claimed that the Hebrews did not make wills or testaments as the Greeks and Romans did. But they did make covenants, as we find in many places in the Old Testament.

Robertson and Plummer translate here: "This cup is the new covenant, and it is so in virtue of My Blood." They go on to say: "The Atonement is implied, without which doctrine the Lord's Supper is scarcely intelligible. . . . The choice of *diatheke*, rather than *syntheke*, which is the common word for covenant, is no doubt deliberate, for *syntheke* might imply that the parties to the covenant contracted on equal terms. Between God and man that is impossible. When He enters into a contract He disposes everything, as a man disposes of his property by will" (ICC, p. 247).

"Spiritual gifts" (12:1)

Here and in 14:1 the Greek says simply *ton pneumatikon*, "the spiritual (things)." But the use of gifts in vv. 4, 9,

28, 30, and 31 seems to show conclusively that "spiritual gifts" is a correct translation—as almost all versions have. The opening words of chapter 12, "Now concerning," clearly introduce a new problem, and unquestionably the problem of chapters 12-14 is that of spiritual gifts, or gifts of the Spirit.

"Accursed" (12:3)

Paul declares that no one speaking "by" (or, "in") the Spirit of God "callet Jesus accursed"—literally, "says, *Anathema Iesus*." Furthermore, only by the Holy Spirit can one "say that Jesus is Lord"—literally, "say, 'Lord Jesus.'" The Holy Spirit alone can enable us to submit to the lordship of Christ.

The basic meaning of the Greek word *anathema* is "something dedicated or consecrated to the deity." It was used first "of the consecrated offerings laid up in the temple," and second, for "something delivered up to divine wrath, dedicated to destruction and brought under a curse" (Behm, TDNT, 1:354). Paul always uses it in the latter sense—"the object of a curse" (*ibid.*).

Robertson and Plummer write: "The blasphemous *Anathema Iesus* would be more likely to be uttered by a Jew than a Gentile. . . . It is not improbable that Saul himself used it in his persecuting days, and strove to make others do so (Acts 26:11). . . . Unbelievers, whether Jews or Gentiles, were admitted to Christian gatherings (16:24), and therefore one of these might suddenly exclaim in the middle of public worship, *Anathema Iesus*." To the inexperienced Corinthians a mad shout of this kind . . . might seem to be inspired . . . St. Paul assures them that this anti-Christian utterance is absolutely decisive. It cannot come from the Spirit" (ICC, 261). *Anathema* "is one of the 103 words which in N.T. are found only in Paul and Luke" (*ibid.*).

"Diversities" or "Differences" (12:4-6)

In these three verses we find (KJV): "diversities . . . differences . . . diversities." In the Greek it is exactly the same word all three times—*diareseis* (only here in NT).

Thayer defines it as first, "division, distribution," and second, "distinction,

difference," and then adds that in particular it means "a distinction arising from a different distribution to different persons" (p. 137).

Schlier, after noting the different meanings of *diairesis* (sing.), says: "So far as concerns IC, 12:44 ff., this can be decided only from the context. The plural *diareseis*, the opposition to *to de auto pneuma* ["but the same Spirit"], and the parallelism with the basic concept of *he phanerosis tou pneumatos* (v. 7) all favour 'distribution' rather than 'distinction.' The one Spirit is manifested in apportionments of gifts of the Spirit" (TDNT, 1:185).

The corresponding verb *diaireo* is used in v. 11, where "dividing" (KJV) should be "distributing." In His sovereign will—"as he will"—the Holy Spirit distributes His gifts to different individuals. It is not God's intention that everyone should have the same gift (see vv. 28-30). The failure to recognize this clearly stated truth has led to a great deal of confusion in our day. The strong emphasis of vv. 4-11 is on one Spirit distributing many gifts to many people.

"Administrations" or "Service"?

(12:5)

Here we find the common Greek word *diakonia*, which simply means "service." It is translated "administration" only here and in 2 Cor. 9:12. The most frequent translation is "ministry" (15 times). It is being increasingly recognized that in the church there are many types of ministries in which different members of the church should be involved.

"Operation" or "Working" (12:6)

In this verse "operations" is *energema-ton* and "worketh" is *energon*. Obviously these have the same basic root. Why not show in English this close connection in Greek? This is easily done: "There are different kinds of working, but the same God works all of them in all men" (NIV). It is interesting to note that the same noun is translated "working" in v. 10 (KJV). That fits best here too.

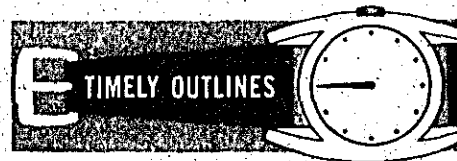
"Discerning" (12:10)

One of the gifts is labeled "discerning of spirits." The first word is *diacrisis*. It comes from the verb meaning to "judge."

Buechsel says that in the NT it usually means "differentiation" (TDNT, 3:949). Thayer defines it as "a distinguishing, discerning, judging." Robertson and Plummer make this comment: "The gift of discerning in various cases (hence the plural) whether extraordinary spiritual manifestations were from above or not; they might be purely natural, though strange, or they might be diabolical" (ICC, p. 267).

"Will" or "Determines" (12:11)

Paul declared that the Holy Spirit distributes the gifts "as he will." The Greek has *bouletoi*, which is a strong verb meaning "to wish, desire, purpose" implying "the deliberate exercise of volition" (A-S). So "just as he determines" (NIV) is a more adequate translation.



Consecration

TEXT: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . ." (Rom. 12:1-2).

INTRODUCTION: The human side of sanctification is consecration. This passage suggests three important truths:

I. AN EARLIER COMMITMENT

- "Brethren" indicates they had entered the family of God.
- Their sins were forgiven, names written in heaven, lives changed.

II. AN ETERNAL COVENANT

- "Present" aorist infinitive means to offer once and for all.
- Traditional "rededication" is a blight on the church.
- Songwriter: "I have made my choice forever . . ."
- Old Testament "love slave"

III. AN ENTIRE CONSECRATION

- "Body" conveys entire being.
- Holy Spirit is looking for bodies—only one requirement—"living."
- "Spirit of the Lord clothed himself in Gideon."
- Francis Ridley Havergal's hymn "Take My Life"

CONCLUSION: Someone once asked General William Booth the secret of his success in the ministry. His reply was, "Long ago I settled it; God shall have all there is of William Booth."

MICHAEL SELLARS

Holy Warfare

SCRIPTURE: 2 Cor. 10:1-6

TEXT: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4).

INTRODUCTION: We war not against flesh and blood, but against principalities and powers; against rulers of the darkness; against spiritual wickedness.

I. OUR WEAPONS—"The weapons of our warfare are not carnal."

- We use weapon of the Holy Spirit—not weapon of carnal nature of sin
 - Tempered revenge shows internal weakness.
 - Carnal tongue indicates defeat within the ranks.
 - Carnal attitude places soldier's wishes ahead of Captain's command.
- Weapon of holy life—not strength of the human flesh
 - "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4).
 - Holy living most deeply penetrates the heart of a sinner.
- We use weapon of a pure and undefiled heart

II. OUR STRENGTH—"Mighty through God"

- Our protection—The armor of God (Eph. 6:13-17)
- Our defense—the truth of God
 - "His truth shall be thy shield and buckler" (Ps. 91:4).
 - "The Lord shall preserve thy going out and thy coming in" (Ps. 121:8).
- Our offense—The Great Commission
 - "Go ye into all the world and preach the gospel" (Mark 16:15).
 - "Lo, I am with you always" (Matt. 28:20).
 - "Thou therefore endure hardness, as a good soldier" (2 Tim. 2:3).

III. OUR VICTORY—"To the pulling down of strong holds"

- Through God we can defeat sin. "We are more than conquerors through him that loved us" (Rom. 8:37).
- Through God we can overcome the powers of Satan and evil. "Ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).
- Through God we will be triumphant through life, death, and eternity. "And they overcame by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

CONCLUSION: As a faithful soldier of our Lord, we may sing:

- Onward, Christian soldiers . . .
- I'll be a soldier for Jesus . . .
- From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.
J. WALTER HALL, JR.

He who thanks but with the lips
Thanks but in part;
The full, the true thanksgiving
Comes from the heart.

—Selected



I Am Your Pastor—

When you rise to your highest and best, I am your pastor. When you yield to temptation and fall your lowest, I am your pastor. When you live in the Spirit and manifest the attitude of a Christian, I am your pastor. When for a time you sink to the level of the flesh, I am your pastor.

When you walk in the pathway of duty and do God's will, I am your pastor. When you enter the path of disobedience, I am your pastor.

When joys come to you that swell the notes of praise in your heart, I am your pastor. And when sorrow comes as a dark shroud over your life, I am your pastor.

When you have done your best and deserve the approbation of men, I am your pastor. When you have done your best and your good is evil spoken of, I am your pastor.

When the way is clear, and you know His will and way, I am your pastor. When you are perplexed and disturbed concerning what to do next and what decision to make, I am your pastor.

When you have all you need, and more, of the necessities of life, I am your pastor. When you feel the pinch of poverty and your power to earn decreases, I am your pastor.

When you keep sweet and gracious as a mature Christian ought, I am your pastor. When you act childish over some real or imagined wrong, I am your pastor.

When everything goes right and you have not a care in the world, I am your pastor. When nothing seems right, and burdens multiply, I am your pastor.

When you please me by the stand you take and the wonderful spirit you manifest, I am your pastor. When you disappoint me and cause sleepless nights, I am your pastor.

When you are living life to the full, I am your pastor. When your health fails and the end of mortal life seems near, I am your pastor.

When I reveal that I am human, and have my own weaknesses and infirmities, and you are charitable and understanding, I count it a privilege to be your pastor.
—Selected

The only place where one word should lead to another is in the dictionary.

CONSISTENCY: Your talk walks, and your walk talks, but your walk talks farther than your talk walks.

A minister stood in his pulpit on Sunday morning and challenged his congregation with these words, "I want everyone who believes that Jesus will come this morning, before this service is over, to stand to his feet." Not one person moved.

After a few moments of embarrassing silence, the minister read his text, "In such an hour as ye think not, the Son of man cometh."

GROWING OLDER

*A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care of a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.*

*A little more love for the friends of youth,
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away,
And passing in silence at close of day.*

*A little less care for the bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
And so we are faring adown the way
That leads to the gates of a better day.*

—R. G. WELLS
Source Unknown

GAMES CHURCH PEOPLE PLAY

DROP THE HANDKERCHIEF is a game where a person will accept responsibility, go around the circle one time, and then drop it behind some unsuspecting person. The person must then run very fast (usually out of town every Sunday) so that he won't get caught!

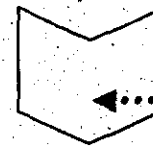
TAG is another traditional game that is fun because the minister is at a disadvantage of 1,000 to 1. The idea is "Every time you visit me, I'll come to church one Sunday. But you have to tag me at home each time you expect to see me in church!"

HIDE AND SEEK is sometimes played

when a member goes to the hospital. He hides in bed, and the minister is supposed to find him. It is against the rules for anyone to tell the minister. However, if he is found, he is "home safe" by saying, "Well, it's about time you got here!" If he is not found, he can tell everyone, "I was in the hospital for two weeks and the minister didn't come to see me one time!"

KICKBALL isn't played by many, but a small team is enough. The object of this particular game is to kick about the way everything in church is being done, and to bawl if you are asked to help in anything.

Submitted by L. Wesley Johnson



HERE AND THERE

AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Geography of the Bible

By Denis Baly (Harper and Row, 1974. Cloth, 288 pp., \$12.00.)

Excellent reference book. Helps make the Holy Land in the context of the Bible come alive. Good for the serious Bible student and Sunday school adult teacher. Should be kept handy for ready reference. Written in interesting style.

JOHN B. NIELSON

Books Received

Holiness and Human Nature

By Leon and Mildred Chambers (Kansas City, Beacon Hill Press, 1975. 71 pp., \$1.50.)

Reprinted from the first edition entitled *Human Nature and Perfecting Holiness*. This little book is a very prac-

tical expression of the need for a continuing vital relationship with Christ grounded in the experience of sanctification. It is both instructive and encouraging.

Big Ideas for Small Sunday Schools
By Ralph McIntyre (Beacon Hill Press, 1975. 59 pp., \$1.25.)

The title carries the burden of the message. It is written by a dedicated Sunday school superintendent from Montana who caught the vision of what it takes to work in small schools. It is full of ideas which any Sunday school can put into practice.

Rx for Nerves

By Pauline E. Spray (Beacon Hill Press, 1975. 151 pp., \$1.95.)

A well-documented approach, popular-

ly written and helpful. It is the committed conviction of the author that the remedy for mental and emotional illness can be found within the Bible. It is this prescription that the author shares. "This is more than a testimony; it is an authoritative analysis of the causes, the complications, the cure, and the challenge of emotional stress."

Guiding a Growing Sunday School

By Albert Morton (Beacon Hill Press, 1975. 96 pp., \$1.95.)

A new Christian Service Training study book for superintendents and supervisors. A very helpful and challenging study of the principles of supervision.

Moments (Vignettes from Life)

By Hoyt E. Stone (Beacon Hill Press, 1975. 87 pp., \$1.95.)

An encouraging vignette of experiences straight from the life-pattern of one who has lived through the "rough" as well as the "blessed." The author reveals the building blocks of his own life. And in so doing, he subtly invites the reader to take a nostalgic journey into his own past to

check the foundations of his personal faith.

Preachers' Exchange



FOR SALE: Back issues of the *Nazarene Preacher* and *Preacher's Magazine* bound in permanent hard binding with gold imprint on the spine: *Preacher's Magazine*—for years 1930, 1931, 1949, 1950, 1956 through 1964. *The Nazarene Preacher*—1964 through 1971; and four years unbound—1972 through 1975. Binding and lettering is worth \$170 alone—make me an offer.—James H. Lyons, P.O. Box 326, Whitewater, Wis. 53190.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

COMING
next month

- **Easter; the Validating Event**
The risen Lord stands firmly before those who would doubt His redemptive power.
- **I Carried His Cross**
A pious Jew named Simon was thrust into the very center of human history on one eventful day.
- **Friendship Patterns in Evangelism**
Too many Christians do not have enough friends—outside the church.
- **Jesus Risen—The Great Evangelical Blind Spot**
If Christ has not been raised, then our preaching is vain and our faith is in vain.



AMONG OURSELVES

What is happening to our families? Several events in recent years have had some effect on the family, and most of them have not been good. The image of "Mother" is not the same as it was when Abraham Lincoln said, "All that I am or ever hope to be, I owe to my mother." Motherhood in the minds of more and more women means slavery, humiliation, and a denial of human rights. For others, thank God, it still means dedication and devotion. It symbolizes the love and care which provide the glue that holds homes together. Father, also, has taken numerous blows in our modern times. He is robbed of his dignity and authority and portrayed as a weak, ineffective nitwit in comic books and television commercials. So it is that we look at our Wesleyan heritage regarding this matter. Thank you, Brother Shelton, for this month's Wesleyana about family religion (p. 10). And keep up the good work, all you who are determined to protect and nurture the sanctity of the home. May your Family Life Conferences and other efforts help stem the tide that threatens to erode the most basic of all institutions in any civilization.

Yours for souls,

J.M.

He is Lord

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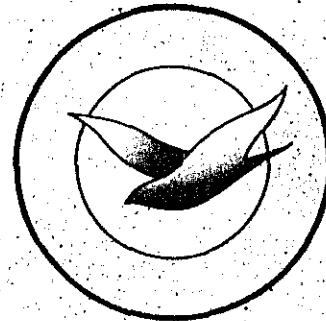


preacher's magazine

APRIL '76

50 YEARS

PREACHING CHRISTIAN HOLINESS



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THE
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Easter
The Validating Event



THE RESURRECTION of the Lord Jesus Christ is the validating event of the gospel. Without it, there is no substance to our so-called "good news." With its truth at the heart of our faith, every other facet comes clearly into focus and the redemptive picture is complete—and magnificent.

