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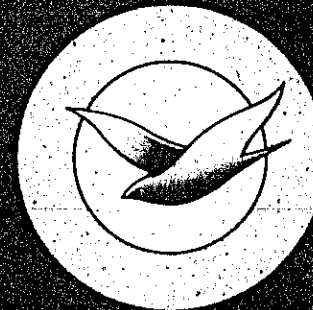
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.....From the..... EDITOR



The Spirit
of 76



JULY 4, 1976, marks the two hundredth anniversary of the Declaration of Independence for the United States of America. By now, people around the world are no doubt aware of this Bicentennial celebration. They may be more than a little weary of hearing about it. We hope for their indulgence as we have our say, now that this momentous milestone is becoming a part of history.

It was June 7, 1776, that Richard Henry Lee moved "a declaration of independence" in the Continental Congress of the 13 colonies, and that motion was debated three days. A committee was appointed to draft a statement. Thomas Jefferson, John Adams, Benjamin Franklin, and a few others were among those who were to play prominent roles in the founding of a great nation. On July 4, 1776, the document was approved and signed, and someone remarked: "Here it is; it is finished."

For these 200 years, the United States has played a unique role in the world of nations. She has stood firmly for freedom, and the freedom most precious of all has been freedom of religion. She has been a "Christian" nation, defending the rights of her citizens to worship God without fear of governmental interference. Worship these early Americans did, and their worship clearly was in line with the Christian heritage.

In her early history, the Christian faith was so firmly fused with the education of her children that theology was introduced to the very young along with the alphabet. "A: In Adam's fall we sinned all," they recited. Through their ABCs they went to the last letter Z, which brought forth a couplet that told of Zacchaeus climbing a tree to get a glimpse of Jesus.

Their faith was expressed by Rev. Cotton Mather three centuries ago: "We came hither because we would have our posterity settled under pure and full dispensation of the gospel, defended by rulers that should be ourselves." Of the first 116 colleges in America, 113 were founded by churches to train young people for Christian service.

As Americans now celebrate their two hundredth anniversary, there is mixed with their joy some considerable amount of sorrow. For America has lost much of the spirit of 1776 which has made her a great nation.

The alphabet is not taught with any overtones of theology these days. On the contrary, it is against the law to pray in public schools. Now there are those who like to prohibit the singing of Christmas carols, since there are "minorities" who do not believe in Christ.

But our concern here is for a "spirit of 76" which must never be lost, wherever in all the world we Christians may dwell. We do not refer to the spirit of 1776, nor of 1976, but we refer to the spirit of A.D. 76. It is the spirit that characterized the faith of the first-century Christians about whom we read in the Book of Acts. It is for a renewal of that spirit among us that we pray.

Nowhere is that spirit better described than in Paul's letter to Timothy: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7).

The spirit of 76 is characterized by courage, power, love, and wisdom, not necessarily in that order!

The early Christians did indeed have courage—the courage to go against the trend of their times and suffer the persecutions their courageous conduct brought. They were ordered to stop proclaiming the gospel of the risen Lord, and their reply was "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Unlearned fishermen and taxgatherers, they were bold in their many confrontations with the sophisticated and the politically powerful. So courageous were they that "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

The spirit of A.D. 76 was the spirit of power. Christians went about healing the sick, casting out devils, raising the dead! And yet, spectacular as these deeds were, there was greater power than this upon them as they gave witness of the resurrection of the Lord Jesus. Their secret weapon was the power of the Holy Spirit working through them. For this they had prayed and believed and waited, and through this they were to participate in the mighty acts of God.

There was wisdom among them, about which James was inspired to write, "If any among you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (1:5). They had none in their own strength, and they knew it. But they had found the secret of being led by the Spirit. The Comforter had come, the Strengthener, Helper, Teacher, Guide. They drew upon Him for "wisdom . . . from above."

And they had learned the meaning of love. They had walked and talked with the One who personifies it, the only begotten and beloved Son of God. Driven by their love for Him, for neighbors, for souls everywhere, and even for their enemies, they did what only love could do. Wealth, fame, the praise of men, the status of success—none of these could have matched the motivation in "the love of Christ" which constrained them (see 2 Cor. 5:14).

The Spirit of 76! That 76 (A.D. 76) and that Spirit (the Holy Spirit) is what we need. May His presence come upon us anew in this bicentennial year.

This will be cause for the greatest celebration of them all.

The lukewarmness of the Church evokes no persecution and only a few anemic children. "Ease in Zion" has relieved us of suffering and of the glory of conquest

Jesus Exposed the Worst in Men

THE TRUTH that Jesus preached was not a soothing salve spread over the deep-seated inflection to ease the pain, but a poultice plaster to draw the corruption to a head, that the system might be cleansed.

He was a light that penetrated . . . that the thoughts of many hearts may be revealed" (Luke 2:35). Thus acting, He was "set for the fall and rising again of many in Israel; and for a sign which shall be spoken against" (v. 34).

The very nature of man's heart and the nature of a bright, shining light make disturbance inevitable. The heart is corrupt, and light is revealing. The corrupt heart hates to be revealed, and seeks to destroy the light that reveals it. This was the source of the hatred for the Master, and the cause of His crucifixion.

When the penetrating light of His truth exposed the corruption of a heart, if the one thus exposed confessed and forsook his sin, he was for-

given and fell in line with the disturbing Light of the World—to be, in turn, a disturbing light himself and to suffer with his Master.

If all whose corrupt hearts were revealed would confess and forsake their sin, there would be peace, but many "loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light" (John 3:19-20).

Jesus said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18), and this will always be true unless the Christian's light has gone out or is put under a bushel.

Jesus expressly declared that He came to bring division in the home. He was not an advocate of peace at any price, but rather of peace with God at the possible price of losing all friends, and even life itself.

To go through this life without creating a disturbance is to go at a far distance from Christ. In the Garden of Eden, God announced the enmity between sin and righteousness. If the Bible teaches anything, it teaches that we are in a holy war; and the only way there can be peace between the warring forces is for someone to cease fighting. We can have a "form of godliness" but deny the power thereof to arouse the hatred of those who hate the truth. But if we let the light of truth shine brightly, we will



by
T. W. Willingham
Kansas City, Mo.

incur the hatred of those who do not love the truth.

The old gag that the lukewarm professors of religion are using is that times have changed, and we now have a quiet, subtle opposition—one of ignoring rather than of hostile, open opposition. If we were pouring buckets of hellfire on their bald heads, they would not be so indifferent!

Who is saying, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7), or "Woe unto you, scribes and Pharisees, hypocrites!" Thus speaking, some lawyer will rise up, as in Jesus' day, and say, "Master, thus saying thou reproachest us also." Jesus answered, "Woe unto you also, ye lawyers!" (Luke 11:44-46).

The lukewarmness of the Church evokes no persecution and only a few anemic children. "Ease in Zion" has relieved us of suffering and of the glory of conquest. When Jesus spoke of the total dedication to himself that He desired, He spoke of God's care for the ones thus dedicated, but added "with persecutions" (see Mark 10:28-30).

Take a hurried glance at what Jesus faced. When He cleansed the Temple, "they began planning how best to get rid of him" (Mark 11:18, TLB).¹ When He told the story of the unfaithful tenants, the Jewish leaders wanted to arrest Him. At the Passover, the "Jewish leaders were still looking for an opportunity to arrest Jesus secretly and put him to death" (Mark 14:1, TLB).

When He preached in His hometown, they were "stung . . . to fury; and jumping up, they mobbed him and took him to the edge of the hill . . . to push him over the cliff" (Luke 4:28, TLB). When His disciples were plucking some grain on the Sabbath,

the Jews "were eager to find some charge to bring against him." When He healed the man with the withered hand, His "enemies . . . were wild with rage, and began to plot his murder" (Luke 6:6, 11, TLB).

On another occasion, "The Pharisees and legal experts were furious . . . trying to trap him into saying something for which they could have him arrested" (TLB).

They were constantly trying to find some way to get rid of Him. Why? The light that He brought was exposing their true nature, and they were determined to extinguish it.

Did the hatred and murderous feelings of men against the gospel and the Christians stop with Jesus? The answer is clear. The jails that they occupied, the clanking of their chains, the scars on their backs, their homes raided and robbed, their stone-bursted heads and blazing bodies speak in thunderous tones that "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

Jesus' ministry evoked anger. Whenever He did much preaching, He was not a hail-fellow-well-met. He was seeking to save souls and not to soothe them. He knew that the old nature had to be destroyed before the new nature could be implanted, and He did not propose to coddle the old and thereby destroy the soul.

Nowhere in the teachings of Jesus was there expressed the desire to please His audience. He planted a seed in Paul which bore fruit, for the apostle said, "If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

Neither Jesus nor Paul sought to displease anyone. They simply spoke the truth. The Jews recognized that in Jesus and said to Him, "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the

way of God in truth" (Mark 12:14). It is true that they were trying to trap Him here, but what they said they knew to be true.

One does not need to be hard and harsh to cause trouble. Be kind, but

honest. Tell the truth without fear or favor, and some trouble will ensue—that is, if the Word of God is true. Jesus caused persecution by His ministry, and His gospel has not lost its power to provoke and enrage.

Whoa, Preacher!

By Harold DeMott*

Looking back on it, the incident seems humorous. At the time, however, it was quite upsetting. But I'm getting ahead of my story.

It was a typical Sunday evening in my first pastorate. The small crowd was composed mostly of people old enough to be my parents or grandparents. The service was quite normal. I was just well into my message when I made a statement which to me seemed harmless. Like a bolt from the blue, an 80-year-old man shouted, "I don't believe that! Where did you read that, anyway?" Needless to say, everyone was surprised.

As I struggled to regain my composure, my mind raced for an answer. For the next five minutes we discussed the statement. He was not convinced, but at least he saw some reasons for my position. I thank God that I knew why I believed what I did.

Now that the event is safely in the past, I can laugh about it. But I learned some important lessons about preaching that night. Allow me to share them with you.

1. People would like to ask questions. As a minister, I am usually protected from what happened that night. But my preaching will raise some questions. Some of these should be anticipated and dealt with as I preach.

2. People expect me to have a reason for every message. As they come to church, the overriding question for them is "Is there a message from the Lord?" The fact that my job requires me to preach is not sufficient reason. There is a great difference between a man who "has to preach a message" and a man who "has a message to preach."

3. I need to use imagination in my sermon preparation. Life does not always follow my sermon outline. Human needs sometimes are not "alliterated." Perhaps the illogical tangent will prove helpful to my people.

Some of my most fruitful ministry has come through following ideas that were not necessarily logical, but did touch human needs. After all, how a sermon sounds is second to how it affects men.

I'm glad that man stopped me. God used it to teach me a lesson. My prayer and aim is toward a truly effective preaching ministry.

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1. *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

John Wesley radically changed his mind about the American Revolution. A British scholar asks, Why this change of attitude?



John Wesley and the American War of Independence

JOHN WESLEY was deeply affected by the American Revolution. Not only had he hated all war, but the prospect of England fighting the colonists appalled him. Then there was the work of the revival in both England and America. The American societies were making good progress, and a few years earlier Wesley had ordained preachers for the New World. Wesley has been sharply criticized for changing his mind about the American War. It is alleged that at first he sided with the colonists, then later opposed them and believed force of arms necessary to quell what he judged a rebellion. But what are the facts? This brief study, in this bicentenary year of the Declaration of Independence, examines Wesley's writings that relate to the Revolution and critically appraises the position he adopted and defended.

Early in the 1770s, when the first rumblings of the gathering storm were heard, practically all of the Anglican clergy in America, believing themselves to be officials of the English government, returned home. Large numbers of American congregations were left without pastoral care or sacraments. Only the Methodist

preachers stayed with the flock. This was a major reason for Wesley's 1784 ordinations; and in March, 1775, he wrote to Thomas Rankin, his American superintendent: "There is now a probability that God will hear prayer and turn the counsels of Ahithophel into foolishness." Then Wesley added, "A line to all the preachers; You were never in your lives in so critical a situation. It is your part to be peacemakers, to be loving and tender to all but to addict yourselves to no party."

Three months later, on June 15, 1775, Wesley wrote his famous letter to Lord North, first lord of the treasury. This letter is critically important in an understanding of Wesley's views. "I would not speak as it might seem to be concerning myself with things that are out of my province, but I dare not refrain from it any longer. I think silence in the present case would be a sin against God, against my country and against my own soul."

Through 11 impassioned paragraphs he warns of the military dangers of waging war so far from home. The Americans are fighting "for their wives, children and liberty. What an advantage have they over many that fight only for pay." The temper of the British people was uncertain, and many were ripe for rebellion at home. Further, it would be a grave mistake to transport the necessary troops to America and leave England undefended at the mercy of Europe. "I do not enter upon the question whether the Americans are in the right or in the wrong. Here all my prejudices are against the Americans, for I am a High Churchman, the son of an High Churchman, bred up from my

childhood in the highest notions of passive obedience and non-resistance. And yet, in spite of all my long-rooted prejudices, I cannot avoid thinking, if I think at all, these, an oppressed people asked for nothing more than their legal rights and that in the modest and inoffensive manner that the nature of the thing would allow."²

One day earlier, June 14, 1775, Wesley wrote an almost identical letter to the Earl of Dartmouth, secretary of state for the colonies. The closing paragraph was grimly prophetic. "For God's sake, for the sake of the King, of the nation, of your lovely family, remember Rehoboaam! Remember Philip the Second! Remember King Charles the First!"³

These two letters reveal Wesley's remarkable astuteness concerning conditions in England and America and the folly of committing nearly all the British forces so far from home. In spite of those who advised to the contrary, including many English politicians and military strategists, Wesley warned that the Americans were united, well armed, and would fight for the last foot of soil. Wesley thought the colonists were "an oppressed people" who "asked for nothing more than their legal rights." That verdict would be flung back in his face many times in the following years. A study of his *Journal* shows that Wesley wrote these letters in a week of severe illness. The advice given to Lord North and the Earl of Dartmouth came too late. On June 17, Wesley consulted a physician, Dr. Laws, in Lurgan, Ireland; while far away at Bunker Hill, near Boston, the guns began to fire. England and America were at war.

An entry in Wesley's *Journal* for November 11, 1775, reads: "I made some additions to the *Calm Address to Our American Colonies*. Need anyone ask from what motive this was wrote? Let him look around. England is in a flame. A flame of malice and rage against the King and almost all that are in authority under him. I labour to put out this flame."

The *Calm Address*, in spite of its pacific title, proved to be a pennyworth of high explosive. Its thesis was that England has a perfect right to tax her colo-

nists, and refusal to pay the tax is rebellion against the king. There can be no question that the opinions expressed in the *Calm Address* are quite the reverse of what Wesley wrote to Lord North.

The immediate cause of Wesley's new stand he tells us in a note "To the Reader" in the second edition of the *Calm Address*. "I was of a different judgement on this head till I read a tract entitled *Taxation No Tyranny*. But as soon as I received more light myself, I judged it my duty to impart it to others."⁴ *Taxation No Tyranny* was a popular pamphlet by Samuel Johnson (of dictionary fame) in which he argued cogently that the English government was at liberty to tax all subjects of the king at home or abroad, regardless of whether or not they were represented in the Whitehall Parliament. Wesley seized upon this one point—the legality of taxation—and made it the heart of his *Calm Address*.

It was typical of Wesley the scholar that books greatly influenced his thinking. We recall his often-repeated indebtedness to William Law and Jeremy Taylor and his frank acknowledgement that King's *Account of the Primitive Church* "convinced me that Bishops and Presbyters are the same order."⁵ But while Johnson's pamphlet was the immediate cause of Wesley's change of heart, other facts must be considered as bearing upon the question.

In the first place, this unpopular war was creating an atmosphere of rebellion in England, and Wesley feared for the peace of the nation. Consequently, every citizen had a duty to support the king and government. Secondly, Wesley believed that the American cry of "liberty," which he had at first supported, was now supplanted by the cry for "independence"; and here his stout Toryism was offended by what he considered rebellion. Thirdly, he judged that many of the revolutionaries, in spite of their cries of "liberty" and "independence," were slave-owning planters who had no intention of ceasing that "execrable villainy" (Wesley's powerful tract *Thoughts upon Slavery* was published in 1774), nor of granting the franchise to any but a minority of whites.



by
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The *Calm Address* raised a bitter furor. In his first edition, Wesley gave no intimation that he had but merely republished Johnson's tract, but without even mentioning Johnson's name! He was lampooned in the press and accused of gross plagiarism: "The most formidable attack came from Caleb Evans, a Baptist minister in Bristol. He charged Wesley with inconsistency but made no mention of plagiarism—perhaps he was unaware of Johnson's publication. Wesley reissued his *Calm Address*, and in a prefatory note acknowledged his debt to Johnson. He also made a brief reply to Evans' attack.

Once more John Fletcher came to the help of John Wesley. For five years, Fletcher had been busy with his famous *Checks to Antinomianism*; now he turned his attention to politics and published what he called *My Little Political Piece: A Vindication of the Rev. Mr. Wesley's "Calm Address" in Some Letters to Mr. Caleb Evans*.⁶ Fletcher later followed this with *American Patriotism: Further Confronted with Reason, Scripture, and the Constitution*.⁷ Fletcher's political tracts quickly gained the ear of the government, and the king had copies of them. An official commissioner approached Fletcher to ask if he would accept preferment in the church, or if the lord chancellor could do him any service. Fletcher replied: "I want nothing but more grace."⁸

Wesley's unacknowledged use of Johnson's tract did not escape the notice of Augustus Toplady, who immediately went to press with *An Old Fox Tarred and Feathered*. Of all Toplady's virulent attacks on Wesley and Fletcher, this was the most offensive. Toplady opens his attack as follows: "Whereunto shall I liken Mr. John Wesley? I will liken him unto a low and puny tadpole in divinity who proudly seeks to disembowel a high and might whale in politics." Having charged Wesley with turning government agent in the hope of securing a bishopric, Toplady printed in parallel columns extracts from Johnson's tract and Wesley's abridgement and showed (what was only too true) an almost exact identity of thought and expression.

Far from being offended, however, by Wesley's action, Johnson was flattered

and wrote to Wesley: "I have thanks to return for the addition of your important suffrage to my argument on the American question. To have gained such a mind as yours may justly confirm me in my own opinion."⁹ Tyreman has suggested that Wesley may have had Johnson's approval for the thesis of the *Calm Address*; but while a number of scholars have taken up this argument, the evidence is not conclusive.

Between 1775 and 1778, Wesley published some 13 tracts, letters, and sermons on the American troubles; and all of them were avowedly royalist. Among the more important were *Observations on Liberty* (1776), and in the same year, *A Seasonable Address to the More Serious Part of the Inhabitants of Great Britain, by a Lover of Peace*. Here Wesley condemns war as savage and unproductive and calls for a spirit of tolerance and penitence. In 1777 appeared Wesley's *Calm Address to the Inhabitants of England*. Whatever one thinks of Wesley's political opinions, this is Wesley at his polemical best. Here is a clarion call to patriotism. Wesley protests the outrage of his nation against rebellious subjects. Lord North could not have asked for a more vociferous defence of Tory politics. King George did not have a more loyal or patriotic subject than John Wesley. Only one way is open to peace in America—a victory for British arms.

Remembering how Wesley defended the claims of the colonists and appreciated their military strength in his letter to Lord North, it is, to say the least, surprising to find him now saying: "Whatever they do they will not fight. I believe they cannot for the hand of God is upon them. But they can rob and plunder and destroy and turn a well-peopled and fruitful land into a wilderness. They can burn houses and drive men, women and children into the wild woods in the depth of winter . . . They revenge themselves—upon women and children; they burn all behind them! O American virtue. Are these the men who are proposed as a pattern to all Europe?"¹⁰

Wesley's passionate defence of the English government not only evoked the reproaches of English satirists; it created a situation almost intolerable for the

American Methodists. Asbury wrote: "There is not a man in the world so obnoxious to the American politicians as our dear old Daddy; but no matter, we must treat him with all the respect we can and that is due him."¹¹

In 1778, the American Methodist Societies quietly dropped Wesley's name from the minutes of the annual conferences. In 1787, they ignored his express wish that Richard Whatcoat be elected superintendent. When Wesley's name reappeared in the 1789 minutes, a distinction was made between his spiritual leadership and his practical authority.

John Wesley radically changed his mind about the American Revolution. Those whom he formerly regarded as "an oppressed people," seeking only "their legal rights," he later castigated as miscreants and rebels against the king. Why this change of attitude?

Without seeking either to defend or blame Wesley for his political stand, the following considerations must be weighed in any critical evaluation of his political dialectic. His abhorrence of war is not in question. Before the outbreak of the Revolution, he did all in his power to prevent it. If England and America took up

arms against each other, Wesley believed it would lead England to war with France and Spain, and in this he was tragically proved right. Once the conflict was begun, Wesley gave all his considerable support to his country, riddled, as it was, with Whig dissatisfaction at home, faced with armed colonists in America, and almost driven against the wall by France, Holland, and Spain in east and west. To the satirists, he was a "Government pensioner," but John Wesley believed himself to be a "lover of peace . . . contributing my mite toward putting out the flame which rages all over the land."¹²

1. Wesley's *Works* (Kansas City: Nazarene Publishing House, 1958), 12:324.
2. *Standard Letters of John Wesley*: Edited by John Telford, 6:160-64.
3. *Letters*, 6:155-60.
4. *Works*, 11:80.
5. *Ibid.*, 13:251.
6. Fletcher's *Works*, nine volumes (London: John Mason, 1859), 8:4-65.
7. *Ibid.*, 8:69-184.
8. Luke Tyreman, *Wesley's Designated Successor*, p. 353.
9. Quoted by John Simon, *John Wesley, the Last Phase*, p. 71.
10. *Works*, 11:35.
11. Quoted by Albert C. Outler, *John Wesley*, p. 24.
12. *Works*, 4:59.

Preach the Word

The Scriptures are the Spikes which nail our sins to the old rugged Cross. The Holy Ghost is the Hammer that drives in the Spikes. The God-called, Spirit-filled preacher is the arm that swings the Hammer. So the Word of God and the Holy Spirit are indispensable; the preacher is expendable.

Preaching, devoid of the Word, is like trying to use toothpicks instead of spikes. Sin's skin is too tough to be pierced by a toothpick. And preaching without the anointing of the Holy Ghost is like a weak child trying to drive spikes with a plastic hammer. Thus sin prevails in places where it should not be.

—Contributed by Morgan Carroll

The ability to rule our own spirit is a quality to be cultivated, for it indicates maturity and adds weight to our witness

Act—or React?

By Carl E. Cuthrell*

THE CHRISTIAN PASTOR should be unique among men on earth. To witness to the truth and glory of our Lord and Saviour is one of the highest callings to which a man can aspire.

Pastors as born-again Christians have many ways in which to witness: by preaching the Word in particular, but also by our everyday actions. The world is watching the Christian—and especially the pastor.

The most effective witnesses that we have to influence people for Christ are our actions. It has been said that "actions speak louder than words," and nowhere is this more true than in the life of the pastor.