St. Paul leaves no place for doubt when he declares, "And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). It is therefore rather strange that some contemporary "theologians" are now suggesting that the Resurrection is not very important. All that matters, they tell us, is that we align ourselves with the ideals Christ portrays and accept the truth He teaches. Today's evangelical preacher will reject such distorted expressions of faith, and recognize them for what they are—suggestions of heresy, directly contradictory to the biblical message we have come to know as the *kerygma*.

"If Christ be not risen, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God . . ." (1 Cor. 15:14-15a). Christ's virgin birth, His perfect life, His mighty miracles, His redemptive teaching, His sacrificial death—all these are validated in His resurrection. The angelic messenger expressed the importance of this event on the first Easter morning: "He is not here; for he is risen, as he said" (Matt. 28:6). *As he said*, mark you. Now He lives, and we can believe *all He ever said*.

In Christ's resurrection there is perfect and complete validation for our faith. The unlikely has become a reality, and the impossible has been accomplished. He lives, and His last enemy has been conquered.

Since Christ is risen, *as he said*, then we can put our trust in Him for our forgiveness. He claimed authority to offer it on more than one occasion, and He has promised it to all who repent. Without the Resurrection, His promise of forgiveness would be no more than the extrava-

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gant claim of a misguided martyr who died for a cause in which He believed. But He lives, and His words to the paralytic take on a new meaning for us: "Son, thy sins be forgiven thee" (Mark 2:5).

There is a fresh wave of understanding moving among us today regarding the age-old problem of sin and guilt. Dr. Karl Menninger's recent book, *Whatever Became of Sin?* (Hawthorn Books, New York, 1973), expresses a psychiatrist's concern for the confusion in our understanding of guilt. Our preoccupation with concepts of "neurosis" which include real as well as imagined guilt has led us away from the true nature of our problem. Without denying the existence of neurosis and mental illness, Menninger suggests that sin also is real. Abraham Maslow and many other psychologists have come to this viewpoint. It may be that we are learning, be it ever so slowly, to turn less to our own understanding and more to the Source of our help. Jesus Christ is risen, as he said. And as He said, freedom from sin's condemnation comes when we acknowledge our guilt, repent of our sins, and place our trust in Him for forgiveness.

As he said, we can also expect the coming of the Holy Spirit in His cleansing power. Jesus declared, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). He also said—and we can believe it!—"Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5b).

We are tempted to doubt the possibilities of grace in the destruction of inbred sin and the entire sanctification of our hearts when we reason within ourselves how unlikely this may be in terms of our own power. But the Risen Christ confronts us, and we remember it is He who said it. Our faith is validated and we believe it. There is no need to dwell at length in Romans, chapter 7, where the cry is "for the good that I would I do not: but the evil which I would not, that I do" (v. 19). No longer need we pray, "O wretched man that I am! who shall deliver me from the body of this death?" (v. 24). On, as they say, to orthodoxy! "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Christ is risen, as He said. And, as He said, there is victory for those who trust in the power of His precious blood for cleansing from inbred sin.

As he said, we can go in the power of the Spirit giving witness to His redemptive grace. "You shall receive power," he said, "when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in Judea and Samaria and to the end of the earth" (Acts 1:8, RSV).*

As he said, he will be with us always. As he said, when we ask we receive and when we seek we find. As he said, we follow Him and "catch men." As he said, He is preparing a place for us and will come again to receive us, that where He is there we may be also.

He said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

Jesus said it, Easter validates it, we believe it, and that settles it. Let His matchless name be praised, now and forevermore.

*From the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

Easter sermon—

"I Carried His Cross"

By Mark Smith*

AND THEY COMPEL ONE Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross" (Mark 15:21).

May I tell you the story of a pious Jew by the name of Simon. He was a large and powerful man, sitting on the veranda of his plantation home early Saturday evening, with a partly opened scroll on the table before him. He was in a meditative mood. It was the time of the evening meal with his wife and sons, Alexander and Rufus, that he spoke of his thoughts.

"The fields of barley and wheat are good this year. They are heavy with grain. The olive trees are heavy with olives, and the date groves look good too. I am now nearing middle life, and I have long had a dream of going up to Jerusalem for the time of the Passover. I have dreamed of beholding the hills about the Holy City, and the great walls, of standing in the courts of the temple making sacrifice to God of our fathers.

"This seems to be the year for me to go. You two sons can manage the harvest. Mother will be here to advise you, and we have the finances to make the thousand-mile journey. Then, too, someone must go from our colony and synagogue to represent us before the altars of Jehovah in Jerusalem. Possible I can be that person this Passover. The time is short. It is now March, the month before the pascal full moon, and I must haste if I am to arrive for the Passover."

Simon of Cyrene leaves his family and the house that stands high on the limestone hill surrounded by the plantation.

*Visitation pastor, First Church of the Nazarene, Long Beach.

He joins in with a caravan, taking his best camels and servants. Leaving the country we now call Libya, they move eastward across the burning sands of northern Africa.

Twenty-seven days later, Simon of Cyrene descends from his camel and stands on Mount Olivet before the city of his fathers, beholding its magnificent towers, walls, and the hills about the city. Olivet is 240 feet above the city, so he has a panoramic first glimpse.

Words cannot describe the feelings and emotions that one has as he looks for the first time upon Jerusalem. It is really a spiritual experience never to be forgotten.

The camels are left with the slaves while he and his two servants make their way through the Passover throng of over 2 million who have gathered for the feast. Descending Mount Olivet, the road leads over the lower ridge of Scopus and enters the Damascus Gate. The crowds, who have thronged the roadway and passages into the city, have slowed almost to a standstill.

A thousand yards from the gate, the singing, shouting, surging crowd comes to a stop as a convoy of Roman soldiers opens a way through the masses. They are leading three criminals of the courts in the procession of death up the incline to a nearby hill. The three are half dragging, half carrying their crosses past women and children, white-faced, with hands pressed to their lips in fear and sorrow. Others are angry and profane. All stand aside to wait and see an execution by Rome, the day before Passover.

One of the three in the convoy staggers and falls beneath His cross directly in

front of Simon. Bewildered, Simon is further confused when a soldier grabs his garments at the chest and shoulders with his right hand and presses his sword to Simon's stomach with his left hand, shouting, "You, sir, in the funny garments, carry His cross!" With that, he pulls and shoves him in the direction of the wooden beam.

Simon's plans have suddenly been interrupted. He had no plans for carrying crosses; he had servants and slaves for such work. He had come to Jerusalem to see the Holy City and to stand within the courts of her temple and there purchase and offer sacrifices for himself and his synagogue back in Cyrene. The cross was thrust upon him. This is something he had not expected. It was not of his choosing. He had no choice but to bear it for the Convict.

Next, he finds himself at the place of execution. He is in the front row, very near. He sees the garments cast aside, later to be divided at the toss of dice. He sees the men laid upon the crosses and the actual nailing procedure. The crosses are raised, and there he stands, partly a guest of the soldiers and partly a guest of the executed.

The spirit of one of the men is different from that of the others, and His words are also different. Simon hears Him pray, "Father, forgive them." To one of the prisoners He says, "To day shalt thou be with me in paradise." To the woman he says, "Woman, behold thy son!" To one of His disciples He adds, "Behold thy mother." Later he commends His spirit into the hands of His Heavenly Father, saying, "It is finished."

"Who is this remarkable man?" Simon asks one passing near.

"Jesus of Nazareth. He claims to be the Son of God," comes the answer.

The life of Jesus had been lived with all of its conflicts and blessings, and God the Father had not interfered. Man might do as he wishes, but now it is finished, and from here on the story is different. About the third hour a supernatural darkness comes, followed by an earthquake, and a number of the dead come from their graves. All this the day before Passover.

Back at the house on top of the lime-

stone hill in Cyrene, restlessness invades the family. Simon should have returned after two months and two weeks, but it has been an extra month now, and no caravan brings him back. The servants also talk of the matter. The harvest of the crops is about complete, and Alexander and Rufus plan a search for their father. What could keep him so long? He is now nearly two months overdue. Has he been abducted for a ransom? Is he dead from foul play? Could the caravan have lost its way in the sands? Monday the two sons will leave to seek the answer.

It is early Saturday afternoon when a lookout spots an approaching caravan and announces that it shows signs of Simon's return. All eagerly wait beneath the palm tree as it approaches. It is a joyful homecoming, accompanied by a festive celebration.

The candles burn long and low that night as Simon tells his story. "I carried His cross and saw Him crucified. I heard Him say, 'Father, forgive them,' and to the man on His right, 'To day shalt thou be with me in paradise,' and to the woman, 'Behold thy son!' and to His disciple, 'Behold thy mother,' and, 'I thirst,' and, 'It is finished.' And the darkness—such darkness you'll never know—and there was an earthquake. The veil of the Temple was rent and people came from their graves."

"Then I watched the stationing of the soldiers about the tomb with the seal attached. But an angel came and rolled the stone away and sat upon it and met the women who came early in the morning with spices. This Jesus appeared again and again. I was among the 500 that stood on Mount Olivet and saw Him ascend into heaven, and saw and heard the angels who appeared saying 'Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven' [Acts 1:11]. Then many of us returned to Jerusalem to wait for the giving of the Holy Ghost on the Day of Pentecost.

"Much more followed. I knew you would be concerned, and I felt I must return to you, especially after my total commitment brought to me the commis-

sion to go into the whole world and witness to every creature about the Messiah, for I have joined the movement."

St. Paul, in his letter to the Romans, salutes Rufus, son of Simon, now leader of the Roman church.

Paul also speaks of the hospitality of the mother of Alexander and Rufus in 1 Corinthians.

Acts tells that Simon and Rufus of Cyrene were preaching at Antioch. I think one of his sermon subjects was, "I Carried His Cross." Some have never felt the weight of the Cross. Real joy and genuine peace come when one feels the weight of the Cross. Paul's prayer was, "That I may share the fellowship of his suffering."

*Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.*

The Importance of the Resurrection

By Joseph Larson*

The main doctrines of Christianity are the atoning death and the bodily resurrection of Christ. On these two doctrines hang all the hopes of God's people through the ages.

The day that Jesus died was the darkest hour of human history. The Son of God, dying as the Lamb of God, offered himself as a perfect Sacrifice for man's sin. This sacrifice was greater than all our sin. It was God's answer to the demands of justice, the only way of redemption from sin.

Christ suffered that we might escape suffering forever. He was forsaken that we might not be forsaken eternally. He became poor that we might become rich through Him. He wore the crown of thorns that we might wear the crown of gold. He was wounded unto death that we might have eternal life. He humbled himself that we might be exalted through

*Spring Valley, Calif.

Him. He was unclothed that we might be clothed with the garments of the righteousness of God in Christ.

Jesus Christ by His death overcame sin and Satan that we might become victorious over sin and death. He drank the bitter cup of punishment for sin that we might be justified by faith (Rom. 5:1; 1 Pet. 3:18). This is the true meaning of the death of Christ (1 Cor. 15:1-4).

Behold Him as He went through Gethsemane to Calvary. For three hours the world was dark. God hung crepe on the world because His Son was dying.

But death could not hold its prey. Jesus arose bodily from the dead the third day, according to the Scriptures (1 Cor. 15:3-4, 20-25). He laid his life down that He might take it again (John 10:17). He wrested from Satan the power that he had over death. He brought many saints of God into Paradise. "He led captivity captive, and gave gifts unto men" (Eph. 4:8).

Why do we have Easter? Is it only to display lilies, bunnies, and eggs for the enjoyment of children? No, the bodily resurrection of Christ was the greatest single event in human history.

After His resurrection, Jesus appeared to Mary Magdalene, to the women returning from the tomb with the angelic message. He appeared to Peter alone in Galilee, and to the disciples on the way to Emmaus. He appeared eight days after that to the 7 apostles by the lake of Tiberias. He appeared again on the mount, to the apostles and about 500 other saints. He also appeared to James alone. He revealed himself to Saul of Tarsus on his way to Damascus. He appeared to Stephen at his death. He also appeared to the aged Apostle John on the Isle of Patmos.

These witnesses and evidences prove to us that Christ arose from the dead. They give to believers a living hope. They guarantee to the saved a final resurrection and eternal glory. This is the basis for abiding faith for every Christian.

There you have the true meaning of Easter. It is His resurrection day! With the risen Christ we may have daily fellowship. We may now rejoice in Him daily, walking in newness of eternal life, anticipating future glory.



CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

Jesus Risen!

—The Great Evangelical Blind Spot

IF CHRIST HAS NOT been raised, then our preaching is in vain and your faith is in vain" (1 Cor. 15:14, RSV).¹

What in the world has happened to our preaching of the resurrection of Jesus?

Unquestionably, the message that sent a *shocking reverberation* around the first-century world was not that Jesus had died, but that "this Jesus God raised up, and of that we are all witnesses" (Acts 2:32). Small wonder that Luke records this reaction: "Now when they heard this they were cut to the heart" (2:37).

Front and center, the Good News of the Resurrection formed the heart of the earliest Church's evangel. Everything else came after. It was the Resurrection-event which gave credibility to all of the other equally astounding facets of God's great saving deed done in Christ (1 Cor. 15:14, 17). Jesus was "designated Son of God," declares Paul, "in power according to the Spirit of holiness by his resurrection from the dead" (Rom. 1:4).

Consider then, the "deafening silence" concerning the resurrection of Jesus among contemporary evangelicals.

1. All scripture references are from the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

It is fair to say that Campus Crusade has embodied the essence of the Gospel as it is proclaimed across the broad spectrum of evangelical Protestantism in their widely used *Four Spiritual Laws*. Until their most recent revision, there was not so much as even a mention of the Resurrection. One might be translated from the kingdom of darkness to the kingdom of light, from the power of Satan to the power of God, from death and hell to life and heaven *without so much as even knowing that God raised up Jesus*—much less believing it! As a woman in my church put it, "I had been converted for six months before I ever heard that Jesus was raised from the dead, and when I discovered that fact, I was almost beside myself with joy." Happily, this incredible omission has been rectified by Campus Crusade. But the word of the Resurrection is still subpoint "B" under Law Three—hardly the position accorded it among the New Testament witnesses.

I was sure that James Kennedy's popular *Evangelism Explosion* textbook, which deals so comprehensively with the plan of salvation, would restore the Resurrection to its New Testament place. But no—not a mention of the Resurrection. Again there is a heavy and proper emphasis

upon Jesus' redemptive work through His death on the Cross. And then there is a joyful celebration of Christ Alive as Lord today. But the Resurrection-event which links the two together is skipped, bypassed, ignored.

It is not my intention to unduly cast aspersion upon either these effective evangelistic instruments or the faithful servants who have created them. Rather, I think that they are merely delivering what they have received—a *kerygma* in which the bodily resurrection of Jesus Christ from the dead has either been down-played or omitted altogether.

Fortunately, our basic compendium of Wesleyan theology, *Exploring Our Christian Faith*, does assert the centrality of the Resurrection-event in the understanding of the gospel. Nevertheless, this "witness" is given with a minimum of emphasis or exposition. Nearly as much space is devoted to a discussion of a dead religion, Taoism, as to the resurrection of Jesus. In discussing the uniqueness and finality of Christianity over other world religions, the resurrection of Jesus from the dead is not even cited. But this is reflective of the non-shock wave that the gospel of the Resurrection communicates among mainstream evangelicals today.

If a sampling of sermons preached and published is any indicator, it is safe to say that the good news of Jesus raised by the power of God is hardly shouted from our pulpits across the land. It may merit special attention on Easter Sunday—that is, if baby dedications and a choir cantata do not preempt the sermon.

Consider now the New Testament. Laced throughout all four Gospels are anticipations of and predictions concerning the Resurrection. Each rises to its pinnacle-peak with the shout, "He is risen!" The empty tomb is regarded by the evangelists

as the supreme miracle, the superlative manifestation, and the ultimate revelation of God's great saving deed done in Christ on the plane of world history.

The Acts of the Apostles opens with Jesus "alive . . . appearing . . . speaking . . . staying . . . lifted up" (1:3-11). The paramount concern of that embryo Church gathered in waiting expectation for the coming of the Spirit was that "a witness to his resurrection" (1:22) would be found to take the place vacated by Judas.

Then onward, from the outpouring of the Spirit (Acts 2) to Paul's moving witness before King Agrippa (Acts 26), the Book of Acts leaps, dances, rejoices, celebrates, revels, feasts, proclaims, shares, witnesses in the glory of God's mighty act of raising Jesus and thereby exalting him as Lord and Christ. On almost every page and in virtually every sermon, the good news of the Resurrection is the alpha and omega of the *kerygma*. Like the bow of a mighty ship, the gospel of Jesus risen cuts through the murky waters of Jewish unbelief and pagan superstition, compelling men to stand up and take notice.

If Paul does indeed take up the earliest creed of the Church and embody it in his Roman letter, as some New Testament scholars contend, then perhaps it is time for us to reassess the place and position of the Resurrection in our gospel proclamation. For there Paul declares, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (10:9). The unmistakable implication is that knowing and believing in the resurrection of Jesus was regarded by the earliest Church as being more germane and fundamental for salvation than assenting to cross-centered concepts of the atonement—just the reverse of our

emphasis. Again, the problem is not one of either/or, but of priority and balance. First the Resurrection, then the Cross. Only as that relationship and order is honored does the revelation of what happened through Christ's sacrificial death on the Cross become intelligible and credible. Otherwise, why should his death be regarded as any more efficacious than that of a multitude of apparently righteous men?

I have the growing conviction that *what was good news once is good news still*. Men in the grip of "nuclear neurosis"—laboring under the weight of numbing anxieties and fears, plodding unwillingly but irrevocably toward their date with death—need to hear about that Nazarene who died, who was buried, and who rose again the third day! I cannot think of any message entrusted to the Christian Church which has more potential for striking the most sensitive and responsive nerve in the souls of men. For dying men under the sentence of death, there is no news quite like that of hearing about a man who walked the *Via Dolorosa*, the way of death, and who kept right on walking out the other side into the light and glory of God's great resurrection morning, never to die again! Now, brother, that's good news!

When I mentioned almost casually to an aerospace firm executive the fact that Jesus died and rose again, he stopped me in my tracks and asked, "What was that you said? Did I hear you right about someone rising again from the dead? Would you run that by again?"

Incredibly, this man had graduated from one of the great universities of the West, had risen to the top position of his division of a great company, and had come to his forty-fourth year without ever having heard that Jesus had risen. To his technologically-trained, secular

mind, this was a farfetched idea, too fantastic for serious discussion. And yet, here we were, discussing it back and forth for well over an hour. *In spite of himself, he was intrigued by the story as I read it from the New Testament itself.*

His final words to me as I was leaving his home that night stung my soul: "If I could believe that what you say is true, that Jesus did in fact rise again and is now alive—if I could really believe that, I guarantee that I would become the greatest missionary that Santa Maria has ever seen. For that would have to be the best news and most hopeful message that any human being could ever hear!"

A few evenings later I found myself at the dining room table of a young couple eager to hear the gospel. Born and raised in England quite apart from the church, they were interested in studying the Bible.

With the wistful testimony of the aerospace executive very much in my consciousness, I departed from my usual salvation-plan presentation, and asked Jerry to read John 19, the story of the Crucifixion; Then John 20, the Resurrection. Several times he stumbled as he read the account. His incredulity could not be disguised. He asked me to explain what was happening. I did. Then he read on. Into chapter 21 he plunged without a break. I could sense a growing wonder. When he finished, he leaned back and sighed, "I wish there were more. I have never read anything like that!" I assured him that there was, and encouraged him to read on in Acts 1.

By the time Jerry's rich baritone voice with its distinctive English accent was recounting Peter's great sermon in Acts 2, he could contain himself no longer. Tears unashamedly coursed down his cheeks. Kathy was weeping with joy. And so was I. No question about it, the work had

been done. All that was left for me was to ask them if they believed that Jesus was the Son of God; and that God raised him from the dead. They responded with a force that startled me, "I do!" And they did! They went on to become some of the most joyful and productive church members I have ever had.

"And with great power the apostles gave their testimony to the resurrec-

tion of the Lord Jesus, and great grace was upon them all" (Acts 4:33).

Great power *then*. Great power *now*! Why should we any longer withhold the greatest news which could ever fall on human ears? Why should we deny our people, our world, and ourselves the opportunity of celebrating the greatest event that has ever occurred among men?

Maranatha!

Objective and Perspective in the Minister

Part III

PERSPECTIVE is the art of picturing an object or a scene in such a way as to show it as it appears to the eye with reference to relative distance of depth. It is the relation of the parts to the whole: a picture to see things in true relationship. The idea of perspective is from the area of art—not modern art but true art—in which one concept is central. The artist relates everything else he includes in the picture in proper balance to make the central concept the

natural focal point and all other supplementary and complementary to it. It is not a good picture without both, but it takes a keen sense of perspective for the artist to keep true balance.

God has chosen to be dependent upon human beings as the intermediary between himself and mankind in order to reveal God to others by example and precept. Thus the minister is challenged to take of the resources of God and so incorporate them in character and so use them in the service of the Kingdom as to intensify the truth with the beauty of harmonious living and constructive and redemptive service. Perspective is the proper understanding of human responsibility to so embody the divine resources as to enrich the minister in producing a greater efficiency in his ministry. It requires the acceptance of personal responsibility to



by
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make constructive use of available divine resources. The Holy Spirit waits to guide, but He never forces the minister to do this.

God's plan and purpose is to enable each believer to portray a true balance of objective and perspective so as to encourage people to accept Christ as Saviour and Lord of their lives, and to inspire other believers to desire a richer fellowship in Christ.

Three scriptures will be used as points of reference. The balance of perspective in a picture is regulated by what is left out as well as what is included. The first scripture refers to that which the minister should keep out of the picture he is painting:

"With your eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in your practice [picture] that the plan of God for you is good, meets all his demands and moves toward a goal of true maturity" (Rom. 12:1-2, Phillips).¹

The other scriptures are positive directions for the minister in making his life and service a picture of God and His resources.

"But as for you, teach what benefits sound doctrine" (Titus 2:1, RSV).² (Phillips translates it: "Now you must tell them the sort of character which should spring from sound teaching.") ". . . to show entire and true fidelity, so that in everything they may adorn the doctrine of God our Savior" (v. 10, RSV). "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity" (1 Tim. 4:12, RSV). In other words, be certain to paint a good picture.

The first scriptural reference,

"Don't let the world around you squeeze you into its own mold," gives directions to eliminate detrimental aspects from the picture. This implies that there is pressure on all persons continuously (although they may be unaware of it), shaping viewpoints, attitudes, actions, and reactions. The totality of this pressure is an endeavor to force all people into a specific mold (the world's own mold). Not everything in this mold is evil. Culture is what man has developed in his society, so it changes with the generations. Much of the wickedness of the day is the abuse and misuse of the good in the culture. Yet, while it is not all evil, parts of it may detract from the primary goal. The minister is challenged to be aware of this and omit from the picture he is painting anything that weakens or detracts from the main focal point.

What are some of the factors or elements in "the world's own mold"? I was raised in a culture that valued independence and adventure. That period ended in 1933, and since then youth has been reared in a culture with the idea of security most prominent. This is not altogether detrimental, nor is all of it constructive, but it definitely has influenced their viewpoints and reactions. They have been pressed into some of the mold of their generation.

How much pressure has been generated by this "squeeze" by *Modern Art* and *Modern Music*? There may be some good in these, but primarily they are conducive to permissiveness and meaninglessness. Take this blob of paint—by man or elephant—the interpretation is according to the viewer's inner concept, and anything goes. There is no objective and perspective in it; no meaning except what the person looking at it wishes to give it.

What shall be said about the con-

glomeration of noises called modern music? No prominent emphasis except the heavy beat: the type of sound that brings out the lower instincts in teen-agers—note the reactions at most rock festivals. It is true that these are extreme, but the music has no constructive priorities nor balanced perspective. You have felt its pressures, and no doubt have been somewhat influenced by it.

Another phase of the world's own mold is *mediocrity*. This is seen mostly in the present-day philosophy of work and labor. Again, not all is evil, as the labor unions were formed in the beginning of this century to counteract similar evils by Capital. (I am not an anti-union person, but I do not approve or agree with some of their ideas and practices.) The philosophy the unions are working on tends to create an attitude that is conducive to do "less than your best." The labor unions have fostered mediocrity by insisting that the standard of production be related to that of the average workman. In other words, do not try to do your best, be satisfied to do an average amount. This confuses priorities and causes restlessness in character. When a person consents to do less than his best in any area of personal operation, it will tend to lower his demands upon himself in every area unless there is definite purpose to counteract the pressure. Too many persons do not know the pleasure and satisfaction of the knowledge of a job well done. It may even induce a person to be just content to get by in Christian living and service.

Mediocrity is about the strongest phase of the pressure of the world's own mold, and I wonder if it is unconsciously affecting some ministers. If not, what is causing the lack of controlling desire to excel, to discipline themselves to improve and be more efficient for God and the

church? No, not a desire to excel at the expense of another, nor in competition with another, but an overwhelming passion to be the best Christian and the most efficient minister the minister and God can produce.

Another aspect of the "world's own mold" is the modern connotation of the word "success." It is based more today on graphs, statistics, and the pressure to outdo others, regardless of methods and tactics used, more than the depth of spirit that should enrich the person and those he contacts. This creates restlessness and uncertainty, with undue pressure being exerted from those above them. Thus they are not happy in their work nor do they have a wholesome attitude to life or the work they are doing. The minister should never allow this attitude to color the picture of holy living and Christian service he is painting. The better word for the progress of the minister is *usefulness*.

Since there is a blending of the constructive and the detrimental in the world's own mold, the minister must learn to evaluate the pressures and forces which are influencing and shaping his character, actions, and reactions. While all persons are changing as the culture changes, the minister must have the biblical admonition as a norm: "Fashion your character according to the holiness of God" (1 Pet. 1:13-16). Desire to excel in understanding truth: not in competition with your fellow workers, but with yourself. Do not become a slave to statistics, but ever desire to build the kingdom of God for His glory, and there will be substantial growth.

The positive aspect of perspective will be discussed in the next article.

1. From *The New Testament in Modern English*, copyright © by J. B. Phillips, 1958. Used by permission of the Macmillan Co.

2. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

Wesleyana



John Wesley on Inward Sin

Selected by Roy S. Nicholson*

THE QUESTION OF *sin* is one which students of Wesley must consider carefully. He writes of *outward sin*, meaning "an actual, voluntary transgression of the law; of the revealed, written law of God, of any commandment of God, acknowledged to be such at the time that it is transgressed" (*Works*, 5:227**).

He also writes of *inward sin*, by which he means "any sinful temper, passion, or affection; such as pride, self-will, love of the world in any kind or degree; such as lust, anger, peevishness; any disposition contrary to the mind which was in Christ" (*Ibid.*, p. 146). This inward "infection of nature doth remain, yea, in them that are regenerated . . ." (*Ibid.*, p. 145).

Wesley was quick to allow "that the state of a justified person is inexpressibly great and glorious" and that "so long as he 'walketh in love'

(which he always may do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself as to 'have a conscience void of offense, toward God and toward men'. And he has power both over outward and inward sin, even from the moment he is justified" (*Ibid.*, pp. 146-47). He declared: "They are not condemned for inward sin, even though it does now remain . . . yet, so long as . . . they maintain a continual war with all sin, with pride, anger, desire, so that the flesh hath no dominion over them, but they still 'walk after the Spirit,' 'there is no condemnation to them which are in Christ Jesus'" (*Ibid.*, p. 91).

The Transmission of Sin

Dr. McCosh, an eminent Methodist divine, wrote: "The orthodox view is that this native corruption is derived *from a sinful ancestry*, in whose loss of purity their whole posterity is involved. This view represents the depravity of human nature

as coming from the laws of natural descent, the child inheriting from the parent a corrupt nature, prone to evil in consequence of which he runs easily into open sin . . . (Gen. 5:3) . . . Psa. 51:5" (*The Methodist Armor*, H. T. Hudson, pp. 30-31).

Wesley taught that "Adam was a public person, including all his posterity, and, consequently, that all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression . . . Gen. 2:16-17; . . . Rom. 5:12-20; and 1 Cor. 15:21-22, where we are expressly told that 'by his offence, judgment is come upon all men to condemnation'" (*Works*, 9:262; see also *Wesley's Notes upon the New Testament*, pp. 375, 376, 441-42 where he comments incisively on this subject; also in *The Theology of John Wesley*, Abingdon Press, 1946, pp. 198-200; see also *Wesley's Works*, 9:332, 333).

The Nature of Inward Sin

This "inbred enemy," "the carnal mind," which remains in the believer after his regeneration and is removed only by "the whole process" of entire sanctification, is "no proof" that one in whom it is discovered is not a believer, for "it has no dominion over him." (See *Wesley's Journal* for the evening of July 24, 1740, *Works*, 1:277-78).

A careful reading of Wesley's very extensive treatise on "The Doctrine of Original Sin" (*Works*, 9:191-465) reveals a great diversity of terms by which the disease of the soul is described. This list is gleaned from Wesley's *Works*, volume 9, at the pages indicated by parentheses. "The corruption of the understanding" (448); "averseness to goodness" (449); "a natural proneness to evil" (450); "a natural contrariety, a direct opposition in the will of man, to God himself" (451); "a blind mind, a

perverse will, disordered affections; . . . conscience is corrupt and defiled" (457); "the corruption and sin of our nature, . . . 'this mother sin'" (461).

Wesley, quoting from Boston's "Four-fold State of Man," writes: "Were they sensible of the corruption of their nature, they would beware of entering on the devil's ground; as one girt about with bags of gunpowder would be as loath to walk where sparks of fire were flying" (*Ibid.*, p. 462). "Of all sins, it is the most extensive and diffusive. It goes through the whole man and spoils all . . . It is the poison of the old serpent cast into the fountain, and so infects every action, every breathing of the soul . . . It is the seed of all [sins] which want but the occasion to set up their heads . . . But the corruption of nature passes not away. It remains in its full power . . . till nature is changed by converting grace" (p. 463).

In a subsequent article it will be shown that Wesley taught that after one has been converted, "born again, justified by faith, the full soul health, the perfect cleansing of the heart "from all sin," called for the subsequent crisis experience of *entire* sanctification.

As a truly spiritual leader, Wesley concluded his treatise on Original Sin with this admonition: "That you may have a full view of the sin of your nature, I would recommend to you three things: 1. Study to know the spirituality and the extent of the law of God; for that is the glass wherein you may see yourselves. 2. Observe your hearts at all times; but especially under temptation. Temptation is a fire that brings up the scum of the unregenerate heart. 3. Go to God through Jesus Christ, for illumination by his Spirit. Say unto him, 'What I know not, teach thou me!' and be willing to take in light from the word . . ." (*Ibid.*, p. 464).

*General President Emeritus, The Wesleyan Church.

**The *Works* herein referred to is *The Works of Wesley*, 14-volume, complete and unabridged edition.

Too many Christians do not have friends outside the church; but our new converts can lead us to their friends who need our witness.

Friendship Patterns in Evangelism

By Joseph F. Nielson*

THE ACCOMPANYING DIAGRAM is an effort to show how people shift in their friendship pattern after conversion. Before an individual is converted, all of his friends are in the world and he has no friends per se in the church. At the time of conversion he has many friends in the world and a few friends in the church. As he continues to associate in the church, his friendships increase in the church while his friends in the world decrease. Finally, it is possible to conceive of a time when a Christian's friends are all in the church, and he knows no one—or very few people—whom he can influence for Christ in the world.

The pattern of friendship change has implications for the evangelistic outreach of the church. When people who have been in the church for a long period of time are urged to be "soul winners," they know of no one who is a candidate for their evangelistic efforts. The Christian may have numerous acquaintances, but the longer he is involved in the church the more unimportant they become in the meaning of his life. Consequently, frustration, and perhaps guilt, set in because the Christian is unable to fulfill the church and the gospel call. In order to alleviate the

*Professor of Sociology, Olivet Nazarene College.

guilt many Christians then pray for people who have been in and around the church for years, or for some "loved one" who is far away. Thus, much of the effort in soul winning is expended through emotional energy trying to search for alleviation of guilt rather than fulfilling the call to make disciples.