God's redeemed children should be vessels "fit for the Master's use," and should be so consecrated to the Lord that we will not allow ourselves to react, but to act.

To meet life's trying situations and to act toward others as God would have him act, the Christian needs calmness and serenity. Self-serving tendencies which stem from the old nature must be erased if he is to control his own spirit. Only as the individual yields to God's will for his life, can he expect to receive the power to conquer self and act as God dictates. An intimate fellowship with the Sav-

our will help the born-again Christian to restrain his tongue and govern his actions. The ability to rule his own spirit is a quality to be cultivated, for it indicates maturity in sanctification and adds weight to his witness. "He that hath no rule over his own spirit is like a city that is broken down and without walls" (Prov. 25:28). Christians need to act, and not react to a situation.

Sunshine magazine tells about a test that a speech research unit at Kenyon College conducted jointly with the United States Navy. The purpose was to discover how the tone quality of the voice affected sailors when they were given orders aboard ship. A number of experiments revealed that the way a person was addressed determined to a large extent the kind of response he would make. For example, when an individual was spoken to in a soft voice, he would answer in a similar manner. But when he was shouted at, his reply came back in the same sharp tones. This was true whether the communication was face-to-face, over the intercom, or by telephone.

This information should be considered as we seek to be more effective as Christians.

Proverbs 15:1 should play an important part in our actions toward

others: "A soft answer turneth away wrath: but grievous words stir up anger." What we say and how we act toward others not only make a difference in the nature of the reaction we receive, but it can determine whether strife or peace will result. How many arguments could be avoided, tense situations relaxed, and confrontations averted if we practiced acting as Christians and not reacting to others or to our situations. Christians should set the standards.

The great Chinese Christian Nee To-sheng (or, as he preferred to be called, Watchman Nee) told of an old Japanese Christian woman whose home was broken into by a thief. She saw that he was desperately hungry, and in her simple but practical faith in the Lord, she cooked him a meal, then ended up offering him her keys. He was utterly shamed by her actions, and God spoke to him. Through her response that man was turned to Christ.

If that woman had reacted as so many would have to the burglary, the man might have been lost forever. Too many Christians have all the doctrine in their heads but live lives that contradict it.

Born-again Christians live by a strict set of rules which govern their relationship with others.

I walked the other night with my friend, who is a mature Christian, to the newsstand where he bought a paper, thanking the attendant politely. The attendant didn't even acknowledge it. "A sullen fellow, isn't he?" I commented.

"Oh, he's that way every night." My friend shrugged.

"Then why do you continue to be so polite to him?" I asked.

"Why not?" inquired my friend. "Why should I let him decide how I'm going to react?"

The Christian mentioned above had a sense of inner balance which is lacking in most of us. He knows who he is, what he stands for, how he should behave. He refuses to return rudeness for rudeness because he would then no longer be in command of his own conduct.

Nobody is more unhappy than the perpetual reactor. His center of emotional gravity is not rooted within himself, and centered in Jesus Christ where it belongs, but in the world outside him. His temperature is always being raised or lowered by the social climate around him. He is at the mercy of these elements.

Praise given the individual who is a perpetual "reactor" is a feeling of euphoria which is false, because it does not last and it does not come from self-approval. Criticism depresses him more than it should, because it confirms his own secretly shaken opinion of himself. Snubs hurt him. The merest suspicion of unpopularity in any quarter rouses him to bitterness.

All men want serenity. Serenity cannot be achieved until we become the masters of our own actions and attitudes through the guidance and direction of the Holy Spirit. To let another decide whether we shall be rude or gracious, elated or depressed, is to relinquish control over our own personalities, which is ultimately all we possess. The only true possession is Christ. He is working in our lives that we may act toward our fellowman as He would have us to act.

Christians need to reverse the trend and not react to others' harsh words and actions. We need to act as Christians and express meekness, quietness of spirit, and a loving concern. What a difference a "soft answer" will make in the Christian relationships at home and in the church.

Do you act—or react?

The flight from the city to suburban living put the rural church into sharper focus

The Role of the Rural Church



MUCH EMPHASIS is placed upon the role and problems of the church in the city and suburbs. This is where the most people are. Perhaps we are in danger of forgetting the vital role that rural churches have played, and can play, in the effectiveness of the total church.

Before I went into my first pastorate, a rural church, someone gave me a copy of *God's Back Pasture*, by Arthur W. Hewitt. It was written as a challenge to the rural pastor. The book helped give me a tremendous love for rural sheep, and a strong purpose to work with them. Unselfish love for the sheep and a concept of one's role will make for a better shepherd.

Let us look at the role of the rural church.

The role of the "soul-saving station"

I have heard my laymen pray, "Lord, make our church a soul-saving station." We understand what they

mean; and though the term is criticized, it still has some value.

In the first century, the whip of persecution scattered the Christian witness over the then-known world. A few years ago rural economic pressure drove country folk to the clusters of urban population. These folk brought with them a holiness experience to live by and witness to.

The altars of rural churches have fulfilled that vital role of "soul-saving station" in total church growth. When our altars are barren, we have failed, no matter what the size of the church.

The rural pastor's report usually shows more loss than gain by transfer. He's tempted to feel forsaken, but his spirits are lifted when he knows those who moved are still good Christians serving well elsewhere. The shepherd does not give up because he transferred a sheep; instead he goes to the desert to find another who is lost.

A vital link in home missions

Closely linked with the "scattering" is the initial formation of new churches. Several of our larger city churches have their roots and charter membership in some now unknown rural church. One specific case is cited:

A large military base came to one city. With it came expanded industry and jobs, both on and off the base.

Five Spirit-filled men began to commute some 30 miles to work in this city, and eventually moved to the city. These five faithful tithers were lost by the rural church but became the nucleus—along with three other families—of a new home mission church. Today this church is among the larger churches on that district.

Some look at these contributing rural churches and wonder, What have they ever done? They are about the same size they have always been. Such onlookers do not know how much the rural churches have contributed to total church growth.

A feeder of full-time Christian workers and valuable experience for upcoming ministers

Only heaven will reveal how many of our pastors and missionaries got their start in rural churches. It is a known fact that the majority of preachers come from the smaller churches, and not a few of these are rural. The rural shepherd prays, "Lord, call some of our youth into Your work."

I speak of "feeder," not just in the respect of a call, but of those first years of valuable experience for a minister. We must all start somewhere, and wisdom dictates that it is not at the top. One of my minister friends remarked to me, "I'm glad I started in a rural church, for if I had pulled some of the things in a city church that I did there, they would have run me off—and maybe out of the ministry." His emphasis was not on his mistakes, but on their understanding and love for their young pastor. Blessed is the man who has such people—city or rural.

I am not saying the rural church is a "guinea pig," nor just a step to something better. These concepts have buried too many rural churches—and most of them in unmarked graves. No church should be used for

egotistical and ecclesiastical climbing. The minute a local church feels you are there only until something "better" opens up, your ministry is rightfully destroyed in that place.

There is no place for the idea that sends someone to the small church whom no other church would have, because one church is big enough to say no and one is too small to have a choice.

God does not have a one-track mind. He can do two things at once. We think God sends a man to a church because it has a particular need that he can fill, or a weakness he can strengthen. But, at the same time, God will be meeting different needs in the minister's own life. Experience is not to be taken lightly. God has thus prepared all men He has ever used. He teaches through experience if we are teachable. Paul said, "I have learned, in whatsoever state I am..."

An open door in changing patterns of American living

Denominations have phased out rural churches, to find later that the locales of those former churches were booming suburbs. This is a result of the population explosion with a shortage of city real estate. In addition there is a discontentment with city life, and people are buying small tracts of land and small farms in the rural areas and are commuting to work. Our government has even encouraged industry to locate in some rural areas to alleviate overcrowding in our cities. The doors of the rural church must be left open to receive the growth from these changing patterns of living.

The role of fulfilling the Great Commission

Jesus said, "Go ye into all the world." God wants the most committed men who can be found for every



by
H. Lamar Smith

Pastor
Church of the Nazarene
Woodlawn, Tenn.

Objective and Perspective in the Minister

Part V

location of gospel preaching. We think the more committed and the most capable pastors should be in the larger churches. This is not God's wisdom. It's man's wisdom. Nor is the reverse true. God wants committed and capable men at all levels of church life.

The small town and rural church are worthy of a man's lifework. This may appear to be a contradiction to what has been said earlier, but evaluation will find it is not. It is sad that we think that a man would not stay there "if he could get out" or "if he had ability for a larger assignment." Where is our stewardship? What do we count valuable? It is hard for a man to do God's will when he wants the praise of men and a better position. When will we learn that there is

no promotion outside the will of God?

Our rural churches deserve well-prepared sermons, able men, and a part of the total program of the church. God does not measure our total success by the "Amount Raised for All Purposes" on our pastor's report. God's army is big, and every regiment of it is important, no matter what its size. "We are labourers together with God"—laborers to build more effective rural churches and ministries.

Are our labors in "God's Back Pasture" worth it? If the church needs full-time Christian workers, if home missions are important, if one soul is worth more than all the world, if we want to fulfill the Great Commission, and if our sense of stewardship is in proper perspective . . . Yes!



The Price Is a Cross

Jesus said to His disciples, "Ye are the salt of the earth"—the preservers of truth that redeems men; the kind of truth on which stable life can be built. Our God-fearing forefathers of this nation identified themselves with this truth, for the Christian religion was a part of their warp and woof of freedom, morality, and democracy. But when this nation or any other nation destroys by its morals these principles on which its freedom is founded, it not only destroys that freedom, it also forfeits its right to be free.

We are called upon again as a people to prove ourselves worthy of this rare prerogative which we have enjoyed in this country. The name of God, the light of the gospel of Christ must shine forth through the lives of Christians in this dark hour.

When Jesus said to His followers, "Ye are the salt of the earth," He also said, "Ye are the light of the world." Freedom of religion and those freedoms which go with it are safe to the people who prepare for them and are willing to preserve them. The price is a cross. The reward is the crown.

—Forrest W. Nash

DURING THE TIME of preparation of these messages, I became aware to a greater extent than ever of how much I was indebted to a great number of persons for ideas, suggestions, and examples in the formation of my own ideals and desires, and to the faithfulness of the Holy Spirit in enabling me to select and incorporate these constructive principles into my personal philosophy of life and service. I must acknowledge, as I review my life, that I have not reached the ideals or goals I have desired to attain, but I am deeply appreciative of the faithfulness of the Holy Spirit for the enrichment He has enabled me to have in my life and in my service to God and His Church. I take courage to continue to paint the picture (adorn the doctrine) and endeavor to make greater progress until God says, "It is enough; come up higher and continue the process in a better realm."

I share with you a few of the conclusions, with the sincere hope that

the Holy Spirit may enable you to incorporate similar principles into your life to enable you to be more efficient for God and His Church.

1. Appreciate what God, the church, and individuals have contributed to your life and ministry. This is the basis of true worship.

2. Learn how to cultivate self-renewal, how to be open to self and God, how to be continuously a learner, always becoming a stronger and better example of what God can do in and through personality. Cultivate the optimism that is born out of faith in an Almighty God.

3. Maintain an active, continuing commitment to God. Recognize that holy living and constructive ministry are not accidental. Realize that a person may be sanctified and still limit God by poor attitudes, inability to get along with people, or by settling down to a level of mediocrity.

4. Learn the value of the quiet moment and of listening, expecting God to speak. Make prayer a time of fellowship in the Spirit.

5. Love as God loves. He makes no provision for a time or occasion when He does not love. It is His nature. Be aware that true love, on any level, deteriorates unless it is cultivated and expressed positively.

6. Learn to esteem persons more than their actions. Keep their potential in mind and act and react to enable them to recognize their potential



by
Lewis T. Corlett

President Emeritus
Nazarene
Theological Seminary

and make a desperate effort to approximate it.

7. Do not be afraid of change in approach to enlightenment of truth, or in methods of operation, but always keep your perspective so positively vital in personal obedience and commitment to God and His purpose that the thinking people will not classify you as shallow or heretical.

8. Keep in mind that orthodoxy, in and of itself, is dangerous. It tends to drift to either of two channels: to fixed positional statements and legalistic concepts; or to sentimental attitudes which evade the dynamic of the core of truth. The content of true orthodoxy must be kept vitally alive

by thought, practical applications, simple presentations, and the dynamic of the Holy Spirit.

I hope and pray that the Spirit has challenged you to cultivate a better perspective in your ministry, which will help you to live a disciplined, balanced life of stewardship toward God and man; so that your vision, your thinking, your attitudes, your actions and reactions, are so controlled by the love of God, through the Spirit, that you will maintain a freshness of holy living that makes all that you do constructive and redemptive. And you will not be disappointed as you adorn the doctrine of God in all things.

Practical Points

that make a difference

How I Long for the Word of Reconciliation!

Dear Son:

Forgive me if I am on my old complaint again. Sometimes we laymen have a rough time with our preachers. I put in a tough week on the ranch (16 hours a day for six days) and look forward to being fed—and then am starved all day long.

Some time ago I complimented my pastor on an excellent exposition. "Keep it up," I said, "this is what we grow on!" He replied, "Jim, it takes too much time in preparation." And I knew I was beat.

Now, he is a winner of souls, an excellent administrator, and the church will show a good report this year at the assembly. He will be complimented for

a good year—but some of us will get our soul food from radio, television, and reading when we can't get it from our pastor. What a shame!

I don't ask much of him in the pulpit. Simplicity has its virtues; and good, biblical preaching is noted for its simplicity. But sometimes I would like to see him take a passage of scripture, give us its "meat" in good form, and illustrate its burden for us. I don't mind being rebuked. In fact, there is inspiration in it if I see the authority of the Word.

And as I see the many new people that are attending our services, and the superior job that our congregation is doing in bringing them in, I say, "O Lord, let's give them something beside fellowship." After a while, fellowship must be supplemented by "the water that satisfies."

Feed them, Son. It may be the best evangelistic preaching you will ever do.

Love,
Dad

JULY 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 Stowe

Using Your Gift

CHRISTMAS OR BIRTHDAY GIFTS are given for the exclusive use and enjoyment of the recipient. But spiritual gifts are different. The instruction of Peter makes that clear: "Each one should use whatever spiritual gift he has received to serve others" (1 Pet. 4:10a, NIV).*

This sets the standard for the proper use of these God-given abilities. Not selfish gratification. Not spiritual status-seeking. Purely and simply they are to be employed in the service of the Giver for the benefit of others. Any other use is unscriptural and unprofitable.

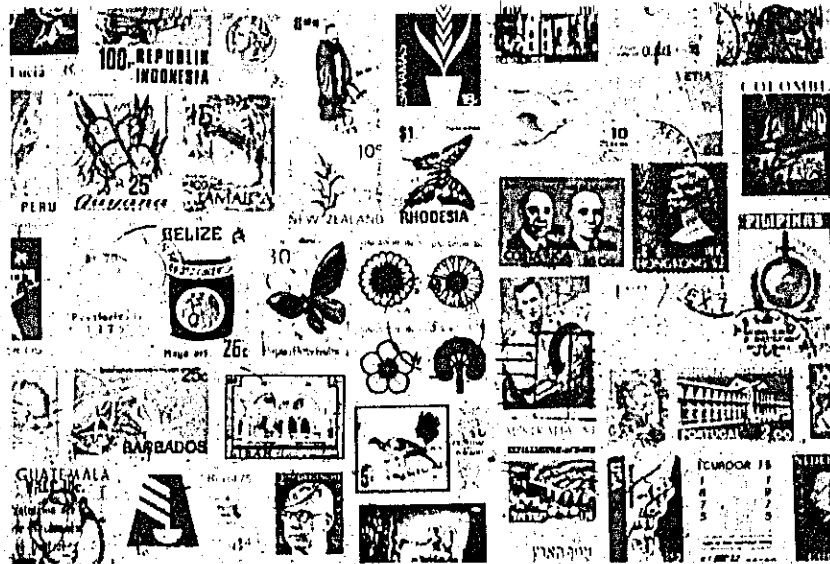
The apostle further describes these gifts as means of grace: "Faithfully administering God's grace in its various forms" (4:10b). Regardless of the specific nature of one's gift, he is to look upon it solely as a providential enablement for the communication of the grace of God. Nothing more, nothing less.

The particular illustration which Peter cites is the preacher's gift: "If anyone speaks, he should do it as one speaking the very words of God" (4:11a). No endowment is of greater importance than this one. It is more than mere public speaking. It is more than human eloquence. Preaching is the proclamation of God's Word by means of God's gift.

Let no minister abuse this high privilege. Rightly used, it becomes the pattern for the correct use of the other spiritual gifts received by those who listen. Prostituted, it breeds doubts in the minds of laymen as to the validity and utility of the talents which the Lord has entrusted to them.

How imperative it is that we who have been given this precious gift employ it in an exemplary way.

*All scriptures from *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.



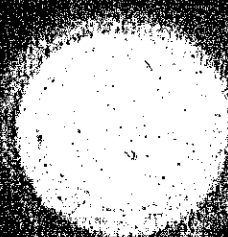
WORTH PLANNING FOR

September—Stewardship Month

October 10—Laymen's Sunday (U.S.A.)

Thanksgiving Offering (Canada)

PLEASE A PLAN TO DELIVER



April 1, 1975
phase II,
"Basic" Pension
benefits
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THE PLAN:

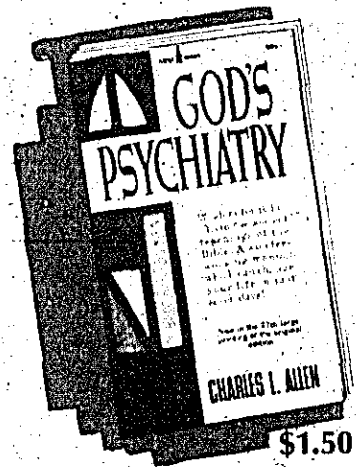
The Department of Pensions will be encouraged to enroll paid ministerial staff in the deferred annuity. This will insure that ministers enrolled hereafter will receive "Basic" Pension incomes during retirement. *plemental income too!!!*

The church can enroll you for as little as 10 to 20 percent of your current income. The funds grow tax-free. Unlike other annuities, *there is no annuity expense every cent.*

**RESULTS: A TAX BREAK
A LIFETIME INCOME DURING
RETIREMENT!!!
NO WITHDRAWAL PENALTY**

Some excellent books are recommended on the Reading Certificate Program

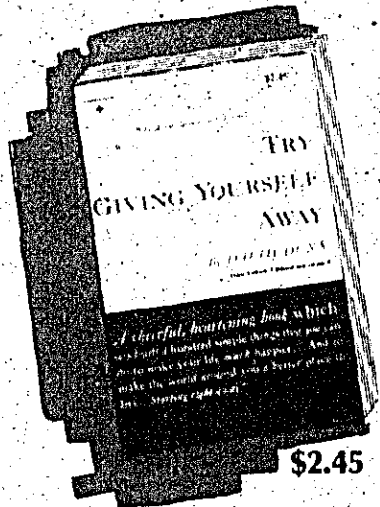
Following are some quotes:



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"I prescribe the Twenty-third Psalm, five times a day for seven days. . . . The Twenty-third Psalm is one of the most powerful pieces of writing in existence, and it can do marvelous things for any person. I have suggested this to many people and in every instance which I know of it being tried it has produced results. It can change your life in seven days."

Taken from
God's Psychiatry
Charles L. Allen

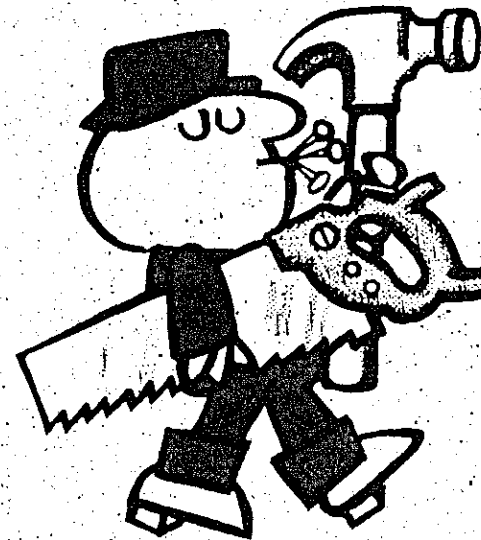


\$2.45

"You need not worry for a second because you lack money or material things. You can give yourself extravagantly if you choose, and reap great happiness from giving without reaching for your pocket-book. As Longfellow phrased it, 'Give what you have. To someone; it may be better than you dare to think.'"

Take from
Try Giving Yourself Away
David Dunn

Both of these books are available from the NPH and are a part of the Reading Certificate Program.



Need help in
building family altars
in the homes of your
church members?

TABLE TALK provides a
family altar plan for every
home!

Provide a copy for each family in the church where there are children of junior age and under. Order on your regular church literature order blank.

*ask any
baby*

THE GREATEST GIFT THE CHURCH CAN
GIVE TO A BABY... IS A HOME WHERE
PARENTS LOVE GOD!

WHEN THE INFLUENCE OF PARENTS
ON THEIR CHILDREN FOLLOWS
SCRIPTURAL PRINCIPLES, PARENTS
NEED NOT FEAR THE ULTIMATE
CONSEQUENCES. THE INFLUENCE OF A
CHRISTIAN FATHER OR MOTHER WILL
LAST FOREVER!



IT'S A FACT...

CRADLE ROLL SUNDAY—SEPTEMBER 12



Pastor—
We are calling
to say
THANK YOU!

Thank you for your positive leadership that has helped write a record of success for the quadrennium:

73% mark in Prayer & Self-denial commitments—234,000 people, an increase of 12,000 over last year.

\$1,426,000 given through Prayer & Self-denial for world evangelism—\$100,000 more than the previous year.

Thank you, too, for your spiritual influence that is inspiring your people to be part of the power of prayer that is helping to fulfill the Great Commission. Thank you for:

- Placing emphasis on the importance of prayer to the success of the redemptive mission of the church.
- Praying often and earnestly in your services for the needs of a lost world. Your burden of concern is contagious.
- Lending your support to the formation of prayer groups within the church.
- Remembering that your young people are learning to pray as they listen to you pray. Your heart-cry for a lost world will be used of God in directing their lives.

Most of all, **THANK YOU** for your prayers! God is answering!

Mrs. Robert Goslaw
General Council Member



"Little did I realize how much help I needed in understanding and ministering to the dying."

Ministering to the Terminally Ill

TA-86579
Set of 3 cassettes
\$29.95

A **THREE-CASSETTE SEMINAR** in which Dr. Joseph Bayly, author of *The View from the Hearse*, speaks from his own experience in the death of his children.

Joining him are three competent doctors who discuss such topics as: What happens to us when someone dies? How has technology complicated death in our day? What are the stages of dying? How can we help the terminally ill? How can we help the families of those who are dying?

"I wouldn't want to try again to minister to a dying person or to conduct another funeral without listening to these three tapes."

Pastor Bill Coulter

NAZARENE PUBLISHING HOUSE Post Office Box 527, Kansas City, Missouri 64141

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All official records at Headquarters and periodicals checked below will be changed from this one notification.

Check *Herald of Holiness* (); *World Mission* (); *Preacher's Magazine* ();

Other _____

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)



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—T. E. MARTIN

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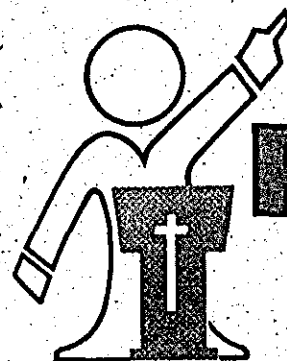
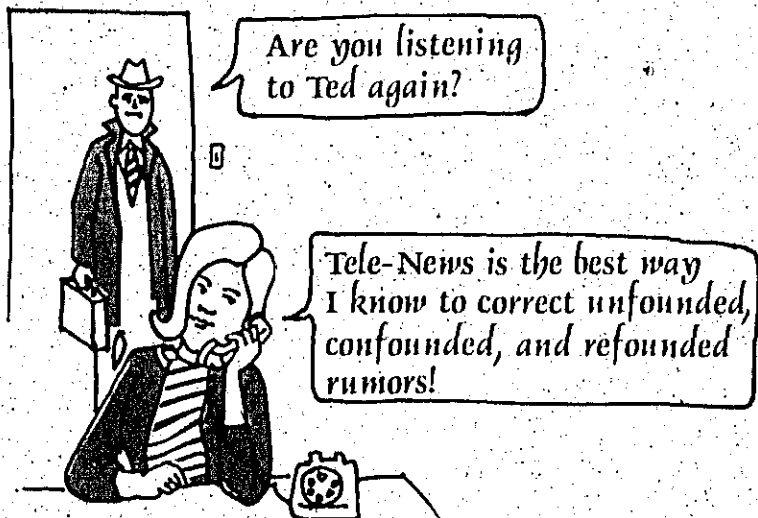
ANYTIME—

LATE-NIGHT RATES LEAST COSTLY

You will hear—

THREE MINUTES OF NEWS HEADLINES

Updated as information is available



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**RENEWAL
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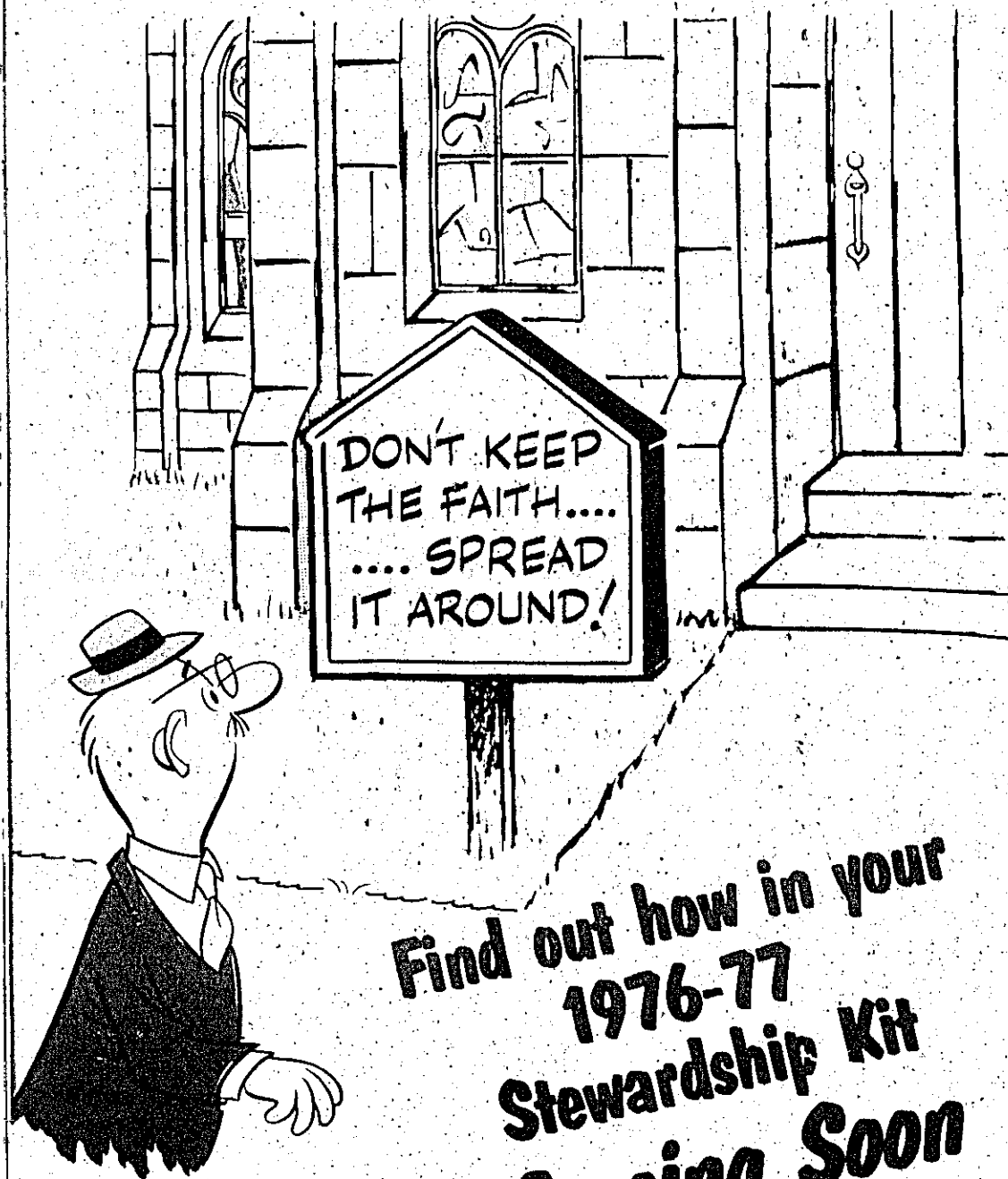
DATES

- British Isles Nazarene College—November 8-12, 1976
- Trevecca Nazarene College—December 6-10, 1976
- Canadian Nazarene College—May 16-20, 1977
- Eastern Nazarene College—May 30—June 3, 1977
- Mount Vernon Nazarene College—June 6-10, 1977
- Olivet Nazarene College—June 13-17, 1977
- Mid-America Nazarene College—July 18-22, 1977
- Bethany Nazarene College—August 1-5, 1977
- Northwest Nazarene College—August 8-12, 1977
- Point Loma College—August 22-26, 1977

PURPOSE

- To update pastoral skills for productive ministry in today's church.
- To stimulate individual desire for lifelong ministerial growth.
- To rediscover personal fulfillment found in pastoral achievement through the local church.
- To broaden New Testament fellowship among brethren.
- To reaffirm our denomination's dependence upon pastors and to express esteem for them.

PASTORS LEADERSHIP CONFERENCES



Find out how in your
1976-77
Stewardship Kit
Coming Soon

FOCUS ON GROWTH

Presented by the Department of Home Missions

R. W. Hurn
Executive Secretary

DEAD CHURCHES DON'T GROW

Christians and churches who are filled with the life of Christ will grow, for growth and life go together.

Every church can grow in its capacity to carry out the mission to which it has been assigned by God. If the church has already completed that mission, God has a bigger mission for it.

Four major opportunities for growth exist for every church. They are:

Internal—within the body

Expansion—evangelism

Extension—church planting

Bridging—reaching new cultures

Persons who attended the Nineteenth General Assembly last month in Dallas came away convinced that the spiritual life and energy of the Church of the Nazarene have never been at a higher peak. God has prepared us for just such a time as this. The living, growing Church of the Nazarene is now ready for a spurt of home mission growth of unprecedented proportions.

TIPS ON GROWTH

The Department of Home Missions is charged by the *Manual* of the Church of the Nazarene with a major responsibility for church growth in the homeland. Where is your homeland? The Bible asks the question another way, "Who is my neighbor?"

Wherever you live is the mission field now given to you by God.

Here are some tips for church growth based on the four opportunities represented by *Internal*, *Expansion*, *Extension*, and *Bridging*.

INTERNAL (INSIDE THE BODY)

Prepare yourself, with God's help, for the growth which God has planned for you. This involves *spiritual preparation*: prayer, Bible study, personal discipline, devotion, commitment.

This also involves *mental preparation*: Study your community; study your neighborhood; study nearby neighborhoods; identify people not being reached, needs not being met, opportunities not being taken. They are your invitations to grow.

This involves *strategic preparation*: Have a strategy of outreach and growth. Learn how to share your faith on a "cold canvass" visit or a street corner. Shore up your inward strength to be ready for any opportunity God may send your way.

Practice the type of Christian life-style within your group, however small, that you feel God is leading you toward on the larger scale of His will for you and your church. Begin now to grow on the inside so you will be ready for the growth that is coming on the outside.

EXPANSION (EVANGELISM)

From the very beginning of your ministry in a particular place, consider that your job will not be done until every individual within that community has an opportunity to see and understand the Christian life and what it means to them.

Make evangelism everybody's job, not something to delegate to a called evangelist twice a year.

Contact the Department of Evangelism for more information on how the church, the pastor, and the evangelist work best as a team to reach the lost.

EXTENSION (CHURCH PLANTING)

Planting precedes growth. Every church everywhere can be involved in church planting. The chances are that you can identify a community near you where there should be a Church of the Nazarene; but if you can't, don't worry. There are plenty of other locations where you can help to start a new church. The important thing is that every church at some time involve itself in the planting of another church.

For detailed steps on how to do this, write to the Department of Home Missions and ask for information on "The Care and Feeding of the Baby Church."

BRIDGING (REACHING NEW CULTURES)

There are ethnic and economic subgroups in every community that are not being reached by the gospel. Identify them and plan your strategy to reach them. No church need be content with no opportunity for growth as long as there are these unreached subcultures needing the gospel.

GCLF Means Growth Power!

Help Your Church Grow!

Support the General Church Loan Fund and Its Mission

Stay on Course!

Keep Both Engines Working

Start New Churches
Strengthen Weak Churches

Growth Power

Genuine church growth depends on two basic emphases: starting new churches and strengthening weak ones.

The General Church Loan Fund, which is supported primarily by a general church emphasis each September, is the only source of funding for many young Nazarene churches who desperately need facilities.

Every Nazarene can have a part in the vital missionary ministry of the General Church Loan Fund. Write to the Department of Home Missions, Division of Church Extension, for details; and be alert to the promotional materials for the September emphasis, which may be ordered from the Department of Home Missions.



Every Nazarene should SEE IT AT LEAST TWICE

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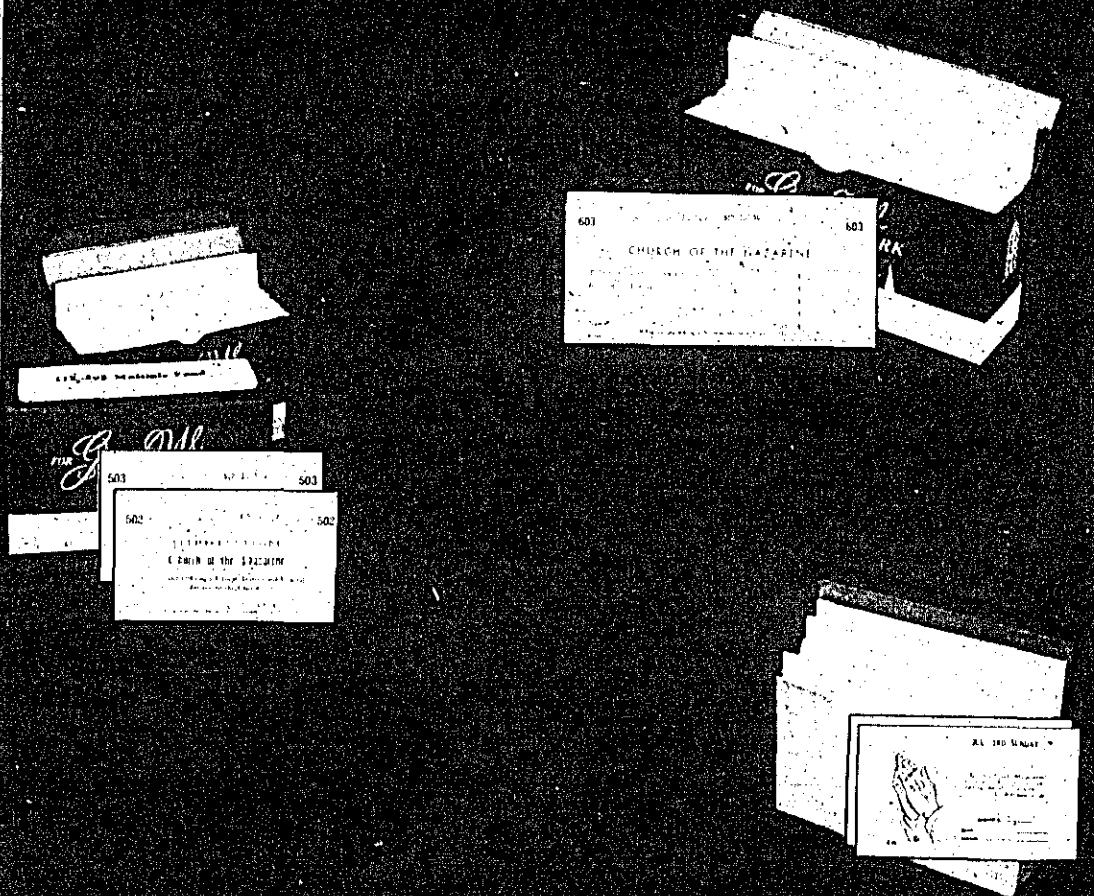
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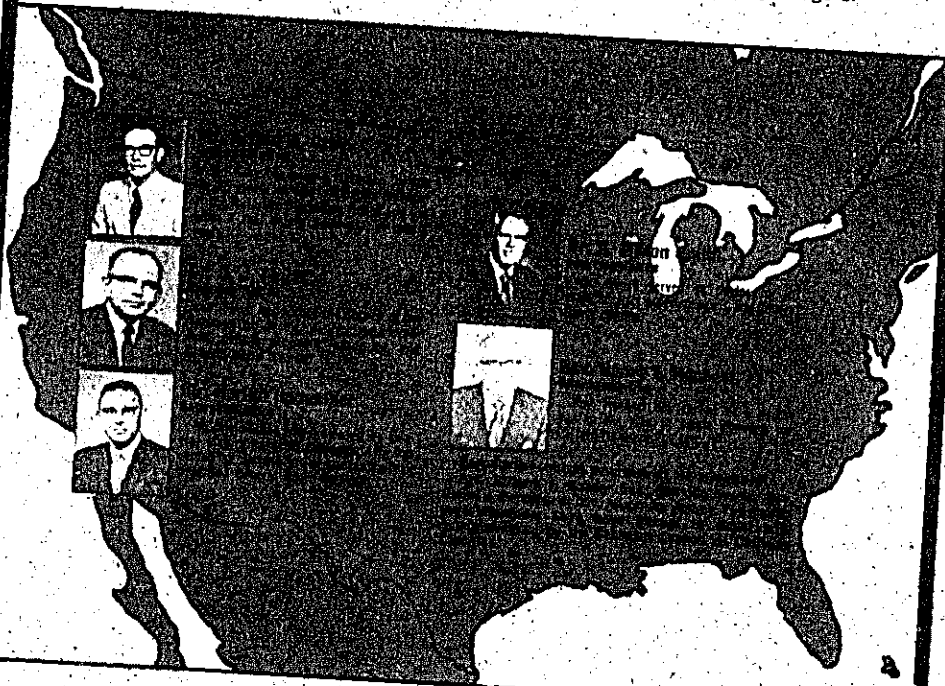
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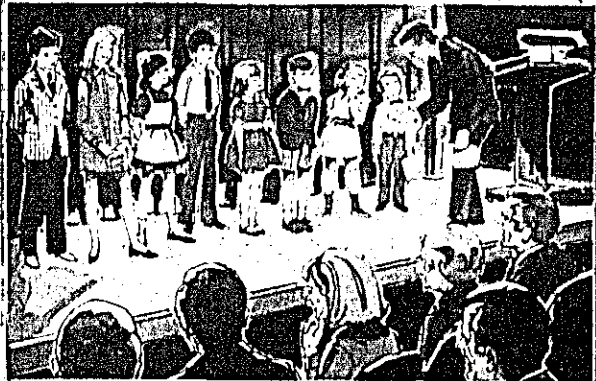


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Wesleyana



John Wesley: Salvation from Inward and Outward Sin

By Roy S. Nicholson*

WESLEY'S VIEW on Christian perfection have been clearly stated in his writing on that subject. They have been stated in a number of editions from 1725 through 1777. Some have intimated that Wesley changed his views on this subject in his later years. On that subject Dr. James H. Potts wrote: "This tract [*Christian Perfection*] underwent several revisions and enlargements during his lifetime; and in every successive edition the date of the most recent revision was specified. The last revision appears to have been made in the year 1777; and since that period this date has been generally continued on the title-page of the several editions of the pamphlet" (*Living Thoughts of John Wesley* [Hunt and Eaton, 1891], note, p. 249).

The Term Perfection

John Wesley was not confined to any one mode of expression in relation to the subject of perfection. "I have no fondness for the term *perfection*. It seldom occurs, either in my preaching or writings. It is my opponents who thrust it upon me con-

tinually, and ask what I mean by it. . . . I do not build any doctrine thereupon, nor undertake critically to explain it.

"What is the meaning of perfection? is another question; but that it is a scriptural term is undeniable. Therefore, none ought to object to the use of the term, whatever they will do to this or that explication of it. But I still think that perfection is only another term for holiness, or the image of God in man. 'God made man perfect,' I think, is just the same as 'He made him holy,' or 'in His own image'" ("An Answer to the Rev. Mr. Dodd," Wesley's *Works*, 11: 450).*

The Grand Depositum of Methodism

"All our main doctrines, which include all the rest, are three, that of repentance, of faith, and of holiness," declared Mr. Wesley. And in a letter to Robert C. Brackenbury, Esq., Wesley wrote that "this doctrine" (full sanctification) was "the grand depositum which God has

*The *Works* herein referred to is *The Works of John Wesley*, 14-volume; complete and unabridged edition, reprinted by Zondervan Publishing House, Grand Rapids, Mich., from the authorized edition first published in London, 1872.

*General President Emeritus, The Wesleyan Church.

lodged with the people called Methodists; and for the sake of propagating this chiefly he appeared to have raised us up" (*Works*, 13:9).

The heart of Wesley's teaching centered on these essential truths: "By salvation I mean, not barely . . . deliverance from hell, or going to heaven; but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy and truth. . . . Faith is the sole condition of this salvation . . ." (*Works*, 8:47).

This, Wesley said, he found in "the Bible, as the one, the only standard of truth, and the only model of pure religion" (*A Plain Account of Christian Perfection*, *Works*, 11:367). His teaching on this subject was so scriptural that he could ask: "And what is there here, which any man of understanding who believes the Bible can object to? What can he deny, without flatly contradicting the Scripture? What retrench, without taking from the Word of God?" (*Ibid.*, p. 369).

Christian Perfection Defined

In 1759 Wesley declared that his thoughts on Christian perfection were "just the same that I have entertained for about twenty years." And replying to the question, "What is Christian perfection?" he answered: "The loving God with all our heart, mind, soul, and strength. This implies, that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love" (*Ibid.*, p. 394).

This experience was the result of a definite, instantaneous spiritual crisis, subsequent to the initial experience of remission of sins. Mr. Wesley declared that there was "a cloud of

witnesses who have received in one moment either a clear sense of the forgiveness of their sins or the abiding witness of the Holy Spirit. But we do not know a single instance in any place, a person's receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, clean heart" (*Ibid.*, p. 380).

Repeatedly and emphatically Wesley declared that this "high . . . salvation . . . is receivable by mere faith, and . . . hindered only by unbelief. . . if any speak otherwise, he is the person that brings new doctrine among us" (*Ibid.*, pp. 382-83).

A Careful Reexamination

On June 16, 1747, Mr. Wesley held the fourth of his several conferences at which his doctrinal views were examined. And he wrote: "As several persons were present, who did not believe the doctrine of perfection, we agreed to examine it from the foundation" (*Ibid.*, p. 388). One of the items considered by this conference was: "How much is allowed by our brethren who differ with regard to entire sanctification?" Then follows a statement of three main views of those who did not agree with the Wesleyan views on this subject. In characteristic manner of fairness to their position, Wesley set forth six points in which he "granted" that there were grounds for the doctrine to be "misunderstood and consequently misrepresented" (*Ibid.*, p. 378).

The heart of the conference was devoted to a careful consideration of "the point where we divide"; namely, "should we expect to be saved from all sin before the article of death?" This involved the "Scripture promise of this . . ." in both the Old and the New Testaments, the prayers and the commands, and the "example in Scripture of persons who had attained this" (*Ibid.*, pp. 388-90).

(To be continued)

THE PREACHER'S WIFE



My Pastor's Wife

By Wayne M. Warner*

BEFORE I GOT TO KNOW HER, I half accepted the tag given to the faithful companion of my neighbor pastor by a parishioner friend. He called her "Twitterpated." True, her nervous mannerisms annoyed me.

I have since realized that many a pastor's wife finds herself in this same predicament, caught in circumstances over which she has little control, situations which she would not be allowed to change if she could except at the risk of her husband's reputation.

The writing team of Gordon and Gordon researched 200 churches and came up with an authentic novel by Doubleday entitled *The Tumult and the Joy*. It considers the plight of ministers' wives. It suggests that conditions for many ministers' wives have not changed in the past 50 years. They are expected to live in run-down parsonages, gladly accept cast-off furniture, and devote full time without pay to church activities. The Gordons conclude that women are overshadowed in no other field, and so disadvantaged—by their respective congregations—as are pastors' wives.

Research uncovered parsonages where the church refused to allow the parsonage family to hang pictures so

*Pastor, Church of the Nazarene, Battle Creek, Mich.

the church would not have to repaint the walls after they were gone, where the carpeting was split down the center so it could be switched around as it became worn. The Gordons claim it is unfair for the church to hire a pastor and expect his wife to work free—and teen-age children too, if there are any. The sad part, they feel, is that some young pastors' wives have rebelled and refused to do anything around the church, which is the other extreme, although the churches have only themselves to blame.

Being confronted with the accuracy of the Gordons' claims caused me to reconsider both my friend "Twitterpated" and my own mate-in-the-ministry for more than two decades. Each of these dedicated ladies accepted a calling that was considered her husband's and not her own. Each accepted every kind of situation graciously, asking only that God bless the efforts of her husband. Each lived on "whatever" without complaint. Each managed whatever she had with integrity, keeping her husband respectable. Each learned to minimize her own opinions and always made certain her children were respectful in the proper ways and to the proper persons.

These creative creatures answer the telephone day or night, always

present a happy appearance, and never have a mood. They teach a Sunday school class, take a job no one else will have, and agree with everyone, while entertaining upon demand and making certain they offend no one. They hear all the things the parishioners would like to say to the minister but are afraid to, and they counsel and comfort the pastor who dares not reveal himself to anyone else—all of this in the name of the church. After all, their husbands are getting paid for it.