Let us look at some of the reasons why such a friendship pattern should develop:

1. The conservative evangelical church is traditionally a family-oriented social group. Pastors of these churches admonish their people to revolve around the church program. Little by little only church people are a part of their social activities, and the sinner in the world is excluded. Revolving the family around the church is not a bad relationship, but it can militate against an evangelistic thrust.

2. The conservative evangelical church has preached separation from the world. People begin to really "come out from among them" until there are no contacts preparatory for soul winning.

3. Many of the conservative evangelical churches are small. This means that in order to run a "full program" people are overburdened with church responsibilities which

limit outside contacts or become a substitute for soul winning.

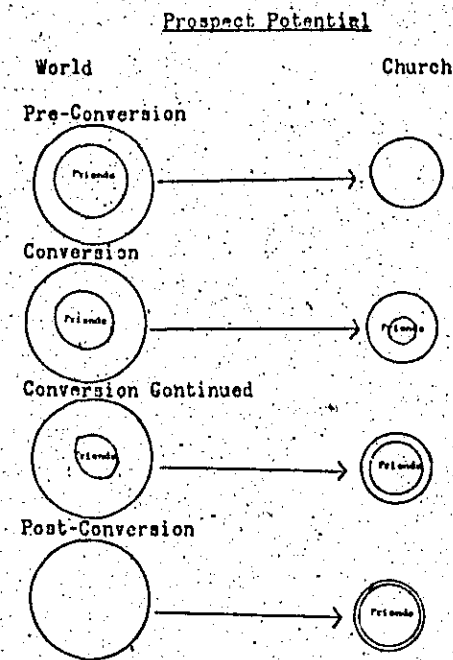
4. Many times Christians want to surround their children with the best environment. Therefore, only church people are brought into their children's lives. When children become adults they are already conditioned to live within the church orbit. Their friendship system is freighted with non-prospects for the kingdom.

5. Another limiting aspect for soul winning is education. Is it possible that educated Christians fill jobs in the higher socioeconomic brackets and do not touch the blue collar workman and masses? The church has been developing college graduates who become leaders in the local church. A spin-off from this is that the church programming is geared for the educated and higher socioeconomic groups and not the masses. One way to complement this trend is through developing more vocational programs in our colleges so that Christians are recruited in the blue-

collar fields. A broadened curriculum base can also help save our colleges in this time of financial stress. Education which is designed to save our church can become a hindrance to evangelistic efforts by limiting our prospect potential.

All the above observations are good characteristics to develop within the church. Each has a vital part to play in the unfolding of a total church program. The question arises, "How can we offset the latent ill effects of these friendship patterns that continually diminish the prospect potential?" Christians have been taught to "zero in" on a non-Christian. Through intercessory prayer, invitation, and persistence, Christians are urged to follow through until the sinner finds Christ. This approach is all right, but it certainly limits the scope of one's witness. Many times opportunities for witnessing are missed because of concentrating on one person. It appears to me that all Christians should be witnessing all the time to everybody. You need not be a personal friend to witness. In most cases there need not even be an effort to "win them." We need to raise the level of Christian witnessing until there is a "fall out" of people being won to Christ. I believe this was Jesus' method. He did not run after the rich young ruler. He did not beg. He went everywhere preaching to the poor and rich alike. The Early Church in the Book of Acts went everywhere witnessing to friends and strangers. We need to catch a vision of everyone witnessing all the time. The Holy Spirit will do the convicting.

The best prospect-potential is derived from those people who are new converts and still have a great many friends in the world who need Christ. A program needs to be created whereby the new convert can lead the church to new people. The



ideal is to be a soul winner by focusing on one person, but at the same time witness to everyone when the opportunity arises. Do not limit the scope of your influence by diminishing the prospect potential as shown by the diagram.

Practical Points

that make a difference

Say, What Are Your Plans For General Assembly?

Dear Son:

I have never been a delegate to a General Conference, but I have attended the last six and have made some observations about the conference that I want to share with you—with your indulgence. This will be your first.

For one thing, it is great to see thousands of members coming from all over the world to mix, mingle, legislate, eat, watch, judge, parade, argue, worship, and evangelize. Several millions of dollars will be spent by Christians seeking to discover, mold, and share what the church is all about.

I've learned that I get my money's worth in just *listening*. You can catch the spirit of the church by talking little and keeping an ear to the ground. The leaders' reports, the beautiful sacrament, the debate on the floor, the conversations on the "aside" all tell us both what the church is, and what it is doing.

The General Conference is a melting pot—and a good one. It teaches all of us that there are church members around the world and they are worth

listening to. It teaches us that our own convictions may not be accepted by the majority—and we still stay sweet. It teaches us that our cultural differences can be accepted with a sustaining confidence in the other man's point of view.

The city where we will meet is a great and beautiful city. I wonder what the city will think when thousands of holiness people descend upon it "en masse." Will they see a modest, courteous, generous Christian fellowship challenged by this age to share the good news?

Have a good time when you go—and pray every day that we will seek the wisdom of God in our deliberations in this important day of our history.

Love,
Dad

Words from Wesley—

"Our desire for knowledge has no bounds, yet our knowledge itself has."

These words are from Mr. Wesley's sermon "The Imperfection of Human Knowledge."

Man desires knowledge; yet he is limited in his capacity to learn. Mr. Wesley says that man *first* needs to learn the lessons of humility and faith, and to fully trust in God's wisdom. In his quest for knowledge, man must learn to say, "Father, not as I will, but as Thou wilt." Real education must be "God based," and the opportunity to acquire knowledge in a Christian atmosphere is a God-given blessing. The opportunity to learn within our capabilities is ours today in our Christian schools and colleges.

—Submitted by Robert Emsley

The Preacher's Magazine

APRIL NAZARENE FOCUS FOR PASTORS and LOCAL CHURCH LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
DON WILDE, Office Editor

• General Superintendent Lawlor



Retention Versus Removal

LAST YEAR IN MY DISTRICT ASSEMBLIES, my heart was gladdened at the exciting gains in new Nazarenes by profession of faith, but saddened at our losses. Now as I commence the 1976 assembly season, I am wondering what we can do to get away from the constant membership loss syndrome. I am deeply concerned about the complacency with which so many seem to regard the tragedy of our losses. Some would say it is the spirit of the age in which we live. Some would say it is a lack of understanding of the doctrines and standards of the church. Others, that we have failed to captivate and retain their spiritual interest.

Can anything be of more vital importance to the Church of the Nazarene in its work for the kingdom of God than the retention within our church of all who are presently members? Someone led them to Christ and brought them into the membership of the church. Perhaps they have lost the love that once they had, but I think of the collective and cumulative service they have given to the church and that the church has given to them. Many pastors, I am sure, have prayed with them, thought of them, tolled with and for them, and given them spiritual guidance and direction. Who can estimate what they represent in the devotion of all who serve our church?

Yet we lose too many for the lack of suitable pastoral care. It is easy to lose our people, but it is infinitely more difficult to love them, shepherd them, help them mature, and keep them. We who serve the church today must regard every one on our membership rolls as a sacred trust—not as numbers or names, but as God-loved, Christ-redeemed, never-dying souls. We must stop this loss of members, not only in light of their eternal salvation, but also in view of their possibilities for God and His Church. In their retention it is the personal touch that counts. God deals with us as individuals. His plans, His will, His chastisements, His rewards are suited to our individual needs. Thank God for this, for if He dealt with us en masse, some of us would be lost in the crowd.

We must constantly interest and be interested in all of our members. Let us take care that they do not give up before they grow up spiritually. Watch and pray for all of your members. Get to know them. Where are they? What are their dispositions? What are their aspirations? What are their failures? What are their victories? Encourage them. Some who have fallen by the way are disappointed in themselves, in their friends, in the church perhaps. But the pastor must stand as a shepherd who goes after the 90 and 9—and also the 1. Pastors must show themselves as friends to the backsliders, gaining the confidence of those who fall by the way. Let us deal with them in love. Let us keep their confidence.

If we are to overcome this membership loss, we must survey our membership rolls; we must plan and become a caring, compassionate people, rather than just an inviting people. Anticipate your losses. Analyze your plan to deal with the fundamentals of membership loss. Announce your interest in all who are heart backsliders. Apply the principles of compassion. And accomplish victory by saving those who may have loved and lost.

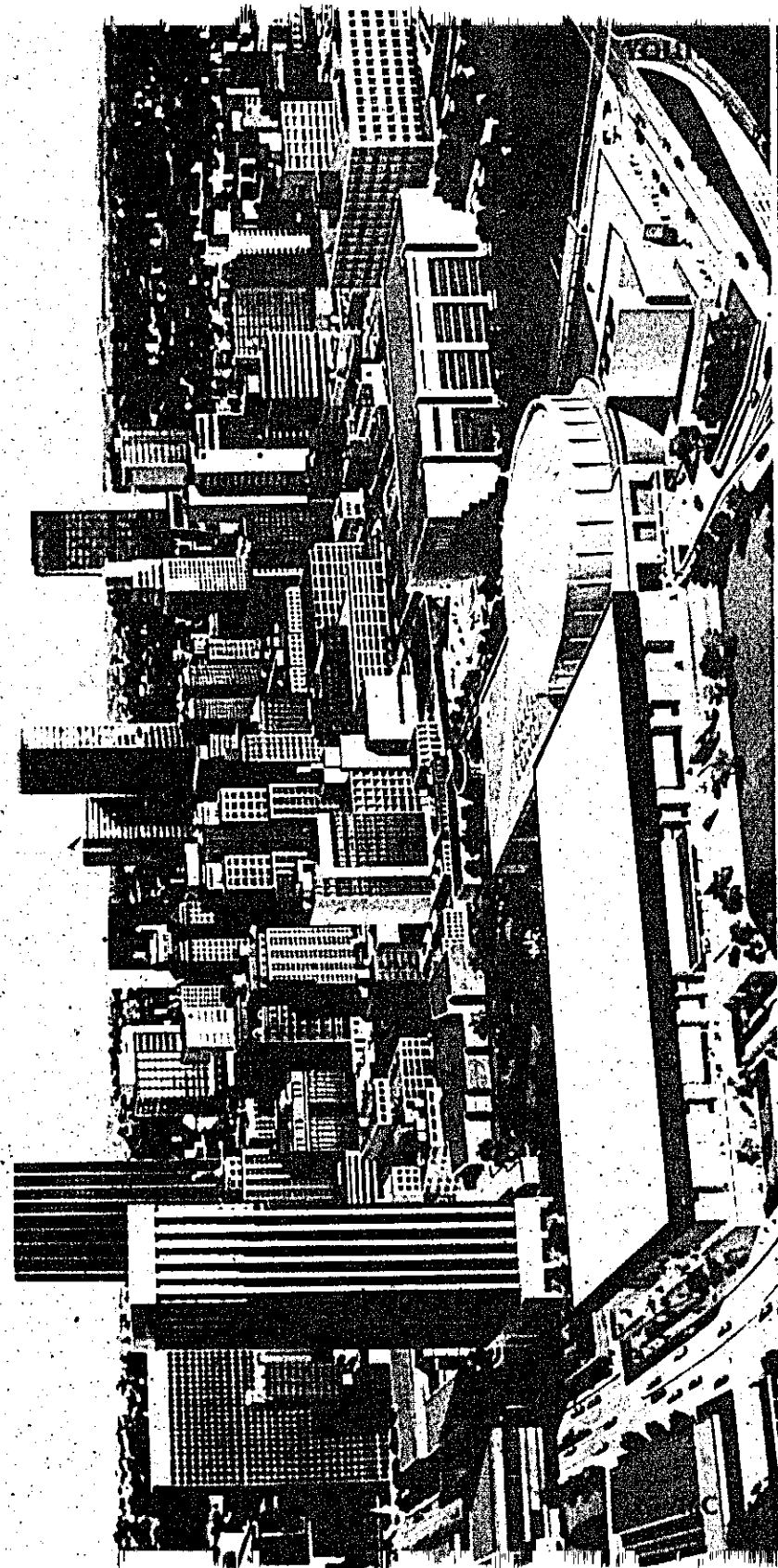
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 14th General Convention, 1976
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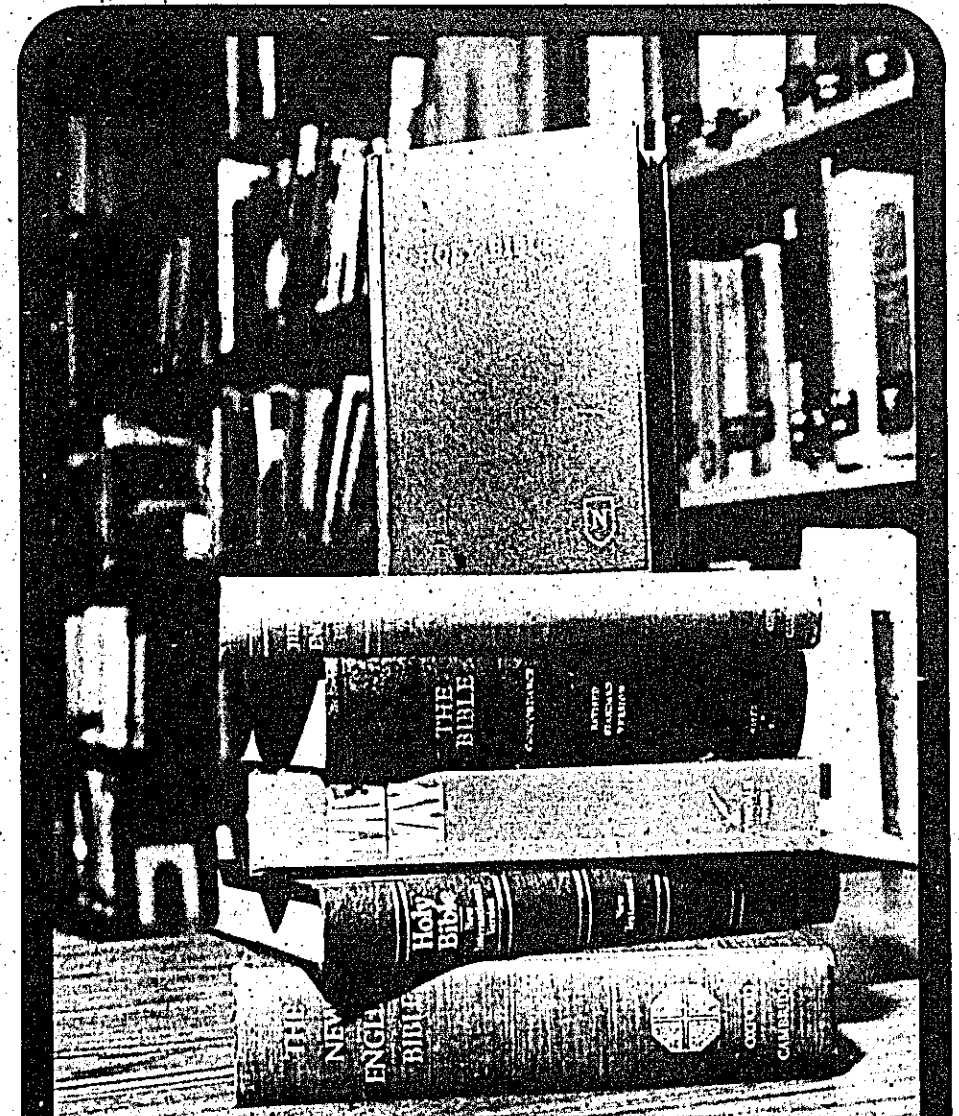
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1966	1,750,270
1967	1,866,696
1968	2,126,338
1969	2,272,285
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FOCUS ON GROWTH

Presented by the Department of Home Missions / R. W. Hurn
Executive Secretary

Time to Grow!

Summer is growth time.

Decide now to grow this summer. Grow in your own spirit. Help your church to grow.

Some unusual growth opportunities will be present this summer. Many pastors will be attending the Nineteenth General Assembly in Dallas. Many lay people will also be attending.

Plan now to take full advantage of the conventions, seminars, exhibits, and services that are specifically designed to help you grow.

When visiting the Nineteenth General Assembly in Dallas in June, be sure to visit the Home Mission Pavilion.

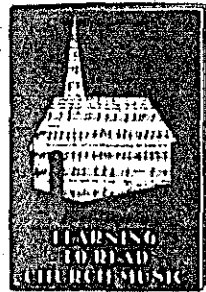
The pavilion is a deliberate attempt to make home missions "live" for everyone who goes through it. Here are just

a few of the features you will find.

1. Home Mission Forum. Frontline missionaries who are actually getting the job done in the inner city, in the rural areas, and in areas around the world will be available to discuss with you how they do it and how you can do it where you live.

2. The Home Mission Experience. No one can ever be the same after passing through the Home Mission Experience, a unique graphic presentation of our call to mission.

3. People in Mission. Making missions a living part of your life is the focus of the People in Mission section of the Home Mission Pavilion. The entire pavilion is, in fact, an equipping station for reaching our mission fields at home.



Here's Help MUSIC for Young Churches

Actually, Sharon Monck's book, *First Steps in Learning to Read Church Music* (\$1.95), is a most helpful tool for choir directors of any church, but particularly so for young churches who more often than not must deal with untrained choir members and perhaps untrained choir directors as well.

"The purpose of the book," says Mrs. Monck, whose husband, James, is pastor of the

Sandusky, Ohio, Church of the Nazarene, "is to present music theory in such a simple manner that at the completion of the course, everyone who participates may be able to define the notes and symbols that appear in a hymnbook or on an average sheet of music."

The inexpensive book is a Christian Service Training textbook and is available from the Nazarene Publishing House.

It's Not Too Late

To meet John A. Knight,
New editor of the *Herald of Holiness*

"Over the past few years," Mrs. Monck writes, "I have directed several choirs and have discovered a frustration among many members which has come from not understanding what they are looking at while singing from a page of music. Many feel destined to sing 'by ear.' I tell them it is possible to learn to read music, and they reply, 'Not at my age' or 'Not after all these years.' It has utterly astonished them to learn how to sight-read."



Meet the
new editor
of the
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JOHN A. KNIGHT




Author of
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Let's have
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1976


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IN  **TURN A BUS ROUTE INTO A NEW CHURCH**

TURN A BUS ROUTE

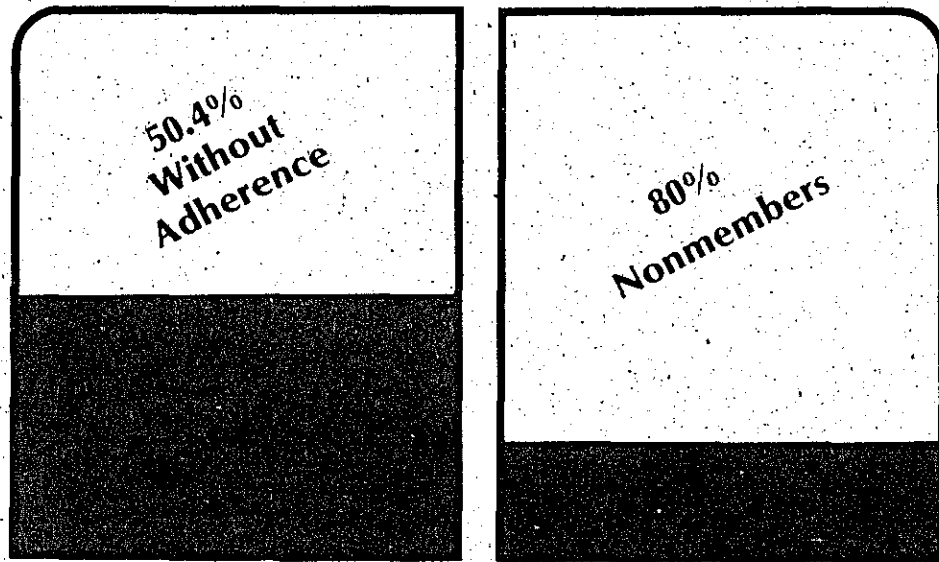
PRAY FOR OUR TARGET CITIES

76 THE YEAR OF THE NEW CHURCH



OF THE NEW CHURCH

Unreached People



Adherents

Church Members

Are We Ready for Church Growth?

We should be ready for church growth, but whether we are or not, church growth is long overdue.

The chart above shows the percentage of unreached people in the United States, according to the Glenmary Researchers.

Translate the percentage of unreached people into opportunity for church growth. These are people who do not

have the gospel; they are people who need the gospel.

More than half of the people of the United States are without adherence to any of the traditional Christian communions, Catholic or Protestant, according to this report. Eighty percent have no official commitment to any church.

Are we ready for church growth?

Are we?

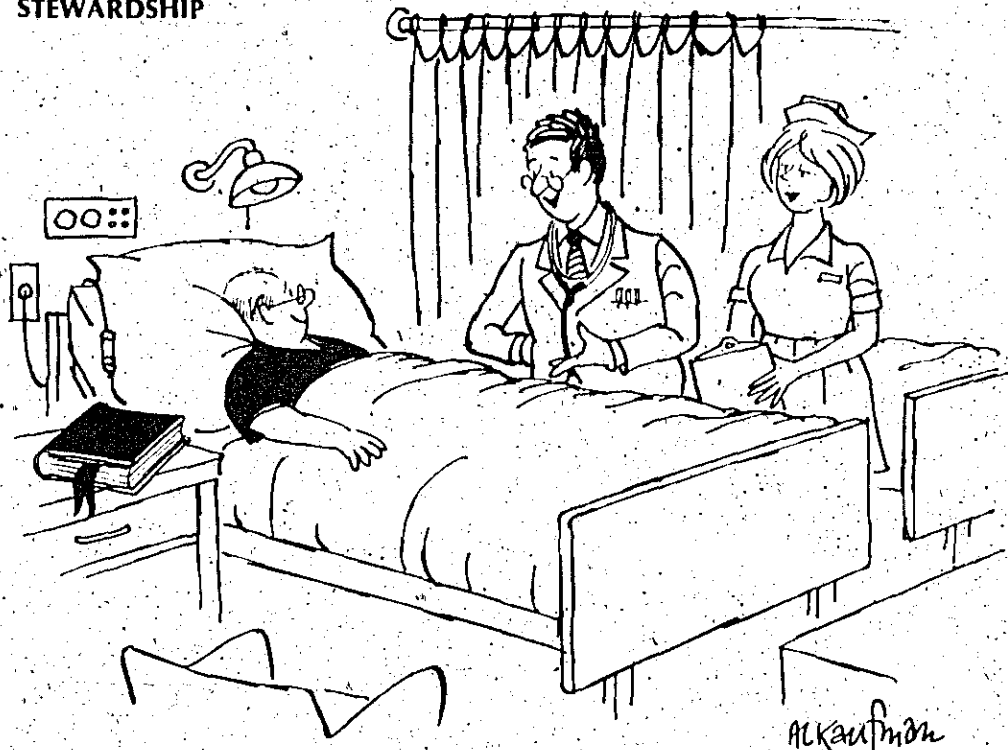
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Check: *Herald of Holiness* (); *World Mission* (); *Preacher's Magazine* ();
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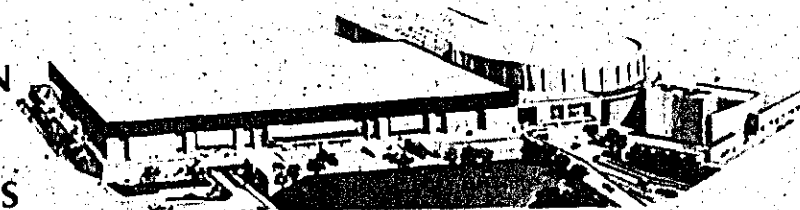
June 17-25
1976

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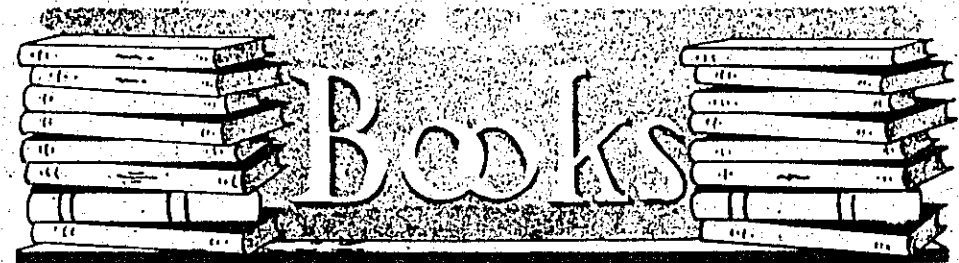
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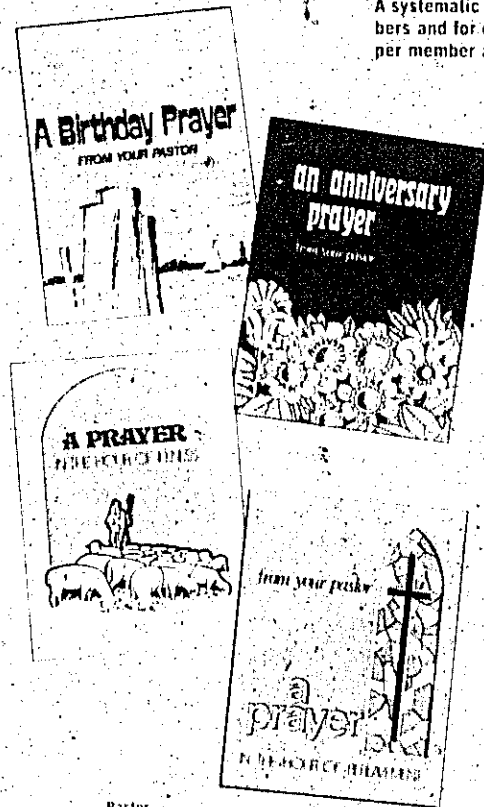
1976-77

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Proclaiming Christ in Central America—Ruth Vaughn, \$2.00

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- Guatemala: 60 Years*—James Hudson
- Jungle Clinics in Panama*—Dee Birchard
- Flight Fantastic*—L. S. and Bea Oliver
- **Through a Long Tunnel*—H. T. Reza
- **Rookie Notebook*—Howard Culbertson

JUNIOR BOOKS:

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- Treasure in Guatemala*—Elizabeth Sedat
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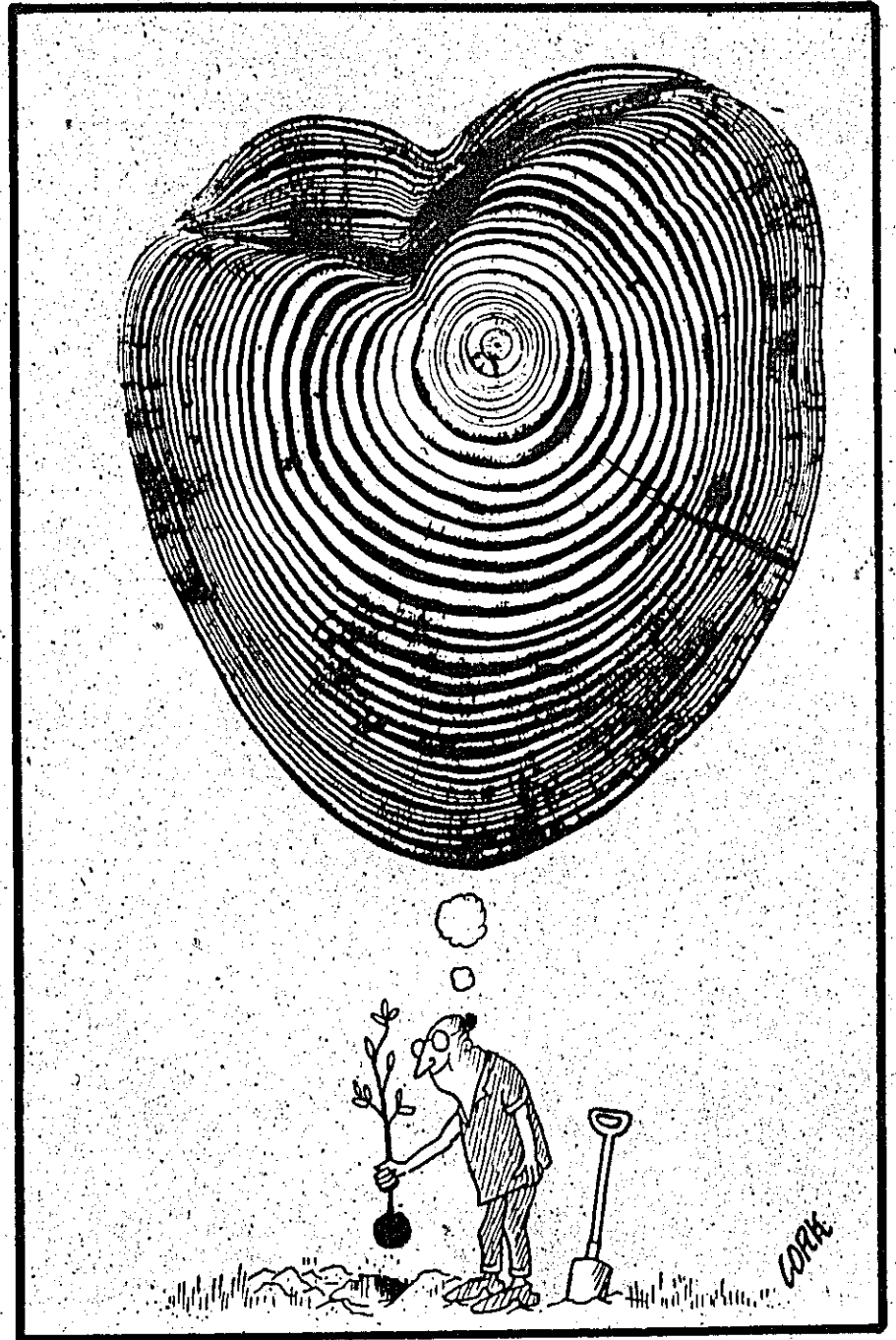
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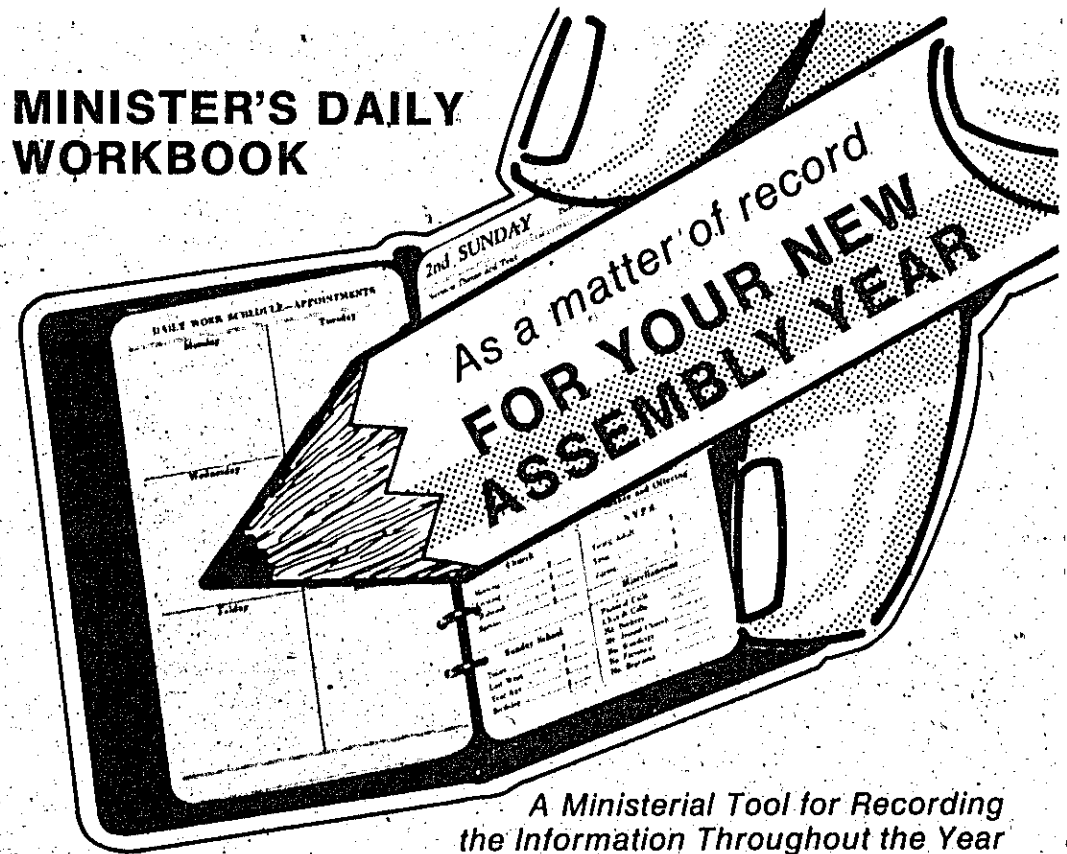


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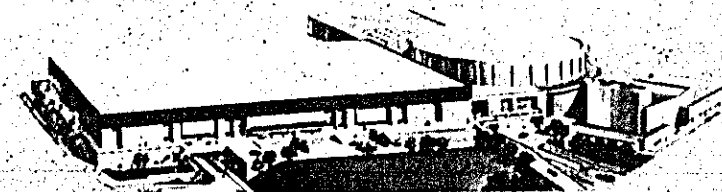
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A NOTE OF CORRECTION

In the excellent lead article of "Preaching Holiness," by Dr. Eugene L. Stowe, general superintendent, in the "Nazarene Focus" section of the February, 1976, issue of "The Preacher's Magazine," the final sentence in the third paragraph contained a misprint and should have read: "He will also need to identify the baptism with the Holy Spirit as separate and distinct from the subsequent infillings of the Holy Spirit."