True, some churches still refuse any place of ministry to the ladies. Pope Paul signed a decree which said, "In accordance with the venerable tradition of the church installation in the ministries of lector and acolyte is reserved to men." However, these ladies do not seek their husbands' roles and seldom ask for recognition of their own roles. They make the best of it, usually keeping their tensions, troubles, and tears well hidden until they develop a bad case of nerves, and someone callously calls them "twitterpated."

My friend "Twitterpated" is still nervous, but she no longer annoys me. In fact, I see her as a beautiful person of marvelous dignity, strength, and wisdom. It is at this precise point that I have to confess that my pastor's wife seldom has the protection and consideration which I so appreciate. Because my pastor's wife has become the "catchall" for many of the things with which the parishioners

cannot bother their minister, and because my pastor's wife remains diligently dedicated to God, her husband, and their church, she may well be the most isolated person in the whole community.

I cannot conclude, as did the Gordons, that it's high time women's lib looked into the plight of ministers' wives; but my 24 years of ministry tell me that T. R. Buzzard must have been thinking about my pastor's wife when he wrote these lines:

The Pastor's Wife

*In the shadow of the parsonage
Stands a figure oft obscure,
Just behind the faithful pastor
Is his wife, devout and pure.*

*She is with him every moment
Helping make his work progress,
And you can't discount her portion
In the measure of success.*

*Oft behind the scene of action,
Oft never seen or heard;
Yet she stands forever ready
Just to give a helping hand.*

*It is not in active service
That her worth is really shown,
But in bearing heavy burdens
That to others are unknown.*

*With encouragement and vision
She must urge God's servant on,
When the shadows are the darkest
And his courage almost gone.*

*With her home forever open
And her work quite never done,
She is ever his lieutenant
In the battles fought and won.*

I will decide what I want my child to be like, and will then keep him in that kind of an environment. He will learn by consistent example and be strengthened by habit. I will allow nothing (including my child) to keep him out of this environment. To make this effective, I will begin exposure the week he is born.

—Submitted by J. Christy

THE STARTING POINT

Through the Wilderness— To Freedom

I ran across a thought in *The Saving Possibility*, by William McElvaney (Abingdon, 1971, p. 81) that I share with you: "Celebration is when . . . you accept the fact that there's only one way out of Egypt. And that's through the wilderness." Later he adds this thought: "In the wilderness we have only one thing going for us, and that is God's promise that he will sustain us."

There are a lot of ways you can run with a thought like this.

Follow Me!

It has occurred to me of late that those two words of Jesus—"Follow me"—are tremendously meaningful in our day. Ernest Campbell, in his book *Locked in a Room with Open Doors*, puts an added dimension to them when he said: ". . . anyone who says, 'Follow me,' is going someplace."

And in Campbell's brief comment is the good news our generation needs to hear—that there is Someone who is going somewhere, and He invites us to go with Him!

Halfway Is Not Enough

In sorting through some old papers, this thought caught my attention—"Halfway to Christ is a dreadful place."

Immediately I thought of the rich young ruler—so close and yet so far. The dreadfulness of his predicament was threefold: (1) He was so close to something eternal but settled for something earthly; (2) He was on the verge of freedom but settled for bondage; (3) He was so close to joy but walked away in sadness.

The Paralyzed Man and Jesus

In Mark 2:1-12 is recorded the story of the paralyzed man and his healing by Jesus. Several things about the miracle are interesting, but one thing in particular I share with you. The only thing the paralyzed man had was a need. Yet the thrilling thought is that that is all a man needs to come to Jesus—just a need. And every man has a need of some kind.

Real Promotion

A. W. Tozer said one time, "The call of Christ is always a promotion. Any movement toward Christ is ascent—any direction away from Him is 'down.'"

This is what every man needs to remember when he stands in the moment of decision, making up his mind about the future. There is only one way to a better future, and that is with Jesus.

Robert Schuller on Preaching

Robert Schuller, in his book *Your Church Has Real Possibilities*, says something about preaching that I like, and about which we in the Wesleyan tradition say too little: ". . . the place to start looking for sermon ideas is in your heart—not your head! Use your heart first, and your head will follow!" (Regal Books, 1974, p. 138).

The Importance of the "One Thing"

"One thing" is a phrase that occurs frequently in the New Testament. There must be a message in what it is saying.

The reply of Jesus to the rich young ruler was "One thing thou lackest" (Mark 10:21). When Martha criticized her sister, Jesus said to her, "One thing is needful" (Luke 10:42). The man who received sight at the hands of Jesus said, "One thing I know" (John 9:25). And



By C. Neil Strait

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

Paul said, "This one thing I do . . ." (Phil. 3:13). Even the Psalmist said: "One thing have I desired of the Lord, that will I seek after" (Ps. 27:4).

A Thought About Prayer

The late George A. Buttrick said: "Prayer is the only form of revolt which

remains upright. . . . All other revolts either strain the reason, the conscience or the emotions" (*The Power of Prayer Today*, 1970).

Phil. 4:6 (in *The Living Bible*) speaks to us at this point: "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers."

IN THE STUDY

Seeds for Sermons

July 4

RELIGIOUS ACCENTS IN THE AMERICAN HERITAGE

TEXT: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:6).

It is appropriate that the Bicentennial birthday of the nation should come on Sunday. Hopefully, this will be a reminder to Americans that religion has been a major factor making our nation great, and it will be necessary to keep a religious thrust if we maintain our greatness. Today there is a mass movement away from the fundamental principles of the "faith of our fathers," a massive erosion of moral principles, and a gigantic minus sign that evidences a serious loss of religion in everyday life.

America has been blessed with privileges which no other nation has enjoyed. Democratic processes of government give every citizen the right to vote, the right to worship God according to the dictates of his own conscience, and the right to live in a society where personal liberties are guaranteed by constitutional provisions. A review of our religious heritage will bring into sharp focus the part that religion has played in causing the lines to fall to us in pleasant places.

I. THE SPIRITUAL MOTIVE IN COLONIZATION

The most impressive document written to sway English public opinion in favor of overseas colonization was produced by Richard Hakluyt, a brilliant graduate of Oxford and the youthful chaplain of the British ambassador to Paris. He set forth his ideas on this subject in a document published in 1584, entitled: *Discourse on Western Planting*. His major thesis was as follows: "This western discovery will be greatly for the enlargement of the Gospel of Christ, whereunto the princes of the [Protestant] religion are chiefly bound . . . Now the Kings and Queens of England have the names of Defenders of the Faith. By which title I think they are not only charged to maintain and patronize the faith of Christ, but also to enlarge and advance the same."



by
Mendell Taylor

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

The Preacher's Magazine

This original declaration of purpose was reemphasized as the first charter for establishing the Virginia Colony was issued. The key reference to religion in the charter was as follows: "That the true word, and service of God and the Christian faith be preached, planted and used within the several colonies and plantations, not only for the benefit of the colonists but also amongst the savage people which do or shall adjoin them."

II. THE RELIGIOUS MOTIVE IN POLITICAL PRACTICES

The first political document written in America was the famous Mayflower Compact. Someone has referred to this document as "the birth certificate of American democracy." It was designed to regulate the conduct of the 102 passengers who came to the New World on the Mayflower. Excerpts from this document are as follows: "In the name of God. Amen. We whose names are underwritten . . . having undertaken for the glory of God, and the advancement of the Christian faith . . . do . . . covenant and combine ourselves together into a civil body politic . . ."

The Declaration of Independence which has been reprinted so many ways in preparation for today's celebration has been described as follows: "The Declaration of Independence is not only one of the world's great political documents; it is also, and primarily, a religious Magna Carta—written and signed by men to whom religion was all-important as the basis of lasting freedom. Its glowing principles were written with a firm reliance upon the protection of divine Providence."

The Constitutional Convention which met in 1787 was given the responsibility of drafting a constitution which would be the fundamental law of the land. For five weeks the group wrestled with various political ideologies. They had not agreed on a single idea nor put a single sentence in writing. The first motion they agreed on was to start opening each session with prayer. From that moment, a sustained progress was made on the content of The Constitution.

The First Amendment to the Constitution started in this fashion: "Congress shall make no law respecting the estab-

lishment of religion, or prohibiting the free exercise thereof . . ."

The great seal of the new government was to be stamped on all official documents. The religious motif was particularly pronounced in the design of the seal. A copy of the great seal is on the back of all \$1.00 bills. The meaning of the symbols and words on the seal are as follows: The unfinished pyramid, topped with the all-seeing eye of God, carries the incomplete nation. It carries the Latin legends (left side) "*Annuit Coeptis*," which means "He [God] has prospered our undertakings"; and "*Novus Ordo Seclorum*," which means "a new order of the ages [has been launched]."

III. THE RELIGIOUS MOTIVE IN OTHER ASPECTS OF THE NATIONAL LIFE

1. The president takes his oath of office with his hand on the Bible.
2. The national anthem has a line in verse 4 that says: "And this be our motto: 'In God is our trust.'"
3. The coins carry the inscription: "In God We Trust."
4. The pledge of allegiance since 1954 has included the phrase "one nation, under God."

CONCLUSION: Today is the day for Christians to stand up and be counted on the Lord's side, be bold in their testimony, and resolutely declare that they will allow no other gods to come before the true and living God. Then lift their hearts in a mighty declaration: "God bless America, land that I love."

July 11

GOOD NEWS AND BAD NEWS (Part I)

TEXT: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

The last four verses of the first chapter of 1 John (vv. 7-10) are often used in part or in whole to give instructions for persons who are seeking to be saved or sanctified. These verses combine in a unique way the good news and the bad news regarding the sin problem. For the sake of variety, one of the most exciting innova-

tions you can make in this passage is to read the four verses in reverse order, starting with verse 10 and ending with 7. The sequence of thoughts which stand out in this procedure becomes very logical and meaningful. In each couplet of verses the bad news about sin is given first, and the good news second. Let us work through this passage in this order:

I. THE BAD NEWS IS THAT EVERY PERSON IS A SINNER

"If we say that we have not sinned, we make him a liar" (v. 10). Every person who reaches the age of accountability is guilty of committing sin. By practice we are all sinners. In one way or another, we are guilty of resorting to falsehood, or dishonesty, or insincerity, or wrongdoing. This plight becomes more dismal and sordid as we get older. We think we are free to do whatever we please, but our only freedom is to indulge in sinful practices. This leads to helplessness, hopelessness, and hollowness. In this dreadful condition, it looks as if we are doomed to despair.

II. THE GOOD NEWS IS THAT EVERY PERSON CAN BE FORGIVEN

"If we confess our sins, he is faithful and just to forgive us our sins" (v. 9). When we confess our sins, we are acknowledging that we are totally responsible for our wrongdoing. Instead of blaming the other person or blaming our circumstances, we now place the blame on ourselves and admit that we were wrong. The amazing thing is that when we are transacting business with the Lord, our only plea is "guilty"; and when this happens, He secures for us a verdict of acquittal. We do not put our best foot forward; instead, we put our two worst feet backwards as we kneel before Him, and we can get the right results. When we get so disgusted with ourselves that we throw ourselves on the mercy of His court, we can make headway with Him. His forgiveness is granted without reservation.

CONCLUSION: When He forgives, He forgets. He wipes the record clean of all guilt and condemnation. He blots out the ugly record of our past and treats us as if we had not committed the sin at all. Not

even the probing eye of God can see what has been covered by the forgiving blood of Jesus. Now we can sing:

*"Oh, precious is the flow,
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."*

July 18

GOOD NEWS AND BAD NEWS (Part II)

TEXT: 1 John 1:7-10

III. THE BAD NEWS IS THAT EVERY PERSON HAS INHERITED SIN

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (v. 8). After we have been forgiven of committed sins, a joy sweeps through our souls that causes us to say that our hearts are full of the love of the Lord, and there is room for nothing else on the inside. However, after this initial tide of joy settles to its normal level, the new Christian is often surprised to discover some unchristlike attitudes and tendencies coming from the depth area of his life. Satan is often on hand to suggest that the person has just come to himself after an emotional surge, and that he does not have anything by way of religious experience. Then Satan suggests that the person should throw away his confidence, commit a sin, and start all over again. Some follow this advice and become confused and discouraged.

Others declare to Satan: *"I was there when it happened, and I ought to know; / His Spirit burning within me set my heart aglow. / So I praise the Lord today, He has washed my sins away; / I was there when it happened, and I ought to know."* Then the new Christian says, "I'm holding on to what I have, and I'm depending on the Holy Spirit to guide me in my Christian life."

Soon this person will discover that his spiritual life reaches a plateau, and it levels off with a sudden slowdown in spiritual progress. He finds that it takes all the spiritual energy he can muster to combat the unchristlike tendencies that surface from the depth area of his life.

Next, he finds himself battling with divided loyalties, conflicting desires, and

contradictory purposes. He becomes aware of being a double-minded person, with one set of desires trying to hold on to the world, and another set trying to hold on to the things of God. When this condition prevails, he is unstable in all his ways.

The bad news is that he has inherited sin in the form of the carnal mind inside him. If he denies the reality of this type of sin, he is only deceiving himself. He is courting his own defeat and catering to a condition that leaves him disappointed.

IV. THE GOOD NEWS IS THAT EVERY PERSON CAN BE FREED FROM INHERITED SIN

"If we walk in the light, as he is in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin" (v. 7). The inherited sin that remains in the depth area of our lives can be removed. The corruption that taints our inner being can be cleansed away by the blood of Jesus. The pollution that contaminates us with carnal desires can be purged by the spiritual benefits provided on Calvary.

The condition for making this a reality is for us to walk in the light—that is, keep saying yes to the will of God. This includes an all-out surrender of the known and the unknown, of the present and the future, and of our wills to His will.

CONCLUSION: The best news that we can receive is: "Freedom from all sin for all men."

July 25

FROM THE SUBLIME TO THE RIDICULOUS

TEXT: "He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

We all take pride in the fact that we recognize important people the moment we see them in person, or see their picture, or hear their voices. The president of the United States is never given a long introduction when he is presented to an audience or press conference. The only comment is: "Ladies and gentlemen, the president of the United States." When his picture appears on TV, we know him on sight. The same is true regarding the queen of England and other celebrities.

Wesley's words—

"The best of all is, God is with us." At the point of death Mr. Wesley's strength was almost gone, and his voice was only a whisper. Trying to raise his arm, and summoning the last ounce of his power to speak, he cried with victory the above words, and he was soon in the very presence of God.

—Submitted by Robert Emsley

In this passage, John introduced the most important Person in our universe. In this connection, he presented two sublime ideas and one that was ridiculous, as follows:

I. THE SUBLIME TRUTH ABOUT OUR UNIVERSE

" . . . the world was made by him." He is the Supreme Cause that called everything into existence. From His fingertips He flung out whirling worlds which move in their orbits with clocklike precision. He is the Word by which all things were made. He rolled out carpets of green from coast to coast, and tacked them down with violets and daffodils. He mixed the color of the flowers. He mapped the course of atoms. He bulged up the mountains. He sculptured the intricate designs in the rocks. He stoked the furnaces of the sun so it would be the central heating unit, lighting unit, and source of energy for our world. As the law of gravity holds things together on the earth planet, so He is the gravitational Center that holds all things together in our cosmos.

II. THE SUBLIME FACT OF HISTORY

"He was in the world." The greatest thought that can enter our mind is that the One who made our universe allowed himself to be wrapped in the clay of humanity so He could become one with us. He was willing to be demoted from an equality with God to come to this enemy-infested globe and identify himself with us. He stepped all the way down into the cesspool of sin as far as man may sink so we would have a chance to step up to

the level of becoming sons of God. He volunteered to become poverty-stricken so we could partake of the riches of God. He became what we are, so we could become what He is.

III. THE RIDICULOUS TRAGEDY OF HUMANITY

"... the world knew him not." The sin-blinded people did not recognize their own Creator, their King, their Ruler. Accordingly, He was rejected, humiliated, mistreated, abused, and crucified. The One who loved them most, they hated. The One who could do the most for them, they spurned. The One whom they should have wholeheartedly acclaimed as Lord and Master, they despised. It is difficult to admit that man can be so twisted and warped in his disposition, that he has no place in his life for the Lord of life. This tragedy is the essence of ridiculousness.

CONCLUSION: People in our day can do the same thing as the people of His day; and when they do not recognize Him, they only crucify Him afresh. However, to as many as recognize Him and receive Him, He will give power to become sons of God.

By
Ralph Earle

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Gleanings from the Greek

1 Corinthians 14:1-10

Pursuing Love (14:1)

"Follow after charity" (KJV). The Greek literally says, "Keep on pursuing love." A good paraphrase would be: "Make love your lifelong pursuit." The verb *dioko* means "zealously to follow" (Oepke, "dioko," *Theological Dictionary of the New Testament*, 2:230).

This may suggest that love is a rather elusive thing. And this is true. We do not find love by wishful thinking or by half-hearted effort. We have to pursue it eagerly every day, if we are going to find it operating in our lives as it should. We must ask the Holy Spirit, who makes us perfect in love, to help us express that love to others constantly in a Christlike way. When one makes love his lifelong pursuit, he discovers that his capacity for loving those around him grows with the years.

"Unknown"? (14:2)

We hear a great deal these days about speaking in unknown tongues. The supposed scriptural support for this is the fact that five times in this chapter (vv. 2, 4, 14, 19, 27) Paul talks about speaking "in an unknown tongue."

The simple truth, of course, is that the word "unknown" is in italics in every case, indicating thereby that it is not in the Greek. So we have no right to quote it as support for argument. The Greek simply says, "in a tongue." This could mean a foreign language, as it clearly does in Acts 2:4-11. "No man understandeth him" would then mean that no one present understood this particular foreign language.

"Edification" (14:3)

The Greek word is *oikodome*. It comes from *oikos*, "house," and *demo*, "build." So it literally means "the act of building." In the New Testament it is used only in the metaphorical sense of "building up."

Does the word "edification" suggest to us the idea of "building up," as one would build a house? Perhaps not. Arndt and Gingrich (p. 561) say that *oikodome* has the figurative sense of "spiritual strengthening" (cf. NIV).* Michel writes: "In the N.T. *oikodome* is a familiar figure of speech which is primarily used for the community" (TDNT, 5:145). This is clearly its context in verse 5, and probably throughout this chapter (vv. 3, 5, 12, 26). Paul had already said in 3:9, "Ye are God's building" (*oikodome*). So here he is pleading for the building up of the

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Corinthian church congregation as a "temple of God" (3:16), where God can dwell and manifest himself. And here in verse 4 he declares that it is prophesying—that is, preaching the Word of God—which builds up the church, not speaking in tongues.

That is the main test of tongues in this chapter: In public worship only that should be allowed which "builds up" the church.

"Exhortation" (14:3)

The Greek word is *paraclesis*. In the New Testament (KJV) this noun is translated "consolation" 14 times, "exhortation" 8 times, and "comfort" 6 times—plus "entreaty" once. Since the last word in this verse (*paramythia*, only here in NT) clearly means "comfort," some other translation is used for *paraclesis*.

The meaning of this word oscillates between "exhortation" and "comfort." It would seem to us that "encouragement" (NIV) best spans the gap between these two senses, which are rather different in English.

This is a good example of the frequently illustrated fact that no two words in different languages have exactly the same meaning. As we once heard Dr. Nida of the American Bible Society say, "Words in different languages do not have formal equivalence; they only have dynamic equivalence." Anyone who works at the job of translating soon discovers how true this is. Bible translators need to receive merciful understanding, not harsh criticism! There is no more difficult or important task in this world than translating God's Word.

"Pipe" or "Flute"? (14:7)

The word *aulos* (only here in NT) comes from *ao*, a verb meaning "to blow." So it refers to a "wind instrument," as we say today. Here it probably means a flute. It is joined here with *kithara*, "harp." The two terms together, then, could be thought of as representing all the wind and stringed instruments of music.

"Easy to be understood" (14:9)

This is one word in Greek, the adjective *eusemon* (only here in NT). It literally means "good sign" (*eu*, "good," plus

sema, "sign"). So it indicates here a word that signifies something. It may be translated "intelligible" (NIV). G. Abbott-Smith says that it means "clear to the understanding, distinct" (*Lexicon*, p. 189). W. Arndt and F. W. Gingrich translate the whole phrase here, "utter intelligible speech" (*Lexicon*, p. 326).

"Without signification" (14:10)

The Greek word is *aphonon*. It is composed of alpha (negative) and *phone*, "sound." So it literally means "soundless" or "voiceless." But here it carries the connotation of "unintelligible" (Abbott-Smith, *Lexicon*, p. 72).

Discovering Solutions

Compiled by
Raymond C. Kratzer



Board Member Who Opposes Budgets

Education on the importance of giving to others is vital in eliminating opposition to budgets. A sermon preached in this area showing a church is more than an island is helpful. No church could fulfill the command of Jesus to "go . . . into all the world, and preach the gospel" without the cooperation of the whole. The General Budget enables us to do that vicariously. Likewise, we couldn't have a local church were it not for the district; our ministers and missionaries and youth could not be trained without our educational institutions, etc. Consequently, we must share in the work of the whole church if we continue to exist.

Strive to educate the recalcitrant board member privately and discover why he opposes the budgets. Don't destroy his ego by making a public spectacle out of him. Attempt to help him see the importance of this area of our giving, and chal-

*Superintendent, Northwest District, Church of the Nazarene

lunge him to share in the enthusiasm of being a part of a world church.

Often it is a seminegative attitude of the pastor that colors the thinking of such a person. If one could go back into his history, this may be the case with a pastor he admired, and yet who was unwise in his negative approach to money going outside the church. One sure way to feed the fires of negativism in this regard is to come home from the assembly and complain about the increase in budgets, or to ask the board if they will accept their assignments. Rather, we should assume these are as obligatory as the light bill, the phone bill, etc.

Have a finance committee adroitly selected by yourself in which Mr. Opposer is not a member. Have them present a plan for budget payments, and go on from there. Shout the victory at the close of the year as to how God has helped your church in caring for all of its obligations. Brag on your people at the assembly on how they believe in the total church program. Be positive in your total approach.

IDEA SPARKS

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



Fund Raising

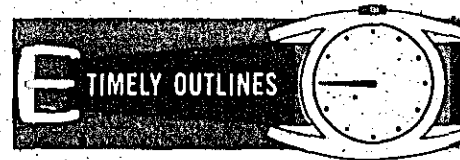
1. Get rid of those old bills with a "dead horse campaign." Explain it this way: If you bought a horse and it was stolen, died, or fell apart, you would still have to pay for it. Consequently, you would be buying a dead horse. So is paying for an old indebtedness. Saying this in a lighthearted fashion such as this, will appeal to most congregations.

2. Prevacation pay-up envelopes of the type to encourage prepayment of tithes during the summer season can be purchased from William Leach, Box 4788, Cleveland, Ohio 44126.

3. Have you tried dividing your congregation into equal size groups and giv-

ing each group a responsibility? This can be done with an amount needed to raise, or a job to be done.

4. Dramatize your offering with a clothesline and pins. Fill it across the platform with bills for a special offering.



Sermon Starters for Independence Day—

FREEDOM IS JESUS

Scripture: John 8:31-47

- I. Freedom is found in Jesus (vv. 31-32).
- II. Freedom is enslavement to Jesus (v. 34).
- III. Freedom is actuality in Jesus (v. 36).
- IV. Freedom is killed by rejection of Jesus (v. 40).
- V. Freedom is listening to Jesus (v. 47).

COMING OF FREEDOM

Scripture: 1 Pet. 2:13-17

- I. Freedom comes by submission (v. 13).
- II. Freedom comes by praising the right things in life (v. 14).
- III. Freedom comes by silencing ignorance (v. 15).
- IV. Freedom comes by service to God (v. 16).
- V. Freedom comes by service to mankind (v. 17).

CREATION'S FREEDOM

Scripture: Rom. 8:18-26

- I. God's creation in the beginning was free (Gen. 1:1, 31).
- II. God's creation tainted by man's sin (Gen. 3:17).

III. God's creation groans to be free (Rom. 8:21).

IV. God's creation will be new (Rev. 21:1).

V. God's creation of man can be free (Rom. 8:23).

DERL G. KEEFER

BULLETIN BARREL

OUR ESSENTIAL NEED

National pride is not the need of the hour.

National humiliation is!

That is not to ignore all that is good about the United States.

Indeed, it is to recognize the good—its Source!

It is to remember what we so easily forget—the unusual blessing of God upon us from our exceptional beginnings. It is to give credit where credit is due.

We have presumed upon the goodness of God—behaved as if we ourselves are responsible for our greatness—as if we are a specially qualified race, superior, invincible.

We have allowed education to substitute for our need of God.

We have allowed military victories, increasing wealth, unprecedented technological progress, and industrial advancement to blind us to the religious roots of our birth.

National repentance is our essential need.

—R. C. Halverson

If you would lift me up, you must be on higher ground.

Learning the Bible does not come from people sitting in a circle trading superficial ideas.

July, 1976

IF NO BIRDS SING EXCEPT THE BEST

My talents may not be so rare,
And better ones found anywhere;
But birds' songs would not have much zest
If no birds sang except the best.

No sense of meter for a test,
Deciding which of them is best;
No thought about their breath control
Can mar their efforts as a whole.

It's natural for the birds to sing;
Their voices on the air they fling.
So why should I not with the rest
Use talents, though they're not the best?

When from the heart it comes sincere,
It's bound to have a note of cheer,
And blends with others God has blest,
Without much thought of what is best.

So we might learn from birds on wing,
That all who wish may chirp and sing;
For there would be no real songfest
If no birds sang except the best.

ALICE E. RAST
Source unknown

HOW WILLING? . . .

*Just how far am I willing to go
That the gospel may be preached?
Just how much am I willing to give
That the lost ones may be reached?
Just how much am I willing to pray
For the souls that are lost in sin?
Just how much am I willing to do
To go out and bring them in?
Just how yielded am I to Christ?
Do I let His Spirit fill?
Just how willing to pay the price—
To obey my Master's will?*

—HARRIET HEINE

If God believed in today's permissiveness, He would have given us "Ten Suggestions."

SUMMER SAINTS

Long, warm (?) days.
Moments to relax.
Time available to think
... perhaps to pray.
Friendly contact with people.

A chance to share openly the
joy in your heart that
salvation in Jesus has brought.
A time to "lift" another who
is beaten down by life.

A good time to choose to follow
Christ and to be made into
His image.

—Gordon Wetmore

Were there no night, we could not read
the stars;
The heavens would turn into a blind-
ing glare.
Freedom is best seen through prison
bars,
And rough seas make the haven pass-
ing fair.
We cannot measure joys but by their
loss;
When blessings fade away, we see
them then.
Our richest clusters grow around the
cross,
And in the nighttime angels sing to
men.

—Selected



HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Taking the Drudgery out of Sermon Preparation

By *Webb B. Garrison* (Baker, 1975. 175
pp., subject and scripture index, paper,
\$2.95.)

This is not another homiletics text, but
how to get "fresh, original materials" in
the time that a pastor has for prepara-
tion. "Large blocks of undisturbed time
for sermon preparation are rarely avail-
able. And time too easily becomes the
formidable foe to today's pastor." Dr.
Garrison, step by step, opens the doors to

"greater perception and heightened cre-
ativity." The book, just written in 1960,
is one of the available SBM source books
for ministers.

OSCAR F. REED

Your Church Can Grow

By *C. Peter Wagner* (Regal, 1976. 171
pp., paper, \$3.50.)

This book is the most valuable book I
know of applying church growth princi-
ples to the domestic scene. Every pastor
ought to read it. It is a book of alterna-

tive, a guide to help a local church find
the way that fits the church and its com-
munity best in the pursuit of seeking the
lost and bringing them to Christ and the
church.

PAUL R. ORJALA

What's a Nice Person like You Doing Sick?

By *Paul E. Parker* (Creation House, 1976.
80 pp., paper, \$1.45.)

Here is the personal experience of a
Christian doctor who faced some dark
hours of sickness and learned the secret
of "in everything give thanks." At first he
felt utterly foolish thanking God for phys-
ical suffering. "But it wasn't long before
the 'foolishness' resulted in faith and tri-
umph" (p. 13). "I learned that one
practice, in particular, knocks worry for a
loop; that is the practice of praise" (p.
20).

This is such a delightful, easy-to-read,
and beautifully written book, that I ob-
tained several copies for giving to people
while they were in the hospital. It is the
best tool I have used. With its short chap-
ters and humorous illustrations, it can be
read in a short time.

BILL COULTER

Foundations for Purposeful Church Administration

By *Alvin J. Lindgren* (Abingdon Press,
first published in 1965. 301 pp., \$7.50.)

For a pastor who is seeking principles
of administrative action, this book is a
must. It is used widely in classes in
church administration and has proved its
worth under the searchlight of dialogue
and criticism. It is biblically oriented and
grounded adequately in the proven princi-
ples of leadership.

The reviewer, with two other seminary
professors and three students, spent three
days of workshop with Dr. Lindgren and
his colleagues. The experience was both
fruitful and gratifying. His models are
compatible with evangelical needs.

"Heavy stress is laid on the pastor's re-
sponsibility for worship and education."
The study also includes a provocative
discussion on the layman's own ministry
in the world. It is particularly helpful in
the "discussion of comprehensive plan-

ning for the program of the church as a
whole."

Dr. Lindgren has enjoyed wide experi-
ence as teacher, denominational execu-
tive, and pastor.

OSCAR F. REED

How to Save Time in the Ministry
By *Leslie B. Flynn* (Baker, 1975. 95 pp.,
paper, \$2.95.)

Another source book for ministers on a
very critical theme.

OSCAR F. REED

I've Got to Play on Their Court

By *Nelson L. Price* (Broadman Press,
1975. 140 pp., cloth, \$4.95.)

The pastor of the successful Rosswell
Street Baptist Church in Marietta, Ga.,
writes of those principles which make a
local church viable for the community.
He demonstrates how the local church
can work through the basic channels and
institutions of the city of which it is a
part. Some of his intriguing chapter titles
include "Devise the Game Plan," "Play
the Empire Bench," "Vary the Game
Plan," and "Win a Few—Lose a Few."
Here are some great ideas for a growing
church.

OSCAR F. REED

Ephesians, A Positive Affirmation
By *A. Leonard Griffin* (Word Books,
1975. 175 pp., \$5.95.)

Here is a Bible study that every pastor
should have in his study—and use! The
author believes that Ephesians is the
most positive book in the Bible. Paul ad-
dresses a "totally divided world concern-
ing the great affirmation—God's plan to
unite all things in Christ." The letter
speaks of "unity, maturity, virtue, faith,
and integrity." If the church is to grow in-
to its heritage, it must first be committed
to a vital understanding of the Christian
faith. The exposition is a clear statement
on Christian ethics, for the author moves
from theology to Christian behavior. "Af-
ter we know our calling, we must live up
to that calling." But not unaided; God is
ever supportive of the glad response. The
work is a contemporary message to the
church and relevant to pastors, Bible
group chairmen, etc.

OSCAR F. REED

Preachers' Exchange



FOR SALE: 29-vol. *Biblical Illustrator*, New Testament, good shape, \$2.00 each; full set (20 vols.) of *Spurgeon's Sermons*, like new, \$2.25 per book. Dave Severin, Rte. 1, Collbran, Colo. 81624.

WANTED: Old issues of the *Preacher's Magazine*, especially before 1962. Larry Stover, 6617 Walrond, Kansas City, Mo. 64132 (361-2520).

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WANTED: 1908 Nazarene Church *Manual*. Will pay \$25.00 for one in good condi-

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EIGHT PROBLEMS OF THE CHURCH

1. Unbended knee
2. Unread Bible
3. Unattended church
4. Unpaid tithes
5. Unrealized cross of Christ
6. Unpassioned heart
7. Unconcern for lost souls
8. Unforgiving spirit

—Selected

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next month

• Science and the Bible

Scientific knowledge convinces more and more men of science that the Holy Bible is right on target.

• Using Your Public Library

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• The Parsonage Telephone

Like most modern inventions, the parsonage telephone can be a blessing or a curse.

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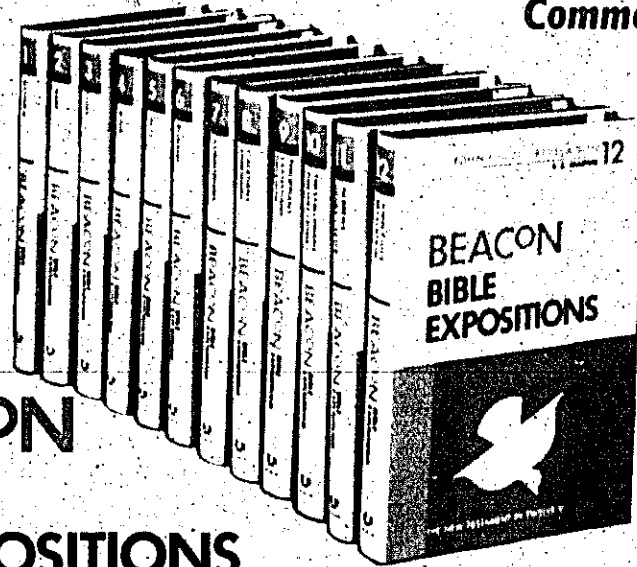
The way they did it may not work in every case, but it helps to find out how some churches have coped with their problems.



Whose side is God on? Abraham Lincoln remarked many years ago that a better question would be "Are we on God's side?" He saw in the midst of the struggle that either side could claim God was favoring them, but both sides in any dispute might better seek to honor Him. In this Bicentennial year of American independence celebrations, we are reminded of this axiom. Whatever blessings have been bestowed upon us or any other nation have been because we were on His side, not that He was on ours. Thus it is interesting to look into a bit of Wesley's record for a glimpse of his attitude toward the struggle of the 13 colonies for their independence. We are indebted to Rev. McGonigle for this contribution (p. 6). All of which reminds us that "nationalism" can be good or bad, depending on how near it approaches the will of God. Remember this, America, and all ye who honor those in authority over you.

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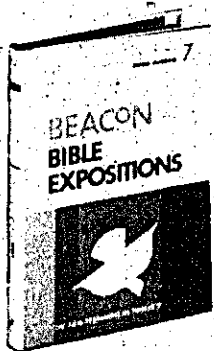
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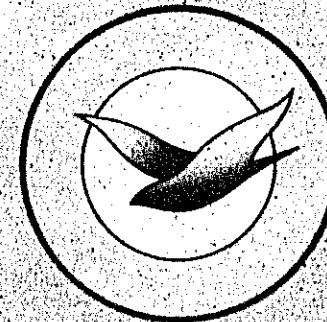
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AUGUST, 1976

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

Science and the Bible



MANY ARE THE TESTS AND TRIBULATIONS that through the centuries have been laid upon the Holy Bible; but it emerges stronger than ever after each attack. It has been banned, burned, and ridiculed since its canon was established by the Early Church fathers, but it continues to spread its message and extend its influence.

Now enjoying record sales, selling each year more copies than any other volume ever published, the Bible today seems to have more critics among liberal churchmen than it does among the men of science. Ironically, while some clergymen are retreating behind flimsy explanations of "myth" and "symbolic language," scientific evidence is convincing non-church scholars that the Book is right on target in its treatment of subjects they once questioned.

Recently a book by Fred Warshovsky, *When the Sky Rained Fire: The Velikovsky Phenomenon*, was condensed in the *Reader's Digest* (December, 1975). Author Warshovsky tells the story of Dr. Immanuel Velikovsky's impact on the scientific community since the publication of his book *Worlds in Collision* (Macmillan Co., 1950). Even before the book was published, Macmillan was threatened and cajoled by several scientists who sought to stop its printing. The reason? It refuted many of their suppositions, and confirmed several scientific theories which were in harmony with biblical history.

Velikovsky was deeply interested in testing some of the historical facts set forth in the Old Testament. He perceived that the biblical story of the Exodus and the plagues in Egypt might be more than mere myth or allegory. He searched for an Egyptian version of these miraculous incidents, although none was thought to exist. Finally, he found an ancient papyrus written by the Egyptian scholar, Ipuwer, which contained eyewitness accounts of the plagues of Egypt. It was strikingly similar to the Exodus account.

His research resulted in a growing conviction, and he undertook the monumental task which became his lifework. He became convinced—as did many other scientists who tested his hypotheses—that the earth's

path around the sun had been violently interrupted when the giant planet Jupiter underwent a shattering convulsion and hurled a planet-size piece of itself into space. This new member of the solar system became the planet Venus, and would eventually be hurtled down a long orbit toward the sun which would menace the earth.

So here we have a report of scientific research which validates the historical accuracy of the Old Testament. It is an interesting book. It gives scientific explanations for changes in time and orbit which make Joshua's claim that the sun stood still seem reasonable, even to those who doubt that God can do such exploits.

It makes plausible the death of King Sennacherib and 185,000 of his soldiers on the eve of the Hebrew Passover when they marched against Hezekiah. It describes as scientific fact such events as the pillar of cloud and the pillar of fire, and the parting of the waters of the Red Sea, and the manna from heaven.

Most interestingly, the recent space probes of the United States and the Soviet Union have confirmed everything Velikovsky claimed. Many scientists have become convinced that he is correct. Albert Einstein, not the least among them, died with a copy of *Worlds in Collision* open on his desk.

In all this the believer can find encouragement which will strengthen his faith. The Bible, which makes no claim for itself as a scientific sourcebook, is nevertheless more dependable than the "theories" of some self-appointed sages. In the light of their own discoveries they are often forced to admit their errors.

Not intended to be a book of historical records, and therefore often lacking in some of the details its readers are left wondering about, the Bible nevertheless stands the test of each new discovery.

Even the so-called discrepancies its critics seem to enjoy pointing out usually prove only that the critics missed the point and misapplied the facts. Matthew and Luke do not contradict each other after all, since Matthew traces the lineage of Jesus to Abraham, and Luke, a Gentile, chooses to trace it to Adam. References to "the four corners of the earth" may suggest to the unbeliever that the Book is inaccurate in its understanding of global shape. But thoughtful men recognize such expressions for what they are—graphic use of prose by inspired writers whose goal is to communicate a message.

And biblical references to the rising and setting of the sun, which bring ridicule from the critics who suggest this is evidence of gross ignorance, prove nothing of the sort. Everyone else seems to understand, even if they do not, what these expressions mean. For example, *The New York Times* and nearly every other newspaper will indicate each day the times of "sunrise" and "sunset." No one has accused them of believing the sun orbits around the earth.

Let it be shouted from the housetops: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

This was true in ages past, true when the Dead Sea Scrolls were discovered, and true when men of science have done their finest work. It is true in the space age. It will be true forever.

Pastors can learn to *use* their time rather than to *spend* it; the results are less fatigued and more accomplished

Planning— A Vital Concept of Ministry

BENJAMIN FRANKLIN once said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." It is axiomatic that the man who fails to plan, plans to fail, for planning is necessary in any area of work.

But in the area of the ministry, and especially of the *pastorate*, planning must not be considered peripheral but imperative. There are perhaps three ways in which the work of the ministry may be directed: (1) with very little planning at all, the pastor's work may be minimal; and, of course, the results will also be minimal; (2) with very little planning the pastor may become frustrated because of ever-enlarging but unplanned-for responsibilities; and here, too, the results will be slight, in all probability; (3) or the pastor may visualize, through careful planning, what he wishes to accomplish, and how he may best achieve it, with minimal personal frustration and maximum results in his ministry.

Planning is so important to a successful ministry that no careful pastor should overlook its values and benefits. The pas-

tor who realizes the helpfulness of planning will also see his responsibility to plan.

What is planning? In its simplest form it is a mental visualization of what one plans to accomplish in the future. Since every pastor expects to see great accomplishments in his work as a pastor-teacher, administrator, and shepherd, it behooves him to *plan* for that which he expects to accomplish. Moreover, his work becomes easier and more effective when he gives appropriate emphasis to planning in his overall concept of ministry.

The Importance of Planning

1. *Planning prevents the pastor from overworking himself.* No one's time is more precious than the pastor's, and so he must make the best possible use of it. His work is complex, and in a very real sense, he is always "on call." The man who does not plan for those things that are essential to God's design for his life will find himself a victim of compulsive overwork, frustration, and excessive mental and physical fatigue. On the other hand, God does not give us more work than we can do, and a viable plan to accomplish His will can provide God's busy man with adequate time to do what *must* be done, along with some time for needed relaxation and recreation. *Planning* is the key to a well-balanced life.

2. *Planning is good, healthy discipline.* Every sincere Christian pastor should be characterized by good discipline, for it is only through a well-disciplined life that



by
Robert D. Rogers

Chairman, Division of
Philosophy and Religion
Bartlesville
Wesleyan College

one may make the best use of time. Wasting time is both foolish and sinful. God has given each man a life to live and a responsibility to fulfill. It may be that habits must be changed, inconveniences endured, certain experiences and comforts curtailed. Planning certainly requires discipline. But discipline is a healthy exercise both for the physical and spiritual man.

3. *Planning is the reflection of responsible Christian stewardship.* Every pastor is a trustee of time, and he acknowledges his responsibility through good planning. Any concept of ministry which fails to recognize the sacredness of time is inadequate. As Lord over our lives, Christ is Lord over our time.

Pastors are especially vulnerable to temptation with respect to the use of time. Few pastors have anyone to oversee their use of time. But their time is still God's time, and all men of God should daily remind themselves of that. Management of time is management of the gift of life itself. It is the recognition that God has granted resources for a divine task, and that He will hold each of His servants responsible for his stewardship of these resources.

Everything that a pastor does is conditioned by the time element—pastoral care, administrative duties, social obligations, or the ministry of preaching. If the man of God fails to plan, much of his precious time will be wasted in lost motion.

The Implications of Planning

Each pastor holds the commodity of time in equal amount. The difference is that some learn to use their time, while others only spend it. A pastor lives a fragmented life. He must be many things to many people. Generally he will stretch himself as far as possible to cover the full scope of his responsibilities. To accomplish this, the pastor must get as much as possible out of every minute. Many who have found the way to do this offer suggestions for those of their calling.

1. *Establish priorities.* Every man of God must ask himself, "What is really of paramount importance to me this day, this week, this month, this year?" Every honest man must admit that he does es-

entially what he wants to do (though he will sometimes get trapped by circumstances beyond his control). By the pattern of his use of time, a man reveals his priorities. If one is not making good use of his time, his priorities are probably confused, and he will need to do some serious reevaluation.

2. *Plan work properly.* When a man has established his priorities, he may then set up plans to get the jobs done, and approach them systematically. Too many have the tendency to just "get at it and get something done." While the spirit with which they approach their work may be noble and simple, this method is usually not the smartest way. Established priorities set the mood for doing the most important tasks first.

Proper planning will save minutes, but it will usually save greater amounts of time for the busy pastor. He should carefully outline each day's work, gradually lessening the detail of plans as he looks ahead for a week, a month, and a year. Outlines of work to be done should be realistic, but should also be challenging, with priority responsibilities placed first.

Flexibility is important to good planning. It is not uncommon for a pastor's day's work to be interrupted, for his life's work is ministry to human needs. People will break into his schedule, and there will be days when he will get less done than on others. But he will not be frustrated by emergencies if he has planned them into his schedule.

It must be pointed out that proper planning is only as good as the man who carries it out and makes it work. One who prepares for meetings well in advance, plans his preaching program for the long range, and gives real thought to his church program, must still be the one who puts these planned programs into action.

The Implementation of Planning

To implement one's planning requires a right understanding of "time economy." There are certain rules that will help the dedicated pastor to accomplish more with less frustration and heartache, as well as less mental and physical fatigue. These commandments will not perform miracles for the lazy man, but will

only help the one who has planned to put his plans into operation.

1. *The art of delegation.* A wise pastor can multiply himself and his talents through delegation. No one has to do everything. A capable secretary can be trained to handle many miscellaneous jobs with efficiency and dispatch. Talented lay persons should be allowed to put their talents to work for the Lord. The success in training others to minister may be a practical gauge by which the pastor may measure his success.

2. *Combine mental and physical functions.* When a person is physically active, his mind works better. One cannot usually perform several mental or physical activities simultaneously, but he can successfully combine one of each. For example, one can conduct business on the telephone while signing letters, sort file cards while planning a committee meeting, memorize scripture verses while driving (but very carefully!), or listen to taped materials while shaving.

3. *Make good use of the telephone.* Hours of time and miles of driving may be saved by use of the telephone, or in some cases, letters. It is usually much easier to say good-bye over the telephone than when visiting someone's office. Many details may be cared for by phone. Certain pastoral problems may be handled by telephone (though care must be exercised here against slighting something needing the personal touch). But one may very profitably let his "fingers do the walking" in order to save time and money.

4. *Write it down.* Appointments, information, and ideas should all be maintained in a place where they are readily available for reference. Every pastor should use a good daybook or diary, containing a detailed schedule of activities. It is unwise for a busy man to trust his memory. Illustrations and bits of information should be marked and filed at once.

5. *Group related jobs together.* Similar tasks may be taken care of at one sitting—a series of telephone calls, or correspondence, or details of administration. Jobs that have kindred aspects lend themselves to grouping, and doing them

together saves time and mental adjustments.

6. *Handle correspondence quickly.* While perusing his correspondence, one may jot brief responses directly on the letters. A well-trained secretary can often write replies from these notes. A good rule to remember is that most letters needing reply should be answered within 48 hours.

7. *Be alert and informed.* Many helpful periodicals for the pastor are now available, and he should receive and read some of them. Reading them when they first arrive—at least in a cursory way—will help the pastor to remember important articles or ideas. Reading (the right things) makes a full man and will prove rewarding. Good books and magazines are a source of help in many areas of the ministry in which a man may have little knowledge.

8. *Don't throw away research materials.* Study and research for sermons, books, and articles should be discarded only after it has been carefully determined that it can be of no further value. Many ministers reuse their research materials, prepared for one instrument, in several others. Notes for a sermon, for example, may find later expression in an article or book. Sermons used one place can be used again someplace else.