—Earl C. Wolf, Executive Director

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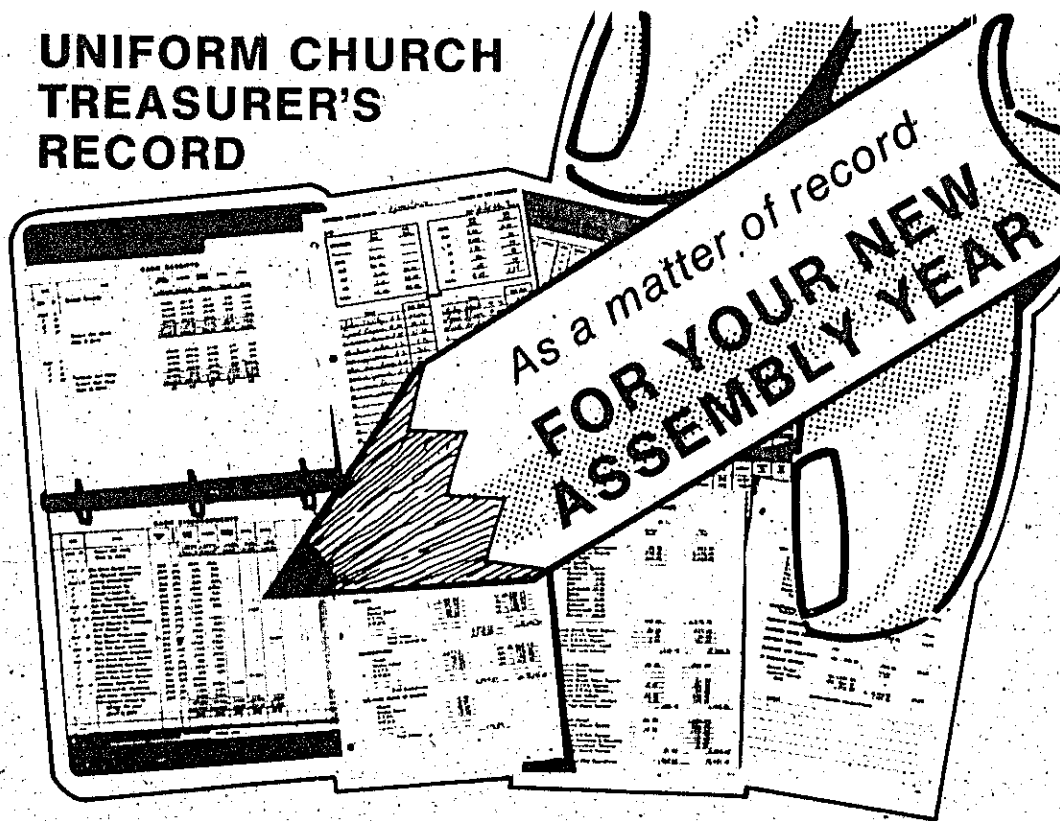
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THE PREACHER'S WIFE



The Problems of a Preacher's Wife

By Frances Simpson*

PREACHERS' WIVES are a privileged group. This I believe after living in a parsonage for 19 years. I do realize, however, that preachers' wives are not immune to the fiery darts of Satan nor to the pestilences that walk at noonday. In a recent moment of reflecting back across our three pastorates, an analysis emerged which I feel might be characteristic of many preachers' wives. I saw objectively the three major problems I had faced as a pastor's wife, and I saw also the manner in which God had helped me in each area.

First pastorate—Problem: Self-pity
God's instruction: "Pray without ceasing" (1 Thess. 5:17)

My part: Soul-searching prayer

Second pastorate—Problem: Loneliness

God's assurance: "I am with you always" (Matt. 28:20)

My Part: Practicing God's presence

Third pastorate—Problem: Futility
God's promise: "Be not weary in well-doing, for in due season you shall reap if you faint not" (Gal. 6:9).

My Part: Keep on keeping on

*Pastor's wife, Wichita, Kans.

I remember the excitement of that first pastorate—the army barrack converted into chapel, the 19 present that first Sunday, the thrill of watching God build His church. It was fun at first—fixing up the parsonage, being invited out to dinner. Everything we had studied in preparation for this task took on real meaning. But Satan found his avenue after a while.

Our congregation was planning to build a new sanctuary, and our family had pledged \$500 toward this project. With a weekly salary of \$35.00 and no children at that time, I willingly went to work outside the home. As the weeks passed, I began to sense that ugly feeling of self-pity. I didn't recognize it for the monster that it is, but revealed in it and began to direct it toward my pastor-husband. I watched him as he studied, read, visited, planned. I begrudgingly went to the office, cleaned house, cooked, entertained the evangelist. Sunday afternoons I reserved for myself. I would go over to the little chapel, play the piano, sing, and have a refreshing, unhurried time of meditation and prayer. I remember well the afternoon I knelt by the rough-hewn pew, determined to find

a solution to my need. I began to tell the Lord how hard I was working and wondered secretly if my husband could carry a little more of my load. I've never forgotten the chastisement the Lord gave me that day. He began to talk very gently to me.

"What is your husband doing these days?"

"Oh, he's getting ready to build his first sanctuary, trying to raise the money, get the plans ready, and the people lined up to help build it."

"All of this in addition to his regular load?"

"Yes."

"What was he doing a little while ago when you came into the church?"

"He was walking around the property, Lord."

"What do you think he was doing?"

"Oh, he was probably trying to visualize the finished product—how the people could build on a very limited budget."

"How has he been feeling lately?"

"Well, Lord, he's not been sleeping quite as well at night. He seems to have a load on his shoulders. In fact, Lord, he's lost 25 pounds since we've been here."

Need I say more? I arose from the place of prayer with bitter tears of repentance, renewed love and respect for my preacher-husband, and a commitment to God's will for my life.

Our second pastorate was a church one year old, with all the challenges of a new congregation. It was thrilling but time-consuming—one building, then another, then another. Somewhere along the line I began to feel left out. I remember the night I slipped wearily into bed and experienced a beautiful reminder of God's presence. In a dream I went frantically through the day; the church bells rang, no one came to church; the district superintendent called, my husband was nowhere around; one

problem after another flashed by with no human help in sight. I remember vividly the thought arising in my subconscious state—If I can just call the name of Jesus, I know He will help me. Desperately I tried to form the spoken word, straining every muscle in sleep which God meant to be a release from activity. Finally I blurted out the name, "Jesus." My husband sat up alarmed, switched on the light, and suddenly all my problems were gone. The name of Jesus had indeed dispelled the imaginary fears. I remember the sweet presence that lingered as we talked together of the ever-present help of a loving Christ.

The problem in the third pastorate was very different. I had matured enough by now to understand and meet many of the problems I had faced as a young preacher's wife. The problem now was one of work with little outward results. There came that assembly when for the first time we had to report no gain in Sunday school attendance, a small portion of our responsibilities unmet. It seemed like we were hitting our heads against a brick wall. The answer this time was just as real and rewarding. No immediate miracle, but faithfully attending to the matters at hand—a district assembly, camp meeting, preachers' wives' retreat, missionary workshop, teaching a young adult class, visiting an aged couple, having a family over for dinner. Bit by bit faith grew, hope sprang forth anew, and I was able to turn the fruitless efforts over to the Lord. I found He could store them up for a future harvest. "The joy of the Lord" became more real.

Looking back after 19 years as a pastor's wife, I find that life fits together beautifully—all pieces are in place. The picture isn't complete, but it's taking shape. The colors are nice too.

In the process of institutionalization, the boundaries between clergy and laity have sometimes been overemphasized

Leadership in the Church

By C. J. Adams*

THE NEW TESTAMENT does not reflect such a sharp distinction between clergy and laity as the church in later times has drawn. This is especially true in regard to the fact that all Christians are depicted in the New Testament as contributing, serving members of a responsive, responsible community of believers.

The need for leadership:

This does not negate the fact that some of the early Christians were given special gifts and leadership abilities. Further, it is worthy of note that a special commissioning service or ordination rite was used in sending Barnabas and Paul out on the first missionary journey at the insistence of the Holy Spirit.

There is, indeed, a very valid place for ordained clergy in the Christian Church. History would support the value and need of such leaders. The most effective movement toward any goal takes place under the impetus of effective leadership, and this has been true of the Church. The hymn poet has portrayed the church in the following way:

*Like a mighty army
Moves the church of God.*

At least one Christian group has tailored internal organization as well as outward appearance along the

*Associate professor of Religion, Marion College, Marion, Ind.

lines of a military organization. This is not by accident, for if any group movement or organization is to be effective, it must be under leadership which is forceful, imaginative, implementive, and farseeing.

Lay leadership:

But this is not to say that all Christian Church leadership must be ordained clergy. There is a need for lay as well as ordained leadership, and in practical application it may sometimes be difficult to tell the one from the other. The famous nineteenth century American revivalist, Dwight L. Moody, is a case in point. He did the "work of an evangelist" if anyone ever did. He was a "preacher" of the highest order, though not an ordained clergyman. Other examples come to mind, but we will mention only a New Testament illustration. Stephen and Phillip seem to have moved almost imperceptibly from doing service as deacons in waiting on tables to powerful public proclamation of the gospel without benefit of overt ordination rites. The famous Reformation leader, Martin Luther, even went so far as to assert the doctrine of the sacredness of all vocations whether secular or ecclesiastical. He felt that every man should be a priest unto his neighbor—ordained or unordained.

In the process of institutionalization, the boundaries between clergy

and laity have sometimes been over-emphasized. Following is a more in-depth exploration of the role of some presently constituted church leaders.

The call to service:

In respect to the minister, there is a sense in which he has received a special call. Jesus not only called the Twelve to be disciples, or "learners," but He also sent them out as apostles. In the Greek, an apostle means "one who is sent." An extra-special sense of mission is involved. Such a call may come in different ways to different people. Traditionally, the call to the ministry has been thought of in terms of the following three elements: the inward call or Spirit's urging; the recognition and approval of the Church; and the providential opening of doors of special service. Ruel Howe, in his book *Making the Ministry Relevant*, has observed: "God may use a man's talents, or He may seem to ignore them and call him to a work for which he does not have talent. Here . . . the applied doctrine of the Holy Spirit is necessary. We do not enter the ministry on the basis of talent alone. We enter because we are called by One who is doing His work in the world and who will use those who surrender themselves to Him" (p. 162).

The pastoral role:

Certainly one of the more prevalent opportunities for full-time Christian service is that of the office of pastor. The word *pastor* is a translation from a Greek word which means "shepherd" in the New Testament. He is the shepherd of God's flock. As a pastor, one may sometimes feel pulled in many different directions, trying to be all things to all men. However, Seward Hiltner, in *Pastoral Counseling*, helpfully points out that although the pastor has

many functions, he basically has only one role—that of

leader of a particular section of the Christian community. Though he has many activities, it is his relation to the Christian community which defines his role. The role is not only deeper than the activities; the activities would be quite different in their meaning if they were not based on the role.

As the leader of the Christian community, what does the minister try to do? In general that is not hard to answer. He is concerned with growth of all within the Christian fellowship and with growth of the fellowship itself. He is the leader in developing that growth for children as they come into the church (religious education), and for all members of the fellowship as they come together (worship, preaching, religious education). He is the leader of the church's outreach to bring others into the fellowship (evangelism, missions, religious education). He guides the church as it reaches out to help build and rebuild the community (social outreach). He is the leader of the aid and support the fellowship gives to those who are handicapped, who face temporary obstacles, or who find unusual difficulties in the growth process (pastoral work and counseling). And he is the leader in the organization necessary to make all this really work (administration).

There are many activities, but one role; many members, but one body. The pastor's task is organic, precisely because it has a variety of functions operating to the same end."

Organizational leadership:

One activity of the pastor which is noted is the administrative function. He must be a true organizational leader working with volunteer, and many times professional, persons in the managerial relationship. Some of these persons may be ordained, but the vast majority, of course, will be lay persons. The important thing is not the status of the persons with which the pastor has personal inter-

action (whether ordained or unordained) but rather the quality of those relationships. Certainly, the ordained person should not feel superior or "pull rank" on any unordained members of the church or staff. All are members of the same body. All should be working in harmony and pulling in the same direction.

One of the things which seems to be called for with clarity and urgency in any multiple staff ministry is the need for good communication between staff members. This is true regardless of the ecclesiastical rank of participating persons. One staff I know about has daily coffee and prayer times together as well as weekly staff meetings. However, perhaps the quantity of contact time is not as important as the quality of such.

Ordained and unordained should seek to work together effectively, without undue regard as to rank or status, to advance the cause of Christ and the Church. Recently, an article by Dr. Douglas Stave in *Christianity Today* (March 15, 1974) predicted a "coming boom in paraministries." The term "paraministry" is used to describe the paid workers "alongside of" the pastor. In this regard, Dr. Steve predicts these trends for the coming decade:

1. Less emphasis on plant facilities, and more on staff and ministries.
2. More local church ministries away from the pulpit and sanctuary.
3. A full-time minister or paid worker for every 30 tithers or 100 attendees.
4. Increasing willingness of pastors to manage a team of paraministers.
5. Paraministries as permanent life-service rather than apprenticeships.
6. College and seminary course

restructuring to prepare paraministers.

Dr. Stave aptly observes, "As the pastor makes room for paraministry, he and his associates can move ahead. Problems can be overcome. A pastor who wants to build a team can acquire the techniques to do so."

1. Hiltner, Seward, *Pastoral Counseling*, pp. 150-51. Abingdon Press, 1949. Used with permission.

IDEA SPARKS

BY ASA H. SPARKS
Pastor, Church of the Nazarene
Vandalia, Ohio



Sunday School

1. For those various "mothers of the year," instead of the oldest and youngest mothers, have the congregation vote on the outstanding young mother, the outstanding mother, grandmother, great-grandmother, and shut-in mother.
2. To have a different Mother's Day program this year, use a nomination form on which all the mothers of the church are listed, and ask for votes for several for "mother of the year." This could be progressively narrowed down for the entire month leading up to Mother's Day. The first Sunday would list all of the mothers; second Sunday, the half receiving the highest votes; third Sunday, 50 percent of these, etc.
3. With the astrological-horoscological craze that has hit America, we can use a New Year's prediction service as a basis for hitting hard on this heathenish practice. (Be sure and save the prediction slips until next year. Their scores may be as weird as any others.)
4. For Father's Day, you can duplicate the honors mentioned for Mother's Day. Or, to go along with the traditional gift necktie, you might want to give a prize for the most horrible tie brought in by a father.
5. To get those special "goodies" for your giant visitors' day, try your local

advertising specialty house for out-of-date samples. Be sure to give a tax receipt for value received.

6. Have you thought about sending an after-Easter letter asking the question, 'Where did everybody go?' Perhaps your Sunday school superintendent would want to make the Sunday following Easter, Pastor Appreciation Day.

7. To strengthen an adult Sunday school class, develop "circles of concern." Put at the head of each group a shepherd-couple who will be responsible for the others in their group. Some of each group will be regular, some spasmodic, and some prospects.

8. Circle your community with love. Take small strips of construction paper and link them together to make a chain. Add to the chain the name of each person invited to your church the previous week. This works well as a contest between the teens and adults.

9. No one wants to be a stinker! Get a toy stuffed skunk and give to the class president or the teacher which has the poorest percent of attendance. The winner of the skunk should keep it in a conspicuous place at home, and bring it back the next Sunday to give to someone else—hopefully. Have the winner each week give an acceptance speech.

IN THE STUDY

THE STARTING POINT

A Look at Philippians

Dr. Warren W. Wiersbe, in his delightful book on Philippians, *Be Joyful*, shares this very simple, yet stimulating, thought from the first chapter: (1) The Fellowship of the Gospel, vv. 1-11; (2) The Furtherance of the Gospel, vv. 12-26; (3) The Faith of the Gospel, vv. 27-30 (Victor Books, 1974, p. 13).

A Nugget from Philippians

Here's another nugget from the thinking of Dr. Wiersbe, and the Philippian letter: (1) We must be accountants with the right values, 3:1-11; (2) Athletes with the right vigor, 3:12-16; (3) Aliens

with the right vision, 3:17-21 (*Ibid.*, p. 15).

Elijah's Secret

Elijah's spiritual conquest is no accident, and the background to a great triumph is in 1 Kings 18:1-40. In v. 36 three facts emerge that give us Elijah's secret: (1) His concept of God was right—"Let it be known that thou art God." To have a right concept of God is to be consumed with Who He is and what He wants out of life; (2) His commitment to God was rigorous—"Let it be known that I am thy servant." (3) His compliance with God was reliable—"I have done all these things at thy word."



By C. Neil Strait

Pastor, Taylor Avenue Church of the Nazarene Racine, Wis.

The Preacher's Magazine

Restored Communion with God

In his book *A Spiritual Clinic*, J. Oswald Sanders speaks of the blessings of restored communion with God, using Isaiah 14 as a background. Here are his thoughts: (1) He promises freshness—"I will be as the dew unto Israel" (14:5); (2) Then the freshness of the dew releases the fragrance of the flower—"They shall revive . . . the scent thereof shall be as the wine of Lebanon" (14:7); (3) Then there is fruitfulness—"From me is thy fruit found" (14:8).

Sanders says: "The broken branch, out of adjustment with the tree, produces no fruit to perfection. The believer who is out of adjustment with God cannot produce the fruit of the Spirit. But with correct adjustment restored, he can bring forth fruit unto God" (J. Oswald Sanders, *A Spiritual Clinic*, Moody Press, 1958, pp. 55-56).

Prayer—with a Purpose

Here are some "starting points" from 1 Chronicles 4:10 and the life of Jabez from the pen of J. Oswald Sanders: (1) He prayed for divine enlargement—"Oh that thou wouldest bless me indeed, and enlarge my coast." Not for an ordinary blessing, but for something which surpassed any previous experience; (2) He prayed for divine enablement—"Oh . . . that thine hand might be with me"; (3) He prayed for divine environment—"Oh . . . that thou wouldest keep me from evil, that it may not grieve me" (*Ibid.*, pp. 121-23).

And the closing words of v. 10 are great—"And God granted him that which he requested."

Discipline of Prayer

At so many junctures in my reading, something that the late E. Stanley Jones wrote has been helpful.

Here is what Dr. Jones said about disciplines established during his study days at Asbury College: "There, long ago, the habit of devotion—approximately two hours a day of Bible study and prayer—was fixed. To this maturity and refinement—the habit of listening to the Inner Voice as well as speaking during prayer—

have been added. If I have had a secret weapon, this has been it" (E. Stanley Jones, *The Divine Yes*, Abingdon Press, 1975, p. 23).

A Day for Preachers

Here are some exciting words from Bishop Stephen C. Neill: "It seems to me that a dynamic preacher of the gospel has the red carpet laid out in front of him. People are eager to hear. They don't want the American dream or the American age. They don't want articles by leading commentators on the political situation. They don't want reviews of snappy books. They do want something that will speak much nearer to their hearts, to their anxiety and uncertainty. They want to put back some of the old assured confidence not in themselves but in the unshakable reality of God. I can't imagine a better time to be a minister in America than the present day" (In *Quote Digest*, July 13, 1975, p. 661).



SEEDS for Sermons

April 4

THEOLOGY OF HOPE IN AN AGE OF DESPAIR

"God is our refuge, and strength, a very present help in trouble" (Ps. 46:1).

As the Christian calendar moves into the Easter season, the accent on hope is in order. The most articulate voice of hope in our day is that of Jurgen Molt-



by Mendell Taylor

Professor of History of Christianity, Nazarene Theological Seminary, Kansas City

man. He names his system of thought, the "Theology of Hope." The above reference from Psalm 46 is in harmony with a hope-filled, optimistically-oriented outlook on life.

**I. The protection of God is promised—
"God is our refuge."**

The loving care of God provides safety and security for every soul in danger, doubt, or distress. The eternal God has promised to be with His own, to be beneath His own, to support His own, and to be the refuge for His own. He upheld Joseph in the king's palace, protected Daniel in the den of lions, supported Paul in trials, troubles, and perils of life during his fruitful ministry. He has been the refuge for His servants in all ages. He is our refuge. He will protect His own from disease, danger, and eternal death. He "redeemeth our life from destruction." (Ps. 103:4). He grants traveling mercies to His own as they are exposed to both seen and unseen dangers.

II. The power of God is pledged—"God is our strength." God has all power in heaven and earth. Yet He is always ready to share this power with His people. He gave Moses power to deliver the children of Israel from the bondage of Egypt, David power to overcome the giant, Elijah the power to call down fire from heaven to consume the sacrifice.

The person of the Holy Spirit is always equated with power. Jesus said: "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). This lets us know that God is anxious to share His power with us so we can move into the miracle margin of life. This guarantees our victory and underwrites our success in moving forward triumphantly.

III. The presence of God is proclaimed—"A very present help in trouble." God is everywhere—in Him we live and move and have our being. At the same time He is so close to each of us that His listening ear is just a word away. We can call on Him in the time of trouble and He is close by. His power is available for all needs, for all people, at all times. He will never leave us nor forsake us. He will never forget us nor fail us. He is close by when we approach Him about anything, at any time, from anywhere.

Jesus said it in this fashion: "Lo, I am with you always." He makes himself real to us when everything is going our way, and also when things are going in reverse for us. Our proclamation in the midst of changing circumstances is: The Lord gives, and the Lord takes away; still it is, Blessed be the name of the Lord.

Conclusion: Our hope is not in circumstances, or people, or ourselves. Our hope is built on nothing less than God himself. He is our Protection, and our Power. These are available to us by His presence. When He is close by, everything falls into place and hope is in its brightest form.

April 11

THE PLUS FACTOR OF THE CROSS

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

The world will turn its face towards the Cross during the coming week. To those who reject Christ the Cross looks like a barrier at the end of a dead-end street, or as nothing but the terminating point of "wits'-end street." But for us who are saved, it looks like a huge plus sign silhouetted against the sky. A plus sign is the mathematical symbol that something has been added to something else. In making the spiritual application, the Cross is the plus sign that declares that the "power of God" has been added to human life, which enables us to make life add up to something meaningful, significant, and worthwhile.

I. The Cross is the plus factor in interpersonal relationships.

Jesus knew our biggest problem in life would be in the area of our attitudes and relationships with other people. He knew that what gets under our skin would either break out and cause skin disorders and irritations, or turn inward and sour the chemistry of the body. Jesus was so concerned about this matter that He made frequent reference to this subject. He was aware of the fact that we would have to possess a power that was beyond ourselves if we maintained the right relationships with our fellowmen. Only

when the power of God is added to our lives through the Cross will we be equipped to follow His instructions in this area.

He asked us to do the impossible from the human level when He told us to turn the other cheek, give our cloak also, go the second mile, pray for enemies, and to forgive others as we wanted our heavenly Father to forgive us. The only way for us to handle the everyday wear-and-tear, push-and-pull, and give-and-take is to put the plus factor of the power of God into these relationships.

II. The Cross is the plus factor in handling life situations.

Each person will encounter enough trouble and difficulties to bring him to the breaking point. These are designed to bring out the heroic that is in us, rather than push us over the brink. The only way we can cope with these situations is to have the power of God added through the Cross. Then we can see these things add up to something profitable and positive.

This plus factor reinforces us so we can turn adversity into advantage; turn clouds into chariots; convert barriers into bridges; transform moments of peril into pearls of beauty; transmute experiences of pain into lessons of gain; and recycle stumbling blocks into building blocks.

III. The Cross is the plus factor in rightly interpreting the experiences of time against the backdrop of eternity.

The Cross brought heaven and earth together; it brought time and eternity together; it brought the finite and the infinite together. The Cross is the place where the hand of man was lifted high enough, and the hand of God was brought low enough so that man and God could shake and become partners in this business of living.

When we become partners with Him, we start living like an immortal. This enables us to interpret the hardships of time as only a drop in the ocean of eternity; and the reverses of time as a speck on the graph of eternity.

Conclusion: The nearer we draw to the Cross, the more life adds up to something meaningful, worthwhile, and purposeful.

The farther we get from the Cross, the more confusing, chaotic, and complex life becomes.

April 18—(Easter Sunday)

**THERE IS ALWAYS A DAWN
IN THE CHRISTIAN WAY OF LIFE**

"In the end of the sabbath as it began to dawn toward the first day of the week . . . He is not here: for he is risen" (Matt. 28:1, 6).

No matter how dark the sky may be, there will always be a dawn in the Christian's way of life. The Lord never leaves anything on the dark side; instead, He always moves in the direction of the light, and does not stop until there is a full-orbed dawn of shadowless light.

The first gift of God to man was light. This is evident in Genesis 1:3 where the declaration is made: "Let there be light." In that setting He closes His creative day—not with the evening, or in darkness, but with the reference: "And the evening and the morning were the first day" (v. 5).

I. The darkness of Noah's time ended in a dawn with a rainbow in the sky.

For 40 days there was no break in the overcast that caused the earth to be in darkness, and a devastating flood to envelop the world. But eventually there was a dawn that proved the sun was still shining, and a rainbow was spread across the sky as a proof that the Lord would never destroy the earth again with water. The dawn did eventually come, even in Noah's day.

II. The darkness of 400 years of silence of prophets was broken by a bright star hanging over Bethlehem.

It looked as if the "chosen people" had become totally abandoned by the Lord. No messenger from the Lord had lifted His voice in the streets of Jerusalem for 400 years. With the heavens becoming silent, and no sign of divine favor being evident for this "young eternity," it looked as though our world was completely estranged from God and His mercy. But this long tunnel of darkness was terminated when angelic hosts sang "Glory to God in the Highest," and a brilliant

star marked the birth place of the world's Saviour and Redeemer.

III. *The world's longest and darkest Saturday is followed by the dawn of an Easter morning.*

When Christ was crucified on Friday, there was darkness at noonday. For His disciples, this darkness continued through the long, dismal Saturday that followed. Their hopes, their aspirations, their dreams had all been shredded when they saw their Lord die on the Cross. Their world tumbled in on them. With their spirits at half mast, they must have said to one another: "He did many miracles but now He's dead." "He raised some from the dead, but it's all over—He's dead." "We left all to follow Him, but it is for naught because He's dead."

However, there is always a dawn in the Christian program. As it began to dawn on the first day of the week, a new light came into the world that has become an inextinguishable flame. The announcement was made: "He is not here, he is risen." This was the dawn that meant that all Christ's claims had been *ratified* by the Father's raising Him from the dead. It meant that the disciples were *radicalized* so that nothing could stop them from declaring the resurrected Lord. It meant that the world was *revolutionized*, for these super-charged disciples took civilization around its biggest corner.

Conclusion: Our times of darkness do not come to stay, they only "come to pass." There is always a dawn as these circumstances do pass on, and we have the privilege of knowing the path of the just is as a shining light that is brighter and brighter until the perfect day.

April 25

THE TRIUMPHANT TRIO

"Jesus Christ our Lord . . . was . . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3-4).

The afterglow of Easter ends on a triumphant chord. Three great truths blend together to make a harmonious ending for celebrating the resurrection of our Lord. This trio of truths is as follows:

I. *The triumph of truth over error*—"Jesus is the Son of God with power."

The resurrection of Jesus validated the truthfulness of His claims as the Son of God who came to bring God's power into the soul of man. Without the Resurrection, His claim to equality with the Father would have been unfounded; His claim to have power to forgive sins would have been shattered; His claim to lordship, which put Satan in His place as a defeated foe, would have been spoiled. At the same time, the Resurrection is undeniable proof that He has the name that is above every name, in this world and the world that is to come; that He is the only Way to life everlasting; that He is the only Truth that can be trusted; that He is the only Life that is worthy for us to follow completely.

The Resurrection is the Father's method of declaring that everything that Jesus said is true; everything He did is right; and everything He came to accomplish has been brought to perfect fulfillment. This was the Father's way of announcing to all mankind that Jesus is the Master of everything, that He is worthy of all worship and adoration, that He is the King of Kings and the Lord of Lords.

II. *The triumph of grace over sin*—"according to the spirit of holiness."

By His resurrection we can say that where sin did abound His grace does much more abound; that greater is He that is in you than he that is in the world. That His grace is sufficient to free us from sin, and plant the spirit of holiness in our hearts. Here, in fact, is more than forgiveness; here is a new life. Here is something greater than a new start; here is a totally new heart.

The hopelessness of man is suddenly changed into the amazing capabilities of man by the confidence generated in us by the Resurrection, assuring us that His power can make us what we ought to be, His blood can cleanse us and set us free, and the spirit of holiness will be a reality.

III. *The triumph of life over death*—"By the resurrection from the dead."

When Jesus conquered the last great enemy, that is called death, He turned the lights on in the corridors of the tomb

so it is now a well-lighted passage that leads to life everlasting. Death could not hold Him as its victim. When resurrection power surged through His being, He rose and left the tomb empty, the stone that sealed the grave having rolled away like a pebble. Then He mounted that stone and held up one hand to declare to mortal man, "I hold the keys to death and hell and the grave in my hand, and you will no longer be held captive by these." Once we are assured of victory over death, then we can say, "O death, where is thy sting? O grave, where is thy victory?"

Conclusion: When these three notes are sounded together, there is a harmony produced that turns life into a song. Then we can sing unto the Lord a new song. This, in turn, can be an unbroken melody, for it will be something that we give expression to "in the night season and all the day long."

Order for Easter Sunrise Service

Trumpet solo (without announcement)
Psalms 146 and 148
*Congregational hymn: "Christ, the Lord, Is Risen Today"
*Easter Sunrise Prayer
Vocal solo
God's Word of the Cross: Matt. 27:28-66
*Congregational hymn: "Beneath the Cross of Jesus"
God's Word of the Resurrection: Matt. 28:1-20
Vocal Duet
*Congregational hymn: "Fairest Lord Jesus"
Sunrise Service offering
Choir Anthem: "Christ Arose!"
Psalms 149 and 150
*Congregational Hymn: "He Lives!"
Trumpet solo (without announcement)
Benediction
*Congregation standing
The timing of this order of worship is 45 minutes.