9. *Learn to use the waiting times creatively.* During 12 years as pastor of a small rural church, Alexander MacLaren prepared himself to minister on a greater scale. There are many ways today's pastors can do this, even on a smaller scale. Magazines and books placed in strategic places (the automobile, bathroom, briefcase, etc.) can help make productive minutes—and in some cases, hours—that would otherwise be wasted.

10. *Build incentive through reward.* A pastor who has assiduously worked to save time, and succeeded, should certainly reward himself by having an objective planned for the time he saves. A few hours of time saved during a week will add satisfaction to life if that time is used for profitable recreation, and will add incentive to future attempts to save time. But the greatest reward will be the knowledge that one has been a good steward of God's gift of life.

The pastor who gives up on having a successful Sunday night service is wasting half his ministry

The Sunday Night Pulpit



SUNDAY MORNING SERMONS are usually classified as devotional or doctrinal. They generally are designed to give hope or encouragement or deal with the current distress of society. People attend church with the troubles of our day fresh on their minds. If they can find relief for this pressure and solutions to their problems, they are likely to return. Sunday morning sermons, if they do anything at all, should meet the needs of the congregation. Efforts to make the Sunday morning service purely evangelistic usually are unfruitful. The reasoning that this is the time when the largest number of unsaved attend doesn't justify robbing the Christian of his right to worship Christ.

It has been my policy to get around this problem in two ways. First, I try to weave an evangelistic touch into every sermon. Pointing men to the

Redeemer is the central purpose of all preaching. Second, I close each morning service with a reminder that our altars are always open, and a loving Saviour is always ready to receive sinners. We then stand for a closing song. Two verses are usually sung; more if an altar service begins. I use no pressure—just a simple opportunity to come to Christ. I have seen a number of people saved in this simple way.

Sunday night sermons are another matter. They are traditionally evangelistic. Yet frustrated pastors come to their pulpits to face a congregation made up almost entirely of church members. The desired evangelistic service seems unlikely. Worse yet, what can he preach? Another devotional sermon seems superfluous.

We can begin by working on the attendance. Do some advertizing. Plan for a good song service. Have a choir sing (this will get the choir out to service). Make the Sunday night service a big thing. Get the young people involved. Promote attendance like you do for the Sunday school. This will go a long way toward inspiration for the sermon.

Preach good sermons. Put your best into their preparation. Advertize

in the morning bulletin and the mid-week bulletin what you will preach. The title is important. After the text is chosen, the next step for me is an interesting title. This is always used in my advertising. With a little imagination you can take a familiar truth and whet some spiritual appetites. For example, why not preach on "The Prodigal Father," "Despising the Youth," "The Pardonable Sin," "The Three Foolish Men" (you can use Felix, Festus, and Agrippa here; or if you like alliteration, use Samson, Saul, and Solomon), or "The Five Wise Virgins"? By simply turning things around and looking at another side, the whole Bible suddenly begins to yield boundless sermon ideas never before noticed.

Sunday night is a perfect time to preach biographical sermons. Scores of people in Bible history offer limitless resources to preach on every conceivable sin and the solution to all of man's problems.

This is also a good time to deal with prophecy, the Second Coming, current events as seen from the vantage point of divine revelation, and an endless application of Christian ethics in a decadent society.

Here also is a perfect time for good holiness preaching. While it is vital that we preach holiness on Sunday morning, we can frequently probe some of the finer points in our evening service. We can deal with some of the controversial issues, poll the people concerning their questions, do some real teaching on this vital aspect of Christian life.

Doctrinal sermons that are well illustrated and fast-moving make excellent Sunday night preaching. We should, however, avoid long, tedious; doctrinal, hair-splitting sermons—not only on Sunday night, but any time. Avoid long quotations too.

Preach! Put your soul in the Sunday night sermon as well as your head.

Preach a series of sermons on an interesting theme. "The Seven Churches of Revelation" are always interesting and offer an opportunity to preach on many doctrines, sins, heresies, and problems. A series on a book of the Bible can be helpful. For example, using Hebrews, the familiar "Better Things" can offer a series of optimistic sermons in a pessimistic age. A biographical series makes excellent Sunday night preaching. Using the Gospel of John, preach a sermon from each chapter on the people we meet there: Chapter 1, "John the Baptist"; 2, "The Happy Bridegroom"; 3, "Nicodemus One Night"; 4, "The Woman at the Well"; 5, "The Man at the Pool." This can be carried as far as you like. Have the people read a chapter each week as you preach. These can be as evangelistic as necessary.

The pastor who gives up on having a successful Sunday night service is wasting exactly half of his pulpit ministry. It is not easy to have a good Sunday night service, but neither is it impossible. Some churches that have a history of Sunday night neglect will respond more slowly than others. But if you have a service with even a handful presently attending, there is hope. Never scold those who are there because others do not come. Build them up and encourage them to get others to attend. As the services improve, the word will get around, and there is no better advertizing than word-of-mouth enthusiasm.

Then one night you will step to the pulpit and the congregation will look like a Sunday morning group. You will preach a great evangelistic sermon, and it won't be a dream this time.



by
R. E. Maner
Pastor, First Church
of the Nazarene
Gainesville, Ga.

There is a source available where almost any work that has been published can be obtained free of charge.

Using Your Public Library



By C. D. Hansen*

A THIRST FOR KNOWLEDGE can be expensive unless you have a suitable substitute. If you are like me, there are books you would like to personally own, but are limited in the amount of money available to spend on books.

Encyclopedias, dictionaries of all types, reference works, and books by the masters would be beneficial additions to any minister's library. But who can afford all of these?

However, a person's ability to attain knowledge need not be impeded by a lack of capital. There is a source available; free of charge, where almost any work that has been published can be obtained. It is your public library.

The day when a local library was the only source of information is over. If the local library does not have what a person wants, in all probability it can be secured through interlibrary loan services. This connects the local library to state, religious, college, public, and institutional libraries.

Perhaps a poem is needed for a special subject. *Granger's Index to Poetry* lists poetry by title and first line, author, and subject. From this

you can locate the source or publisher—and you need not know every word of the poem.

Maybe a special quotation would bolster some truth. A variety of quotation books on practically every conceivable subject will be found in the reference section.

Biographies? Use the *Dictionary of American Biography*.

Art? The selections are unlimited in *McGraw-Hill Dictionary of Art*.

Authors? The selection is overwhelming in *Contemporary Authors*, a bio-bibliographical guide to current authors and their works.

The list of study aids and helps is endless.

For example, I recently preached a two-part sermon of "The Doctrine of Man." In the first part, I wanted to deal with the subject of evolution. From the library I gleaned some humorous quotations, a poem, some information on evolution from the encyclopedia, and background material on experiments with the fruit fly which has been used to supposedly bolster evolution.

In this instance, most of the research was conducted at the public library. In addition to my own research, several of the library person-

nel helped me locate material which saved valuable time for me.

Even the atmosphere has changed at public libraries. The "hospital—be quiet" attitude is gone. Instead, most libraries are well lighted, have attractive displays of books, art works, and local exhibits. You will probably find the library buzzing with activity.

Here are some suggestions that may prove helpful to you.

1. Get to know your librarian. Ours has an unusual charisma. Her interest in helping the public become aware of what the library has to offer and how to use its services is outstanding. She can help with not only the library she heads, but point you to services available elsewhere. A personal acquaintance can be of great benefit to a busy minister.

2. Become acquainted with other library personnel as well; they too will be able to help in countless ways.

3. Learn how to use the card catalogue. It will be divided into two classifications: title and author, and subject. It will be further divided into juvenile and adult. Most libraries will classify their books by the Dewey Decimal System. For example:

Biography [920-929]
History [900-909; 930-999]
Philosophy, Psychology [100-199]
Religion [200-299]

Often, what is needed cannot be located in the card catalogue. By going to the appropriate section, the needed item may be located, or a suitable substitute.

4. *Reader's Guide to Periodical Literature*, an index to current magazines, can be of great benefit. More than 160 magazines are indexed by this service. Almost every conceivable subject has been written about at one time or another and will be indexed in this guide.

5. Reference works of all kinds are usually placed together for easy access. Here you will find the encyclopedias, dictionaries, books of quotations, histories in encyclopedia form, etc.

6. Books are not the only services available these days. Most libraries make constant use of microfilm, photocopy machines, magazines, records, cassettes, art reproductions, films, filmstrips, and projectors. Many of these items are loaned free of charge to a cardholder. I have found these services extremely helpful.

All in all, the library can be a valuable asset to a pastor. It has been my "study away from the study." Books and services I am unable to afford have been at my fingertips. I heartily recommend its use to every pastor.

Words from Wesley—

"Go not only to those who want you, but to those who want you most."

(*Want equals need.*) Mr. Wesley was a gentleman, a mystic, a teacher, a writer, a scholar, a philanthropist, a leader, a preacher, an evangelist, and much more.

Renouncing a ministry to the cultured few, he went to instruct and win the ignorant many. Harlots, thieves, highwaymen, cock fighters, drunkards were changed into children of God.

Of course, early Wesleyanism attracted others also. Sometimes rich noblemen were wonderfully converted. Yet, in the main, Mr. Wesley sent his helpers where the need was greatest.

Do we have our priorities right?

—Submitted by Robert Emsley

*Pastor, First Church of the Nazarene, Lowell, Ind.

Wesleyana



John Wesley:

Salvation from Inward and Outward Sin

Part II

By Roy S. Nicholson*

A STUDY OF THE TERMS Wesley used to describe or define this salvation from all inward and outward sin proves rewarding. There are those who object to the varied terminology used by the advocates of Christian perfection when they speak of this great doctrine, experience, and life. It is so extensive and so comprehensive that no one term is adequate. Nor are many, many terms adequate. The real objection is very often *not* to the term (or terms), but to what those terms signify.

Some who heard the renowned Joseph H. Smith, a prince of holiness expositors, may recall one of his illustrations relating to varied terminology used. It appears that a cattleman in Texas had been gloriously converted and had a heart hunger for a deeper work of cleansing grace in his heart. He attended a holiness camp meeting in Texas and heard several sermons on entire sanctification and

holiness. His heart cried out for that experience. But he confided to Joseph Smith that he was prejudiced against the terminology because of what he had seen among some professors of this grace. Yet he confessed that his heart was hungry, and he was convinced that he must have this experience.

Brother Smith, knowing his vocation, asked him what sort of pipe he placed in the ground to get the water to his cattle: iron or galvanized? He answered, "Galvanized, or it would rust out soon." Whereupon Brother Smith advised him to kneel and ask God to galvanize him, so that his experience would not rust out. Timidly he did as instructed, and soon was praising God for galvanizing his soul. He was soon convinced that he was safe in calling it "entire sanctification."

Wesley's Varied Terminology
A careful study of Wesley's terminology regarding this full deliverance

from inward and outward sin as used in his sermons, conversations, correspondence, tracts, and journals reveal their agreement with the whole tenor of the Scriptures relating to salvation. He was determined to preach nothing as essential to salvation that could not be proved by the Scriptures. (See Wesley's "Letter to the Rev. Mr. Dodd," dated February 5, 1756. *Works*, 11:450).*

To document the location of all the terms used by Mr. Wesley relative to the doctrine, experience, and life of Christian perfection would be too tedious and space-consuming. But the following will be found in his sermons, songs, letters, and journals. He refers to "full salvation," "perfect love," "the rest of faith," "second rest," "Christian perfection," "sanctified throughout in body, soul, and spirit," "inwardly and outwardly devoted to God, all devoted in heart and life," "perfected in holiness," "perfected in love," "thoroughly purified," "pure from sin," "whole image of God," "full sanctification," "from sin released," "to perfect health restored, to perfect holiness," "to sin entirely dead," "entirely sanctified," "wholly sanctified," "entire sanctification," "root of sin taken away," "saved from all sin," "Christian sanctification," "entire salvation from inbred sin," "an instantaneous deliverance from all sin," "pure love, love excluding all sin."

These terms do not exhaust Wes-

*The *Works* herein referred to is *The Works of John Wesley*, 14-volume, complete and unabridged edition, reprinted by Zondervan from the authorized edition first published in London, 1872.

ley's efforts to explain and describe this glorious doctrine, experience, and life; for it takes all three perfectly blended to produce the scriptural saints he believed possible through the merit of Christ's atoning death. He wrote: "I still think perfection is another term for holiness, or the image of God in man," "present deliverance from sin." "Certainly sanctification (in the proper sense) is an instantaneous deliverance from all sin;" "partner of thy perfect nature," "a new, sinless creature," "a second change," "saved from sin's remains," "the second gift," "salvation from all sin," "loving God with an undivided heart." And Wesley continues: "His fullness of love," "pure love," "a pure heart," "second blessing," "the full life of love," "saved from your inbred corruption," "sanctified wholly through his Spirit," "entire circumcision of the heart," and "a deliverance . . . from all inward, as well as outward sin."

The list could doubtless be continued, but this is sufficient. These are enough to convince one of the truthfulness that Wesley was "not confined to any one mode of expression." (J. A. Wood, *Christian Perfection as Taught by John Wesley* [Boston: McDonald and Gill, 1885], pp. 98-103.) The burden of Wesley's heart was: "Let all our preachers make a point to preach perfection to believers constantly, strongly, explicitly."

May the present-day ministers who march under the banner of Wesleyan-Arminianism keep faith with the great founder of Methodism in spreading scriptural holiness over these lands.

The way a pastor thinks about the church which he serves determines what that church is to become.

—Richard C. Halverson

*General President Emeritus, The Wesleyan Church.

In the midst of his learning, there was a deep sense of burning to take the Good News to his friends back in Colossae

Epaphras and Home Missions: Some New Testament Principles

By Randy Michael*

PAUL DID NOT DO IT singlehandedly. And he would be the first to admit it. When once the vast empire of Rome fell, there lived on those indefatigable and undefeatable Christians. The entire region of the Caesars had been salted with the disciples of Jesus of Nazareth, man's Deliverer and true, eternal Lord. Was Paul the person responsible for this? Yes—along with multiplied scores of others. Among them Apollos, Aquila and Priscilla, Timothy, Barnabas, Gaius, Philemon, Aristarchus, Titus, Ananias of Damascus, Phoebe, Tychicus, and Stephanas. Also, there were a Philippian jailor, an Ephesian town clerk, and a former soothsaying slave girl. These and countless others were responsible for the believers across the Roman Empire. Many of these Christians came from or started what we would call "home mission churches."

For instance, there was Epaphras. Ask "the man on the street" or even "the man in the pew" about Epaphras, and the response will likely be "Epa-who?" Lauded by the world? Far from it. In fact, he is hardly remembered by the Church, and most likely would have been forgotten had he not been mentioned in the Bible. A few lines about Epaphras reveal a wealth of information and inspiration, not only about the man but about home missions too.

*Pastor, Church of the Nazarene, Lenexa, Kans.

Epaphras was a native of Colossae, which was in the beautiful and fertile Lycus Valley about 100 miles east of Ephesus. This valley is located in modern Turkey. What he did for a living and how he came to know Jesus Christ as his personal Saviour, we do not know. However, historical evidence of Paul's journeys and the relationship of Ephesus to the Roman province of Asia Minor (as Turkey was then called) give us strong clues to answer these questions.

Ephesus was the commercial, cultural, and religious center for the province. For this reason people from across Asia Minor visited this city of over 250,000 population. Ephesus ranked fifth in commercial importance and third politically in all of the empire. Paul came there to preach and to teach about Jesus Christ. He began with 12 Christians, and diligently disciplined them. Daily he "reasoned" with these 12 and the others who were coming to believe. The result? An ingrown mutual admiration society? No! Rather, after two years' time: "... all who lived in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:10, NASB).*

What happened was that "laymen" were spreading the news of Jesus Christ to all parts of the province.

*All quotations are from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

Among the laymen was one named Epaphras from Colossae:

Perhaps in a trip to Ephesus, if he were a Jew or Jewish proselyte, Epaphras heard Paul speak in the Ephesian synagogue during Paul's initial three months in the city. Or Epaphras might have been a pagan. If so, he either happened by or deliberately came to the hall of Tyrannus the philosopher to hear, to think, to question, and to evaluate. However it happened, Jesus Christ transformed this native Colossian. He was now free and happy and complete.

Epaphras tarried with the other disciples to learn, to pray, and to fellowship. With the others, he left each day to share this "too good to be true" news. In the midst of his learning there was a deep, heartfelt burning to take the news back to his folks and friends at Colossae. So Epaphras made his way back to the Lycus Valley—and the people there heard the Good News. How did they hear it? We do not know. But most definitely through "gossiping the gospel." The Bible reveals that another believer helped start the Colossian church—Philemon. It was in his house that believers met. From this "house church" instigated by Epaphras and in conjunction with Philemon, grew a strong fellowship of believers that Paul highly complimented when he wrote them:

"We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel, which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth; just as you learned it from Epaphras" (Col. 1:3-7a, NASB).*

And Paul spoke words of praise for

Epaphras who was now with him in Rome while Paul was in prison:

"... Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf, and he also informed us of your love in the Spirit" (Col. 1:7-8).

We learn more about Epaphras as Paul sends a message from him back to his fellow Colossian Christians:

"Epaphras, who is one of your number, a bondslave of Jesus Christ, sends his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. For I bear him witness that he has a deep concern for you and for those who are in Laodicea and in Hierapolis" (Col. 4:12-13).

As we look at the life and activities of Epaphras, some principles of home missions in the New Testament emerge:

1. The concept of home missions is native to the New Testament. Home missions are equally a part of Jesus' Great Commission with world missions. Wherever someone has not heard the Good News and believed, that place is a mission field.

2. What we in the twentieth century label as "home missions" was a natural outflow of the moving of God's Spirit, capturing people for Christ and calling them to share this Good News. Both we ourselves and our local churches ought to be concerned with the "next town." Such concern is a result of knowing Christ as Saviour.

3. Home missions is best approached personally. The key factor, other than God's Spirit upon the work, is the *personal* involvement of people and churches. The New Testament pattern is that new churches often grow out of existing churches. In the New Testament we see people "getting their hands dirty," and their hearts burdened, and their mouths and pocketbooks open. They gave; they gave of themselves; they gave

themselves. Across the land we see this taking place today. Local churches sponsoring new works, lay missionaries giving themselves, prayer of one church for another, mutual helping of each other by smaller churches—these and countless other ideas, whatever the Spirit may inspire—make home missions personal and New Testament in principle.

4. We are one in the Spirit and equal in the sight of God. Home missions and their workers are God's chosen people just as much as any others. There sometimes exists an attitude that those involved in home mission work are second-rate in the church world. This attitude is fading, but not fast enough. Paul, the most famous Christian of all times, called himself a "bond-servant/slave" of Jesus Christ. To two others only did he apply this title: Timothy, his "son in the faith"; and Epaphras, a home missions pastor.

5. Home missions work, as we are faced with it today, involves many business and legal matters Epaphras would never have dreamed of. However, before it all and through it all and behind it all must be a deep spiritual concern which knows that the work is God's. There must be a spiritual perspective and attitude that says, "If it is going to make it, it is God's. He is the One who laid this on our hearts, and it is on Him that we will depend." No amount of human promotion, cleverness, or skill can replace God's way of "not by might, nor by power, but by my spirit." This is reflected in Epaphras' heart as described by Paul:

"Epaphras . . . always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. For I bear him witness that he has a deep concern for you" (Col. 4:12-13).

6. Follow-through is a must. We hear a lot about follow-up of new

Christians. Follow-up is subsumed under the topic of follow-through, for it involves not only follow-up, but prayer, planning, preaching, and teaching across the months and even years. We see this in Epaphras' "deep concern," which can also be translated "much toil" or "great pain" that the Colossian Christians might stand perfect (mature) and fully assured (made complete) in all the will of God.

Some five years had elapsed between Epaphras' first proclaiming the Good News in Colossae and Paul's writing to the Colossian Christians. That is long-range. Churches that have mature Christians are those where pastor and people are studying systematically and diligently God's Word, combined with prayer and planning ahead for spiritual results as well as results that are usually measured by statistics. There ought to be a deep concern and concerted effort for spiritual maturity as well as "numerical maturity." All this spells follow-through, which is as necessary for a home missions church as it is for an "established" church. Further, in a home missions church often there is not the larger group of Christians that serves a much-needed social tie to spiritual things. Follow-through demands social planning as well as preaching and teaching that equips the "saints" for their ministries.

7. Freedom of format is necessary. The Colossian Christians did what was necessary and the situation demanded. They met in a home. They felt free to do what was needed to experience fellowship of believers—and to reach others. They did not cut off creativity with "We've never done it that way before." In home missions there is usually a mixture of folks who have been in church for some time with those who have never been in church. The format must be

geared to what the church is really meant to be—a fellowship in Christ as well as a place to preach the gospel. And it must be in tune with the situation and culture in which God has placed it. No one has the right to short-circuit the moving of God's

Spirit with "the way we have always done it."

God is moving all across the world. He is moving through home missions. He knows what they ought to be and can be. Let us learn from His Word, listen to His Spirit, and do His will.

My Wife's Pastor

By Jerry W. McCant*

BLOOD, BROKEN BONES, and cries for help—that was the scene. By-standers gathered. Some offered assistance. A siren in the distance assured that the needed help was on the way. As a pastor, I've stood with the sick and dying. Often I have gone to those broken and battered in accidents. This day the scene was different—the victim was the grandest lady in the world, my wife.

Decisions had to be made—and made with His grace they were. There were telephone calls and many who offered prayers and consolation. The days were long and dark. We hardly knew which way things might go. There were times I prayed. But in times when I couldn't pray, I was glad that such matters had been settled with God in advance.

One morning as I entered the hospital room, I knew intuitively and immediately that something was wrong. Through sobs my wife began to pour it out. The doctor had given her the same verdict he had given me the day of admission: 6 to 8 weeks in the hospital—possibly 12 to 16. Following would be 6 to 8 weeks in a body cast. Then, if all went well, she would be ready to begin to learn to walk again. Such a dreadfully long time to be in traction, in a body cast, flat on one's back—worst of all, de-

*Pastor, First Church of the Nazarene, Macon, Ga.

pendent on someone for everything. It was the moment of greatest trauma since the initial shock of the accident itself.

My schedule was unbelievable. In addition to my wife's being in the hospital, a church to pastor, a seven-year-old daughter to care for, I was poised to begin my preliminary doctoral examinations. That particular morning I was unusually pushed. I had thought I could spare only a moment and then must run to keep pace with the schedule.

Suddenly, however, the sobs and tears and the pained facial expression told me this was more important. It was time to listen, to care, to pray. As I gently held her hand, listened, and prayed for inner strength and divine guidance, I discovered something. A keener mind might already have made this discovery, but it had taken me over nine years in the pastorate: *The only pastor my wife and daughter have is their husband and father.*

Yes, there were other ministers who came and prayed, and we are grateful for that. But I realized that day for the first time that I am the pastor she hears preach every Sunday. I am the one to whom she must look for pastoral guidance. With agony, I realized that most likely I had failed many times in that task.

Today must not be another time of pastoral failure.