—J. GRANT SWANK, JR.

April, 1976

By
Ralph Earle

Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.



Gleanings from the Greek

1 Cor. 12:12-31

"Members" or "parts"

The Greek word is *meros*, which means a member, or part, of the body. In classical Greek it is used regularly in the plural for the parts of the body, and this usage is reflected in the Septuagint and the papyri.

The metaphor of Christians as members of the body of Christ is introduced very effectively by Paul in Rom. 12:4-5, with its application to differing functions in the church (vv. 6-8). In 1 Corinthians the apostle elaborates this figure, devoting no less than 16 verses to it (12:12-27).

He declares that the body is not one member, but many (v. 14). No individual Christian should try to dominate the whole church. Paul illustrates this by the relation of the two most active parts outwardly, the hand and the foot (v. 5). Then he speaks of the ear and the eye (v. 16). There are "many members, yet but one body" (v. 20). All are needed (vv. 21-25).

Finally he makes the spiritual application: "Now you are the body of Christ, and each one of you is a part of it" (v. 27, NIV).*

There are two arguments for using "part" rather than "member" as the translation. The first is that today we speak of "parts of the body" rather than "members of the body." The second is that when we do use the expression "members of the body" we mean a person who is a member of a duly constituted body, such as the Congress. But the body of Christ, the true Christian Church, is

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Vocal Duet

*Congregational hymn: "Fairest Lord Jesus"

Sunrise Service offering

Choir Anthem: "Christ Arose!"

Psalms 149 and 150

*Congregational Hymn: "He Lives!"

Trumpet solo (without announcement)

Benediction

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The timing of this order of worship is 45 minutes.

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There are two arguments for using "part" rather than "member" as the translation. The first is that today we speak of "parts of the body" rather than "members of the body." The second is that when we do use the expression "members of the body" we mean a person who is a member of a duly constituted body, such as the Congress. But the body of Christ, the true Christian Church, is

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not an organization; it is an organism. It is not a social institution but a spiritual union. As Horst remarks, "Membership does not consist in belonging to a social body" (*Theological Dictionary of the New Testament*, 4:564). One of the great tragedies of history is that many people have thought that salvation comes by being a "member" of some church. We need to recapture Paul's emphasis on the nature of the church as a spiritual organism, with each true Christian functioning as a vital organ of Christ's body. That is the main thrust of 1 Corinthians 12.

"Uncomely" and "Comely"

The first word is *aschemona* (plural adjective), the second *euschemona*. The first prefix is alpha-negative. The second *en*, means "good" or "noble."

Aschemon (singular) occurs only here in the New Testament. *Schema*, from which we get "scheme," means "figure" or "fashion." Schneider notes that it "always refers to what may be known from without" (TDNT, 1:954). *Aschemon* is defined by Thayer as meaning "indecent, unseemly"—what is usually covered up, so that it cannot be seen.

Euschemona is used here for "the comely parts of the body that need no covering" (Thayer, p. 263). Greeven says that the adjective literally means "of good external appearance" (TDNT, 2:771).

The application that Paul seems to be making is that the members of Christ's body who do not seem to receive much public honor are still necessary. Each Christian is an essential part of the body of Christ.

"Apostles" (12:28)

In this verse Paul mentions eight types of ministry in the church. The first is that of apostles.

What were the apostles in the Early Church? Are there still apostles in the church of today? Neither of these questions is easy to answer.

The Greek noun *apostolos* comes from the verb *apostello*, which means "send with a commission, or on service." So *Apostolos* is "a messenger, one sent on a mission." Abbott-Smith continues his definition by saying: "In NT, an *apostle*

of Christ (a) with special reference to the Twelve . . . equality with whom is claimed by St. Paul . . . (b) in a wider sense of prominent Christian teachers, as Barnabas, Acts 14:14; apparently also Silvanus and Timothy, 1 Thess. 2:6; and perhaps Andronicus and Junias (Junia?), Rom. 16:7 . . . ; of false teachers, claiming apostleship" (*Lexicon*, p. 55). It is evident that the word has a variety of applications in the New Testament.

In his long article (40 pages) on *apostolos* in Kittel's *Theological Dictionary of the New Testament*, Rengstorff shows that in classical and early Hellenistic Greek there is no parallel to the use of this word in the New Testament. This is true even of the Septuagint, Josephus, and Philo (1:408).

The word is found 79 times in the New Testament. Paul and Luke (his close companion) each use it 34 times (68 out of the 79). It occurs three times in Revelation, twice in 2 Peter, and once each in Matthew, Mark, John, Hebrews, 1 Peter, and Jude. Paul has it at the beginning of 9 of his 13 epistles.

Apostolos is used for messenger, "one sent," in John 13:16. In 2 Cor. 8:23 Paul applies this term to the commissioned representatives of local church congregations. "Finally, *apostoloi* is a comprehensive term for 'bearers of the NT message'" (TDNT, 1:422). It is used primarily for the 12 apostles chosen and commissioned by Christ. This is the dominant usage in Luke's Gospel and Acts.

Then we also find the wider spread suggested by Abbott-Smith. Paul and Barnabas were first of all apostles of the Church at Antioch. But Paul calls himself, at the beginning of his epistles, "an apostle of Jesus Christ." Luke does not hesitate to speak of Paul and Barnabas as apostles (Acts 14:4, 14).

The first apostle was Jesus himself (Heb. 3:1), sent from God. Rengstorff comments: "Here the only possible meaning of *apostolos* is that in Jesus there has taken place the definitive revelation of God by God himself (1:2)" (TDNT, 1:423). All other apostles are direct representatives of Jesus.

Are there apostles today in the church? In a general, unofficial, non-technical sense, yes. But it may well be questioned

whether apostolic authority, as found in the First Century Church, has carried over to subsequent centuries. Acts 1:21-22 indicates that an apostle was to be one who had been in close contact with Christ during His earthly ministry and who could be a witness of His resurrection. Paul fulfilled the latter requirement (1 Cor. 15:8), but not the former one. However, he was careful to state that he had "received" the necessary information (1 Cor. 15:3).

Charles H. Spurgeon was perhaps a bit severe when he characterized apostolic succession as laying empty hands on empty heads. But many of those who claim apostolic succession today hardly show themselves to be true representatives of the Christ of the New Testament.

"Prophets" (12:28)

The Greek *prophetes* comes from the verb *prophemi*, which means "speak forth." So it signifies "one who acts as an interpreter or forth-teller of the Divine will" (Abbott-Smith). Contrary to popular usage today, the biblical meaning of "prophecy" is not prediction but proclamation, not foretelling, but forthtelling. Put in simplest terms, the prophet is one who speaks for God.

In Kittel's *Theological Dictionary of the New Testament*, Friedrich has a lengthy (80-page) article on *prophetes* and its cognate terms in the New Testament. The subject is broad, and we do not have space here for extended discussion of it. Friedrich notes some differences between OT and NT prophets. He says that "prophecy is not restricted to a few men and women in primitive Christianity. According to Acts 2:4; 4:31, all are filled with the prophetic Spirit and according to Acts 2:16f., it is a specific mark of the age of fulfillment that the Spirit does not only lay hold of individuals but that all members of the eschatological community without distinction are called to prophecy" (6:849).

But our present passage, as well as Eph. 4:11, shows that there was a special gift of prophecy in the Early Church. It is ranked first, as the best gift after "apostles," in our present passage as well as 14:1.

Has the gift of prophecy continued? In

the second century, the Montanists went to unfortunate extremes in their claims for this gift. Friedrich writes: "With the repudiation of Montanism prophecy came to an end in the Church" (6:860). On the other hand, many Bible scholars believe that the NT prophets were essentially preachers, and so this gift of the Spirit is present today.

"Helps" (12:28)

The Greek word *antilempsis* (only here in NT) is used in the Septuagint and papyri in the sense of "help." Abbott-Smith thinks that here it is used for the "ministrations of deacons" (*Lexicon*, p. 41). Cremer says that the word is "taken by the Greek expositors uniformly as answering to *deacons* (implying the duties towards the poor and sick . . .)" (*Biblico-Theological Lexicon of NT Greek*, p. 386).

"Governments" (12:28)

Kybernesis is likewise found only here in the NT. It comes from the verb meaning to guide or steer. In classical Greek it referred to the piloting of a boat. Then it was used metaphorically for "government." Beyer writes that, in view of its literal meaning and attested usage, "The reference can only be to the specific gifts which qualify a Christian to be a helmsman to his congregation, i.e., a true director to its order and therewith of its life" (3:1036). The word may be translated "gifts of administration" (NIV).

BULLETIN



BARREL

TOUCHING LIVES

My life shall touch a dozen lives
Before this day is done,
Leave countless marks for good or ill
Ere sets the evening sun.

This is the wish I always wish,
The prayer I always pray:
Lord, may my life help other lives
It touches by the way.

Death's Door

If life were just the span of time
From birth to death—no life sublime—
I could think of nothing here
To bring a smile, or frown, or tear.

Life to me would useless be
If had my soul no destiny;
If beyond death's waiting door,
There was no bright and shining shore.

But wait! Death is not a stopping
place
Where comes to halt life's steady pace.
But rather 'tis a passageway
Where death's night becomes eternal
day.

Ah yes, my mortal being would wait
Through death to enter heaven's gate.
For there awaits eternal peace
Where hallelujahs never cease.

By Marion W. Barber
Gettysburg Church, Dayton, Ohio

The best flings in life are not free.

*Out of the mouths of babes come words
we shouldn't have said in the first place.*

*Take God out of good, and you have
exactly zero left.*

A THOUGHT FOR THE WEEK

If you want to be distressed, look within.
If you want to be defeated, look back.
If you want to be distracted, look
around.

If you want to be dismayed, look ahead.
If you want to be delighted, look up.

—Selected

A minister had reached that point in
the service where the offering was to be
taken. "And now, brethren, let us all
give in accordance with what we re-
ported on Form 1040."

You can always tell more about a
person by what he says about others
than you can by what others say about
him.

LEAVE YOUR TROUBLES AT CHURCH

The sexton of the big city church was
puzzled. Every week for several months
he had been finding a sheet of blue-lined
notepaper, crumpled into a small wad,
lying in a corner of the same rear pew.
One Monday morning he smoothed out
one of the little wads of paper and read
several penciled words, written one under
the other like a shopping list: Clara—ill;
Lester—job; Rent.

After that, the sexton began looking
for the paper wads. They were always
there. He opened them all and read them.
Then he began to watch for the person
who sat in that corner of the pew. It was a
woman, middle-aged, plain, but kind-
faced and unassuming. She was always
alone.

The sexton sought out the pastor, told
him what he had observed, and handed
him the collection of note sheets. On the
next Sunday he contrived to greet the
woman at the church door and asked her
if she would wait for him in the vestry.
In the privacy of that room he showed her
the creased pages and inquired gently if
they had any meaning for the church.

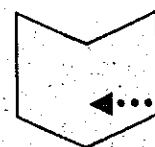
Tears welled in the woman's eyes. She
hesitated, then said softly: "They have
meaning for me. You'll think it's silly, I
guess, but sometime ago I saw a sign
among the advertising posters in a street-
car. It said, 'Take your troubles to church
with you.' My troubles are written on
those pieces of paper. I wrote them down
during the week and brought them here
on Sunday mornings and left them. I felt
that God was taking care of them."

"God is taking care of them," the pas-
tor said softly, "and I shall ask Him to
keep on doing so. Please continue to
bring your troubles here."

On his way out of the church, the pas-
tor paused to pick up the freshly wadded
note that had been left that morning.
Smoothing it out, he saw that it con-
tained three words: "John—in Korea."

—Selected

When the church bell rings, say yes.
You are not too bad to come in. You are
not too good to stay out.



HERE AND THERE

AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

An Introduction to the New Testament

Vol. I. The Gospels and Acts

By D. Edmond Hiebert (Moody Press,
1975. 298 pp., cloth, \$7.95.)

This third and final volume completes
Dr. Hiebert's *Introduction to the New
Testament*. A brief survey of the NT
precedes an introduction to the four Gos-
pels with customary synoptic problem
discussions. Each Gospel is examined
with reference to characteristics, author-
ship, date, place, and audience. The
detailed outlines and annotated bibliog-
raphies, for which Dr. Hiebert is already
famous, complete the discussion. Similar
materials for the Book of Acts are help-
ful, succinct, and definitely in the con-
servative tradition.

M. A. WEIGELT

Handbook for Mission Groups

By Gordon Cosby (Word Books, 1975. 179
pp., hardback, \$5.95.)

The pastor of the Church of the Sav-
iour in Washington, D.C., presents the
principles and challenge involved in
working with small groups—a task that
has evolved out of 40 years of ministry.
The book also includes spiritual auto-
biographies (witnesses) of its members.

One cannot read this fine analysis
without catching what the church is all
about. The pilgrimage not only includes
a mission to meet spiritual needs in or
outside the church, but an "inward jour-
ney of spiritual disciplines."

"Gordon Cosby is honest about the
difficulties of group life and about the
problems that arise." At times he deals

with these in his sermons, at other times
in interdisciplinary intercourse.

Here is a story of a church well worth
observing. Its creative and novel ap-
proach to the gospel preserves the truth
while relating to the community of which
it is a part.

OSCAR F. REED

Pauline Parallels

By Fred O. Francis and J. Paul Sampley
(Fortress Press and Scholars Press, 1975.
388 pp., cloth, \$9.75.)

Using the RSV, the text of the Pauline
Epistles (excluding the Pastorals) is pre-
sented in 10 parallel columns for immed-
iate comparison and study. Primary
parallels are given in sense-units to avoid
fragmentation, and secondary parallels
are given immediately below. Related
references in Acts, the Pastorals, and the
OT are listed in cross-reference style.
Primary parallels are chosen on the basis
of similarity in language, images, or let-
ter structure. A table of parallels with
paragraph titles and an index of primary
passages provide ready access to any pas-
sage. A most useful tool for study in
Pauline materials.

M. A. WEIGELT

The Pastoral Life

Shepherding God's Flock, Vol. I

By Jay E. Adams (Baker Book House,
1975. 156 pp., \$3.75.)

This is the first book in a new series
designed to meet the need for a "fresh
consideration" of the work of the min-
istry. It is a biblical reevaluation of the
pastoral task in a modern setting. Some

of the intriguing chapters include "Family and Social Life," "Repossessing Time," "Going To and Fro," "Visiting in Special Situations." This is a practical application of the pastoral task and should be well received.

OSCAR F. REED

The Invaded Church

By Donald G. Bloesch (Word Books, 1975. 113 pp., hardback, \$4.95.)

Here is a book which will both startle and challenge the parish pastor. Written from a rich knowledge of the tensions enveloping the church, the author first delineates and then shows how Christians can change the world.

Dr. Bloesch points out that "the church in its eagerness to be relevant to the world" is now practicing a "secular Christianity" but "social activists" have lost sight of the "true Christian communion—the salvation of souls." The danger is grave because so many fail to see what is happening.

The writer relies on sound biblical scholarship in providing a painful analy-

sis of the present crisis—but one of hope. The reader will respond to the cogent appeal to the return to spiritual discipline and the "affirmation of divine transcendence."

OSCAR F. REED

Preachers' Exchange



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The Apostle Peter saw in the resurrection of the Lord Jesus an event that brings "a lively hope" to all Christians (1 Pet. 1:3-5). That hope—a living hope—makes the difference. It means Easter is much more than a mere "spring-time" renewal of life. It means that in the Resurrection we have just about everything we will ever need to make our faith complete. Easter is no fairy tale, no romantic dream, no novelist's plot, no politician's promise! It is real, and it is practical. No wonder Paul could write, "We are accounted as sheep for the slaughter," and then go on to say it doesn't really matter. "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 9:36b-37). A theology of hope? This is what Christian theology is all about. Opposition and adversity are well known to every Christian today, as they have been known to Christians since apostolic days. But our Lord is risen from the dead. Therefore we are not surprised (Peter put it, "Think it not strange") when trials come. In Christ we have a living hope.

Yours for souls,