It is so easy to be involved with others and to share their woes and pains, and forget one's own family. That day I determined to be a better pastor to my family. They deserve the best. What a thrill a few days ago to have my daughter say, "Daddy, there's something I've been meaning to discuss with you . . ."

My daily prayer is that God might enable me to become a better pastor. I want to be the best. But I am constantly reminded now that though I become the best pastor in Christendom and fail my family, I have become an absolute zero!

Hospitalization lasted 11 weeks. We now have our own "hospital" at home with a nurse required. The exams are all over for me. I'm glad that a few months before the accident I had found a peace that has sustained me these long, difficult weeks. God's grace really is sufficient! And that grace can make me more and more able to be a pastor to my family—yes, even to my wife.

**Practical
Points**

that make
a difference

Concordia Ought to Teach Us a Lesson

Dear Son:

The papers have been full of the discord in St. Louis and the development of Seminex. I don't know whether the breach will ever be healed, but we ought to take a "sheet from that note-

book" and see to it that there is a close bond of understanding between the church and its educational institutions. The pastor was over the other night, and we were talking about some of the issues.

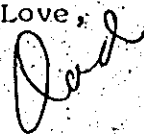
For one thing, I hope that you will not develop the art of picking at our professors whenever you hear something that just doesn't sound right. I think we have a moral responsibility to make a contact and find out what the facts are. They tell me that the presidents' desks are cluttered with letters from pastors who mistake a rumor for a fact, and are not considerate enough to check it out. Innuendos have limited a man's service in more than one area because we have not been open enough to communicate with him. Changing literature, names, and resources all make the materials sound different than when I was in college. But I have confidence that our educators are taking the fundamentals and making them relevant to our day.

And then, our instructors have a responsibility to the church; to get so involved and supportive that we do not see the church and its schools in two categories, but two arms of the body of Christ—both an expression of the Incarnation:

And that reminds me that if you have any students in the several state colleges of your area, you must love them and support them until they think you and your church are the best in the world.

It is God's will that the church and its schools go hand in hand toward a common purpose. It has always been that way. Your generation can keep that union secure. We are bringing a student from the state university home for the weekend.

Love,



The Preacher's Magazine

AUGUST

NAZARENE

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

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



General Superintendent Strickland

The Ministry—A Calling

THE CHRISTIAN MINISTRY has a distinctive characteristic which sets it apart from the professions—it is a calling. Those who enter the ministry must be called of God. The church considers this principle inviolate. Regardless of all other qualifications, no board of orders and relations will recommend the ordination of a person who does not give testimony to a call from God. The Scriptures bear abundant record that God does call people into His divine service.

There are also some distinguishing characteristics of a divine call. First, there is the communication of the Spirit. God is able, through the Holy Spirit, to impress the mind concerning His will. For those individuals who are genuinely dedicated to God and aware of His presence in their lives and who are sincerely seeking His will, it is not difficult for the Spirit to communicate.

This impression from God will be accompanied by an intense desire to win souls. Following the call to James, John, and Simon, Jesus said, "From henceforth thou shalt catch men" (Luke 5:10). This is, and must always be, the all-absorbing passion of the Christian ministry. One does not allow administrative assignments or routine obligations to replace the sincere effort to win others to Christ. The impression "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16) gives us an eternal vigilance to make the winning of souls our first Kingdom priority.

There will also be an aptitude to teach (2.Tim. 2:24). If our calling is from God, and we are directed by the Holy Spirit, there will most assuredly be given to the person an ability to teach. True, this native ability will need training, but the potential for development is present. This aptitude is characterized by a desire to learn, a will to study, and the patience to persevere.

A fruitful life and ministry will follow a God-called preacher of the Word. There may be seasons to obey the command "Break up your fallow ground" (Jer. 4:3). There may also be the critical season of planting. But there will also be harvest—blessed in its abundance and inspiring in its results. The minister who is called will have that harvest, and he will know that he has not lived and preached in vain.

STEWARDSHIP



A recent survey of Nazarene pastors and church treasurers shows that both feel Bible studies are most effective and useful in promoting stewardship. Whereas the pastors favor using tracts and posters, the treasurers consistently reject them. On the other hand, the treasurers like the idea of local seminars, but the pastors weren't interested. Though the pastors were not given the choice of films, the treasurers ranked films second only to Bible studies.



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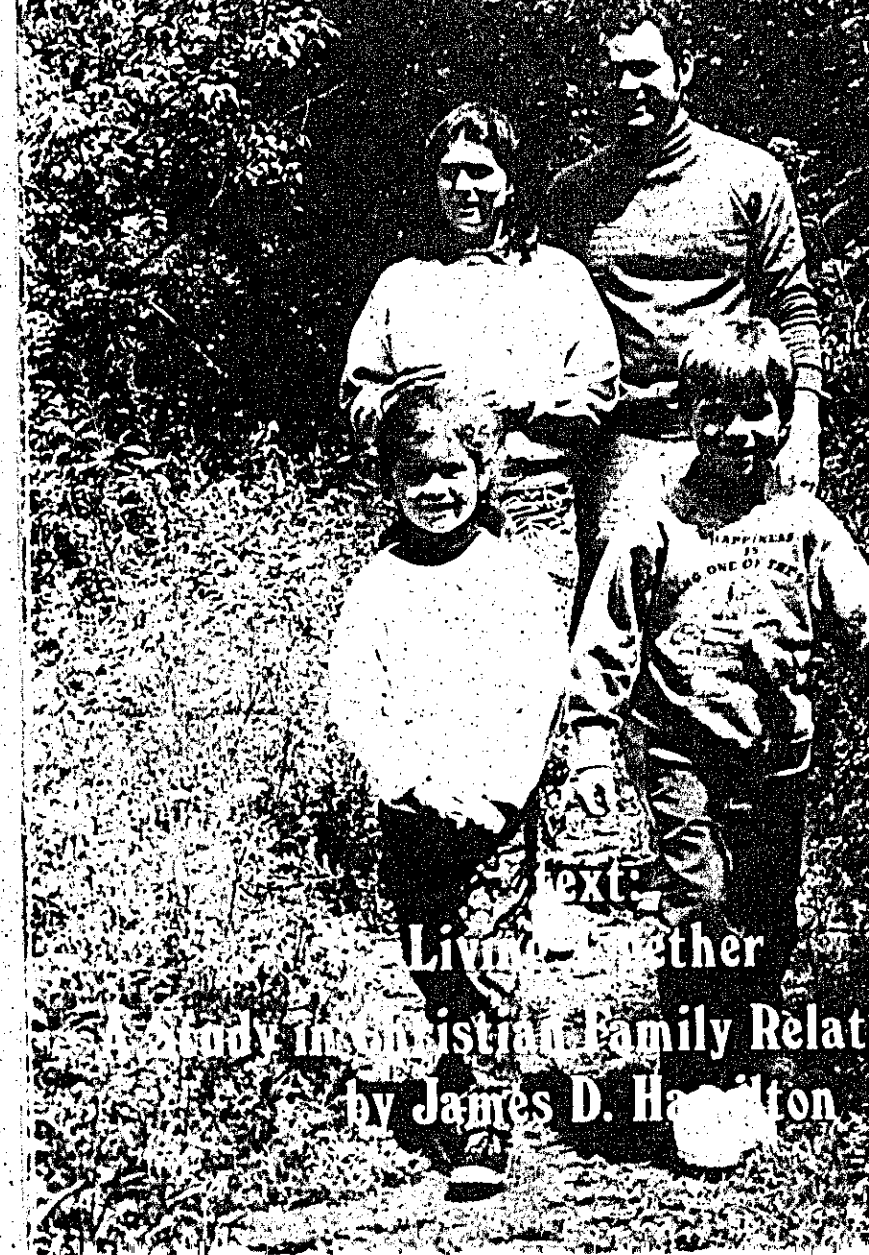
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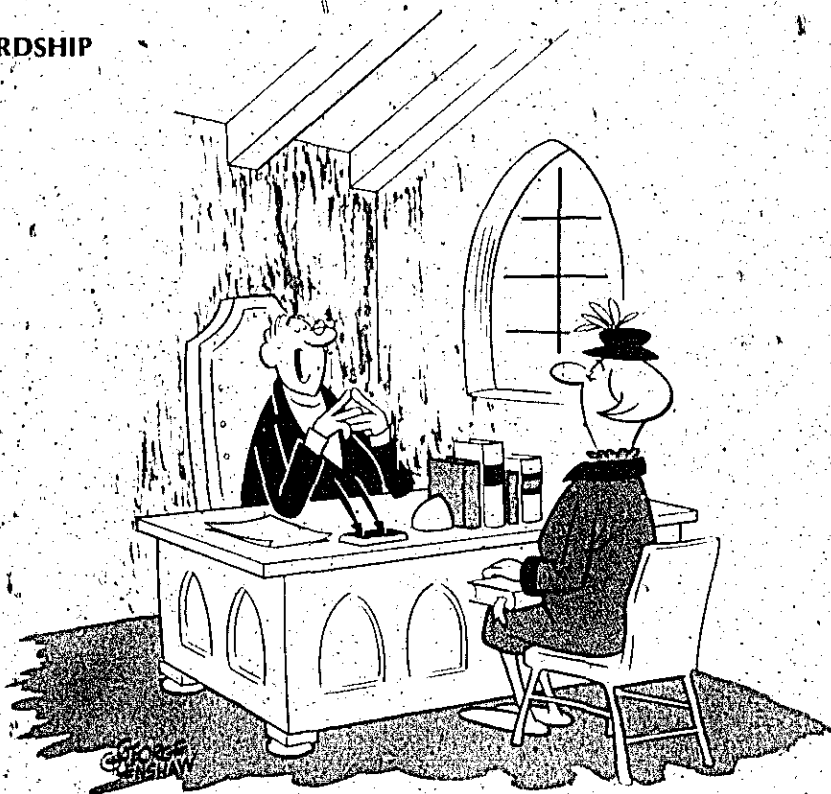


Text:

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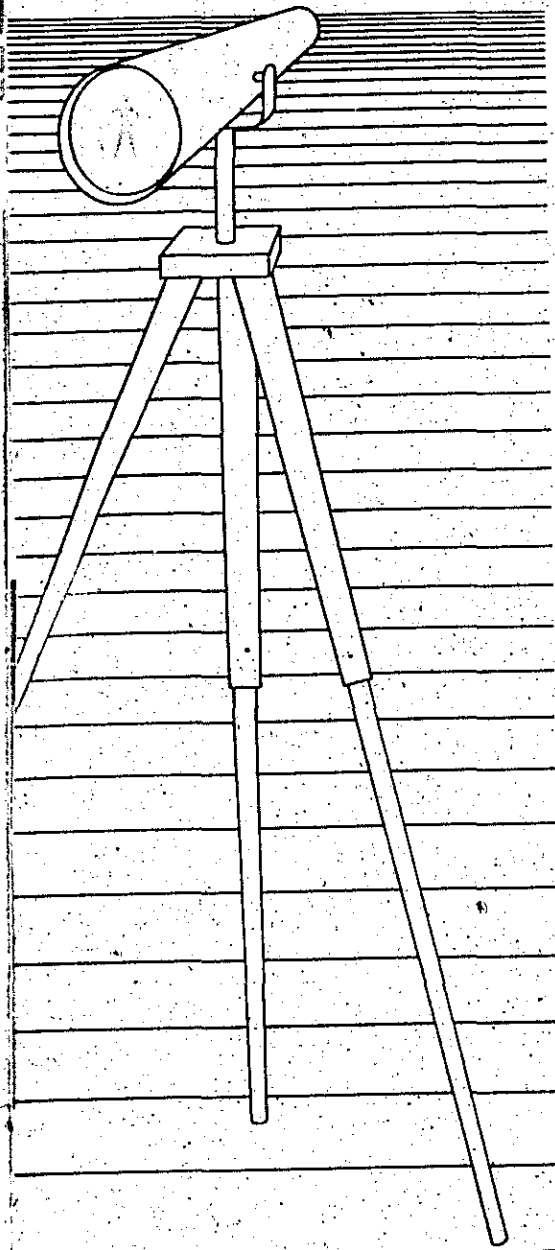
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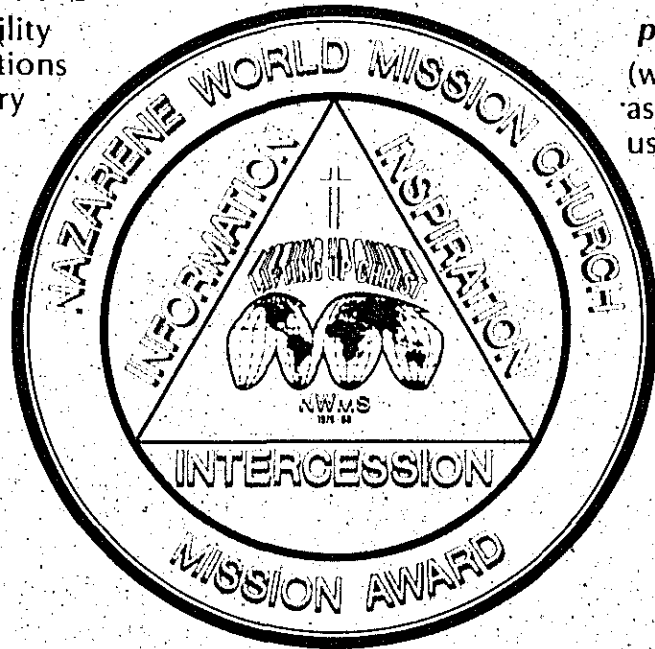
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Quadrennial Goal | Membership, 1980

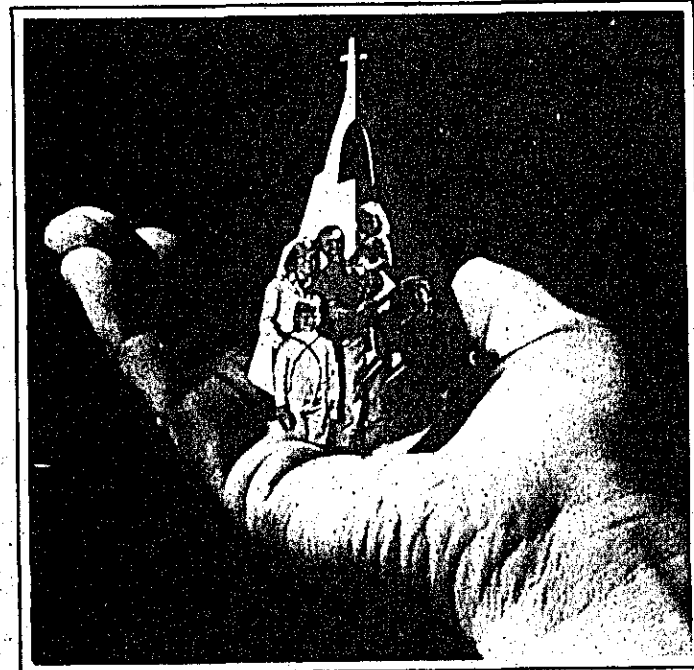
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General Council Member
Men in Missions

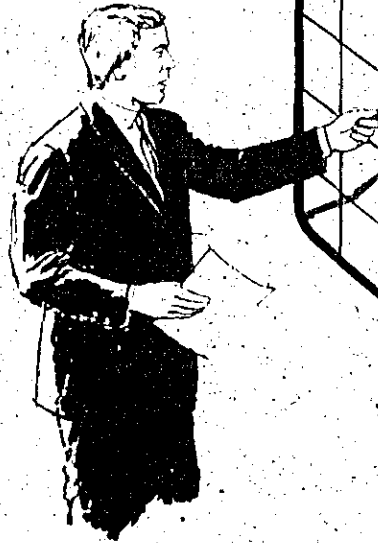
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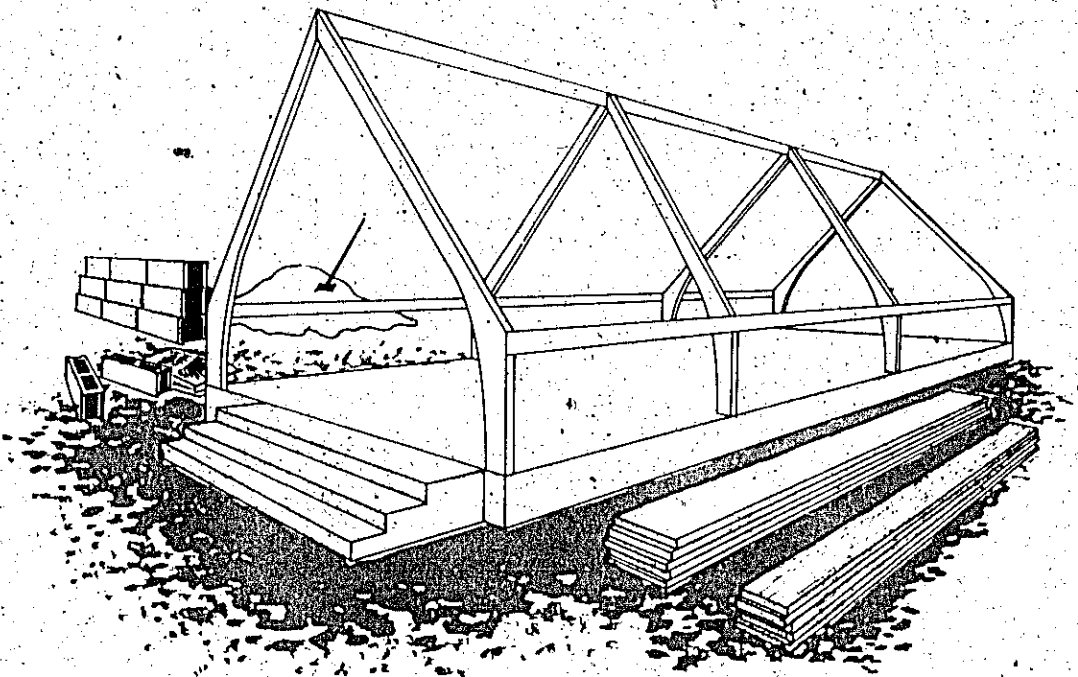
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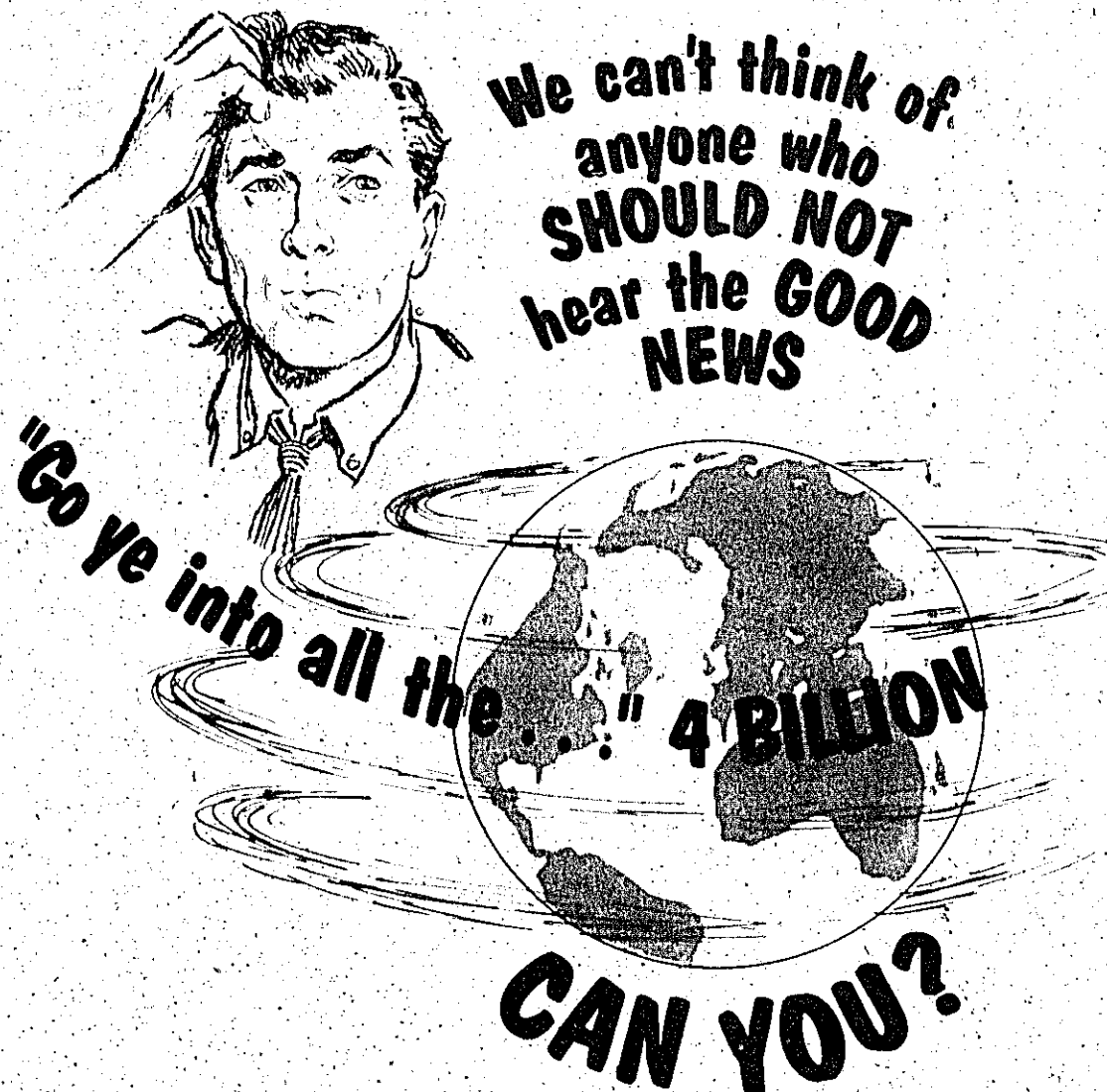
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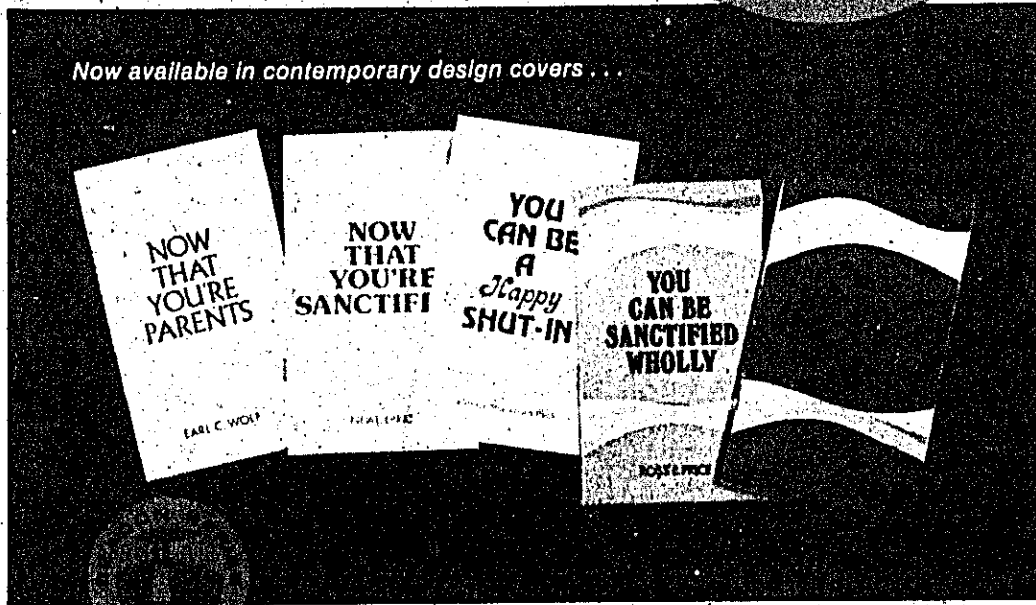
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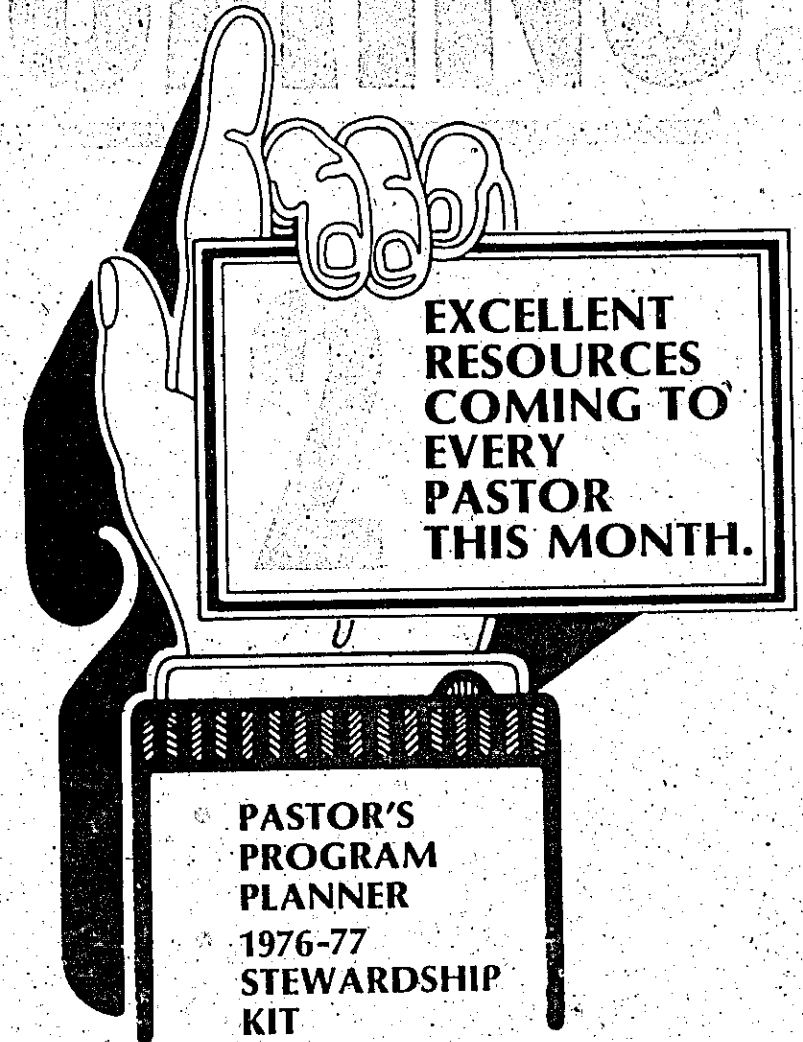
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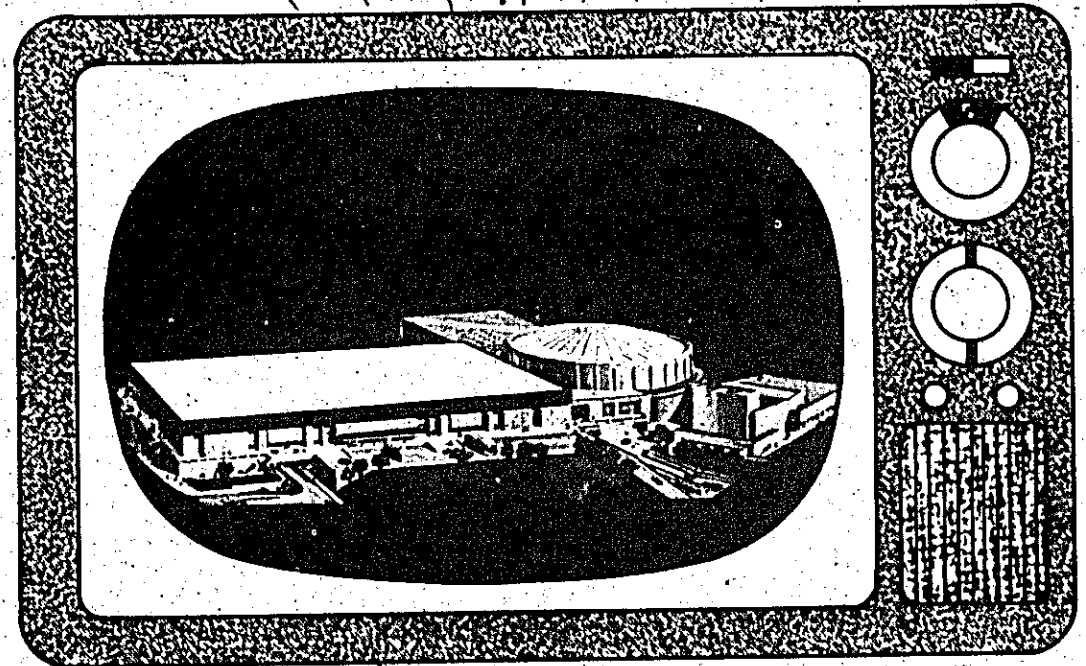


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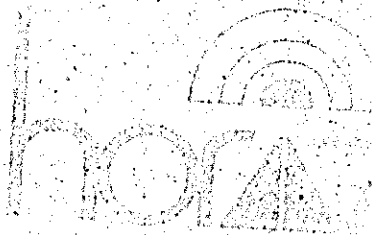
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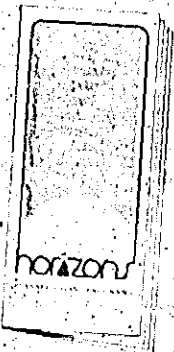
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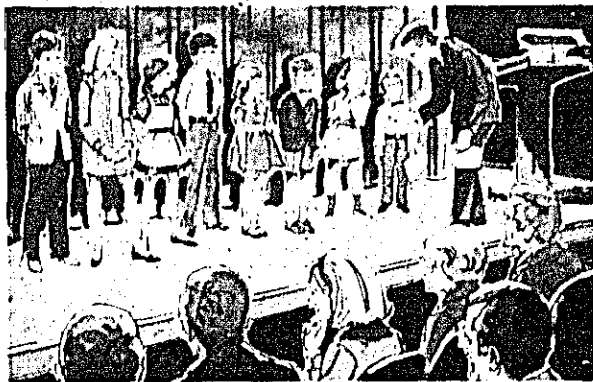
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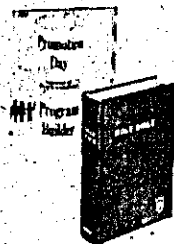
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THE PREACHER'S WIFE



The Parsonage Telephone

Dear Daughter:

Your dad has just left for a church board meeting. He is very excited about a new visitation program our pastor and the planning committee want to start in our church. The board had asked your dad to contact several pastors across the district who have started visitation programs, but because of an extra heavy load at the shop, he asked me to do the calling.

As most of our pastors do not have office phones, I called the parsonages. I was surprised and shocked at the telephone manners—or should I say, lack of manners—in our parsonages. In all but 1 of the 10 homes called, children answered the phone.

When I asked to speak to the pastor, the typical reply was "Who is this?" On being informed that I was calling long distance, five of eight children said, "What do you want him for?"

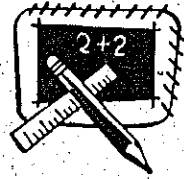
Now, honey, I do hope that you have taught the boys not to race to the phone, but attempt to answer it yourself, or have David do so. It is the parsonage phone. It was installed and paid for by the church in order that they may talk over problems, temptations, and joys with their pastor and wife. The side benefit is that the children get to use it to talk with their friends. I am sure that when I call my pastor, if I had to constantly go through his children, I would simply stop calling.

So, dear, do watch the telephone manners. Honor God and your people by being available. I know it is sometimes hard to drop everything, and much simpler to ask the children to answer and "find out who it is and what they want." But how rude this seems to the calling party. Before I had finished calling those 10 pastors, I felt like giving up the job.

We are praying and believing for your soon-coming revival.

It is almost time for your dad to come home. We both send our love to you, David, and the boys.

Love,
Mother



A "C" Isn't Good Enough

By Rick Withrow*

REPORT CARD DAY was always a dreaded day in my life, for the truth of my efforts would be known at home. My dad would look up and say, "Son, a C in history isn't good enough. You can do better. You are going to have to find the areas in which you are weak and work on them."

I have recently done the kind of self-analysis about my ministry that my dad prescribed, for my schoolwork. Part of the insight came in an article that told of the success of a young businessman who, on an investment of \$2,500, had started a chain of hardware stores. When asked about his success, the young man said, "It isn't that I work harder—all of my competitors work hard. But every Monday night I spend four hours in self-evaluation. I look at the past week to see how I can improve my efforts. I am always trying to see how I can make the operation of my stores better for everyone."

I have worked as hard as any of the ministers in our town—working on a promotional scheme to get people to church, running like a dash man, painting buses red, printing newsletters. We have had no vacation in the two and one-half years we have been here. Yes, I have worked hard, but what about my grade as a pastor?

I grew up in a parsonage and later entered the field of data processing

and became national sales manager for a company. Three years ago I heard God's call to preach, and we subsequently came to Danville to start a new church.

As a sales manager, I knew that one had to properly promote one's product. I carried the same concept into the ministry and became a promoter instead of a pastor. We experienced good growth for the first eight or nine months. Within that period of time we were averaging 100 in Sunday school, with 20 more coming to morning worship. We had many singing groups, lots of specials, all the bells and whistles—an abundance of dessert, but not much of substance. I soon learned that you could keep people airborne for only so long, and then you must help them get their feet on the ground.

I had believed that one shouldn't get close to the people. We loved the people but were so afraid to get too close. We have found that there is a world of difference between patting people on the back on Sunday morning and getting into their homes and weeping when they weep and laughing when they laugh.

It isn't good enough to be concerned with the church activities of our people. I had a tendency to want to be with those who were doing the most for the church and the Kingdom. I was unable to see that as a pastor I have no right to service one

segment of the congregation at the expense of another.

The past few years have been very difficult from the standpoint of analyzed results. No, I haven't failed, nor am I ready for the ash heap. I don't have to hide my face when I report at the district assembly, but we haven't begun to do what can be done for the Lord.

As a salesman I have attended every kind of "rah-rah" meeting. I have come away ready to be the top salesman. As a pastor, I have been exposed to many of the top promoters of bus ministries, children's churches, soul-winning programs, and fund-raising methods; but now I see that whatever major approach one takes, unless I touch the lives of people, I am never going to be what God had hoped for when He called me.

My prayer is that God will open my eyes to the needs of those around me. That I will not spend my life trying to be a great preacher, the pastor of a leading church, have the greatest bus ministry (and there is nothing wrong with any of these), but that He will help me to be a pastor who tries to touch the lives of the people for Jesus.

For just as my earthly father said, "Son, a C isn't good enough," so will my Heavenly Father look at the report card of my life.

Lord, help us not just to try and "pass," but help us to be a body of real achievers for Your glory.

A PRAYER

"Lord, when we are wrong, make us willing to change. And when we are right, make us easy to live with."

Who learns . . . and learns . . . and acts not what he knows, is one who . . . plows and plows . . . but never sows.

The Postman Never Comes

(Anonymous)

If I were a district superintendent, the postman would go knocking every time one of my pastors moved from the district. Of course I would be wise enough to know the letter would not be absolutely necessary. That it wouldn't be a matter of life and death for a man to know where he stood. After all, the very fact of doubt could serve a purpose. I could just keep him guessing about how I felt. Certainly big men can make pastoral changes without the need of sentiment, but I'd do it anyway. I'd write my man because I would have appreciated his loyal service. I'd write him, knowing I would be a force in setting the mood with which he faced his new assignment. I know he'd say nice things about me too, but that is incidental. I'm a leader of men. I'd write a personal letter. Simple. Honest.

Dear Joe and Ruth,

Just wanted you to know that I was happy to recommend you both to your new district superintendent. While we will miss you on our district, I realize that God does move His men across boundaries sometimes, and I want to wish you every success. Your influence and service here have been greatly appreciated. Should God ever choose to send you back in this direction, feel free to contact me. Meantime, my wife joins me in wishing you both every blessing in your new labor.

Your friend,
Dr. D.S.

A few moments of time, a sheet of paper, one envelope, and a first-class postage stamp, and I would have scaled new heights in the skill of leading men.

Discovering Solutions

Compiled by
Raymond C. Kratzer*



Lack of a Call to Another Church

A pastor should strive to assume that his present pastorate is the most important one anywhere. He should refuse the temptation to feel that his assignment is but a "stepping-stone" to a better place. His work will be stunted and impaired if he keeps his eye on some other church while he plays a waiting game. He must remember that the church seeks the man. The man does not seek the church.

If he is discouraged at the moment and feels he should move, it is not improper for him to share this with his district superintendent. The counsel he may receive may suggest that he correspond with other district superintendents. Or he may be advised to pray that his present church get a "new pastor"—himself, renewed in spiritual power and insight. Or he may be counseled to get a "new church"—his present church, revived, ignited with holy love and enthusiasm because of a real revival. This is always a possibility when calls do not come.

Often men leave because of momentary discouragement, and accept another assignment, only to discover they have made a great mistake. Things are not what they had hoped in the new location, and they look back to a premature decision which both injured their previous pastorate and stymied their success in their new place. When errors of judgment like this are made, it is best to remember we have a gracious Lord who can make all things work together for our good, because we love Him and are called according to His purpose. Make the most of your error of judgment and strive to adjust to the new situation without looking back with melancholy and dismay. Learn

*Superintendent, Northwest District, Church of the Nazarene

from this experience, and pray that God will ameliorate the total picture. He will!

Incidentally, the pastor of a growing, enthusiastic church, with gains, and a reputation for cooperativeness in district and general programs, often elicits calls from other churches wanting such a pastor to lead them.

When a Call Does Come

When a call does come, pray about it. Consult your district superintendent and make him aware of the situation. You and your wife should be a team in prayer and counsel. Often the wife has finer wires of intuition and perception, and she can be a real help to her pastor-husband in helping him come to a crystal-clear decision. Read the Bible a great deal for a "word from the Lord." Often a scripture will stand out as a dramatic guidepost pointing the direction.

When the call does not grip your heart, and when it appears that there is much land to be possessed where you are, be courageous to say no, even though the new venture might be more lucrative. Strong churches are built by men who stay by the stuff. Too many churches suffer because of short pastorates where talented men are lured from their fold to "greener pastures." Men who move to improve their material or esthetical situation do not become men of depth and deep spirituality. Love of people, caring for them, striving to help them—rather than one's own self—delights the Lord and brings dividends that are rich and rewarding.

When the signs all point "go" and you give the signal to have a church vote on you, there should be a commitment to accept the call if the vote is satisfactory. Occasionally, following an acceptable vote, it may be helpful to meet the new church board to confirm your decision, should there be some question mark. However, perish the thought that you should go to "look over" the property, parsonage, or the personnel to see if you will like it. Always question your motives when accepting a call to be sure your priorities are correct.

Keep in mind what the great apostle wrote under inspiration in 2 Cor. 6:1-10—

as quoted in part: "We then, as workers together with God, beseech you also that ye receive not the grace of God in vain. Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God . . ."

delegate all responsibility in spiritual matters to the women. It seems their theme song has been:

"Take my wife, and let her be Consecrated, Lord, to Thee."
What will the policy of your home be? Children will, in spite of all we say, become as we are.

From Don Redmond



Home—or Hotel?

"The happiest moments of my life have been the few which I have passed at home in the bosom of my family," said Thomas Jefferson:

Christians have long believed that the family home is intended to be a little corner of the kingdom of God, a place where all the members of the family may grow together through Christ.

In modern America, the average home possesses neither the deep serenity experienced by Jefferson nor the chaos of discordant lives. The typical characteristic of today's home is that they have degenerated into efficiently run hotels. Members of the family can drop in, have a shower, eat a quick meal, and rush off their separate ways with scarcely a word for the other members of the establishment.

What can we do to build a real home-life for our families and ourselves?

1. We must find a way to spend more time together. A successful homelife requires time and effort.

2. There must be a great spiritual purpose at the center of your life. Where husband and wife share a great spiritual purpose, and are accustomed to worship their Creator together, there you have the fundamental framework for the highest form of family living.

3. The centrality of Jesus will give you the foundation on which to build a happy and successful home.

4. It is time the men of America assumed their share of the moral and spiritual duties of homelife. The greater proportion of American men have tried to

IDEA SPARKS

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



Missions

1. One church provided a wishing well for missions. People were advised to make a wish for a certain field and pray for that field and drop a coin in the well. The wish won't do much, but the prayer will.

2. Your junior missionary fellowship can have a wonderful time with an international dinner featuring foods, dress, and customs of the various mission fields. By inviting the adults, it can become the mission education project for the year.

3. For the next Alabaster offering, fill the cross for Christ. Build a cross with sides and back, but no front. Ask the congregation to bring their offering and fill in the front of the cross.

4. An Alabaster box filled with quarters comes to \$50.75. Stimulate Alabaster giving by challenging your people to fill their boxes with quarters.

5. To really dramatize the next missionary service, find a National Geographic article on the country you are studying. Soak the pictures in detergent water and prepare contact slides for roughly 3 cents a slide.

6. To support our mission fields, it costs over \$20.00 a minute. For the next Thanksgiving or Easter offering, set a goal based on the number of minutes that your church would be able to be responsible for.

THE STARTING POINT

The Holy Spirit— Not Optional, but Necessary

A. W. Tozer has said that "the power of the Holy Spirit is not optional but necessary." And here is why he believed it: "The Christian would collapse from sheer external pressure were there not within him a counterpressure sufficiently great to prevent it" (A. W. Tozer, *That Incredible Christian*, Christian Publications, 1964, p. 86).

Perfect Love

I read Robert G. Tuttle's book, *The Partakers*, and here are a couple of thoughts on perfect love that you can use: "Perfect love has no will of its own" (p. 43).

"Perfect love is moving, never arriving, always looking for new ways of expressing itself, always looking for weaknesses to conquer, always looking for new ways of serving, and always developing greater sensitivity to the needs of others" (p. 40).

When you develop a sermon on the Holy Spirit and His work in life, these two thoughts could help.

Four Words That Mean a Lot

I'm sure I had read them many times, but the *Living Bible's* paraphrase of Matthew 14:17-18 opened new thoughts for me, and especially the words of Jesus requesting the five loaves and two fishes



By C. Neil Strait

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

when He simply said: "Bring them to me."

That's all He ever asks of us, that we bring to Him what we have. And when we do it willingly, He makes life full and rich.

Therapy for Troubled Times

Sometime ago I shared a series of sermons with my people from Philippians. Here's some thoughts from Phil. 4:1-9 (*Living Bible*):*

1. For equilibrium in life, "Stay true to the Lord" (v. 1).
2. For the energies of life, "Trust in Christ Jesus" (v. 7).
3. For the emotions of life, "Fix your thoughts on what is true and good and right" (v. 8).

A Thought from John Henry Jowett

From 1 Kings 8:22-36—

1. How is moral strength and health lost? Two words tell the story—men "sin" and are "smitten." Jowett adds, "Every sin is the minister of disease."

2. How is moral and spiritual strength and health recovered? Three words tell the story—"Turn," "confess," and "make supplication."

And these few words tell the whole story.

Another Look at Isaiah 40:31

Here's a "starting point" from A. W. Tozer, who reminds us that the word "renew" in Isa. 40:31 really means "exchange." So the verse could well read: "They that wait upon the Lord shall exchange their strength." There's a great thought waiting here.

A Word About Saturday Night

Here's a "starting point" of a different nature from William Barclay and his book, *A Spiritual Autobiography*: "When I was a parish minister, I never wrote a sermon after Thursday. The great peril of the parish ministry is that a man is his own master. He can waste his mornings; he can put off writing while he waits for

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inspiration. Some men break down—and little wonder, for Saturday night finds them desperately searching for a text and then still more desperately writing. How can an exhausted man preach on Sunday morning?" (Eerdmans Publishing Co., 1975, p. 23).

Thoughts from Psalm 85

John Henry Jowett, great preacher of an age past, penned these thoughts from Psalm 85, and I pass them on from the book *My Daily Meditation* (El Camino Press, 1975, p. 327).

(1) The psalm speaks of divine favour—"Lord, thou has been favourable unto thy land" (v. 1). (2) It speaks of divine

forgiveness—"Thou hast forgiven the iniquity of thy people" (v. 2). And Jowett adds this thought to this verse: "Yes, when the sun appears, He loosens the frozen earth and streams, and turns the bondage into liberty. The soul that was imprisoned in freezing guilt attains a joyous freedom." (3) It speaks of revival—"Wilt thou not revive us again?" (v. 6).

When It's Time to Stop Preaching

Let me end this month's column with these words from William Barclay: "When to preach becomes a commonplace, then it is time to stop preaching" (*Ibid.*, p. 74).

IN THE STUDY

Seeds for Sermons

August 1

THE MODEL CHURCH

Text: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . this same Jesus . . . shall so come in like manner" (Acts 1:8, 11).

As Jesus prepared for His ascension, He left important truths with His disci-

ples. He sensed that His time with them was very limited, and He must compact as many ideas into these precious moments as possible. In the brief scope of scripture given above, He presented the three marks of a model church. They are as follows:

I. A SPIRIT-EMPOWERED CHURCH—"Ye shall receive power, after that the Holy Ghost is come upon you." The power that always accompanies the Holy Spirit is absolutely essential for the survival of the church. Jesus is saying that wherever the Holy Spirit is, there is power; and wherever there is power, there the Holy Spirit is. The two are inseparable. You cannot have one without the other. The Holy Spirit, as the embodiment of divine power, provides an adequacy, whereby the church can take the world. However, if His power is absent, then the world will



by
Mendell Taylor

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

take the church. This disaster can only be avoided if the church is reinforced, anointed, and energized by the person and power of the Holy Spirit.

II. A SPIRIT-GUIDED CHURCH—"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea." The Holy Spirit has a purpose in bestowing us, namely, that we may be guided and propelled into witnessing situations. We experience His power so we can express it in a convincing and persuasive manner to others. The Holy Spirit not only prepares our hearts for talking about the Lord to the other person. He also prepares the other person to be receptive to what we declare. He guides us to the right person at the right time, in the right way. It is always "open season" when we are fishing for men under the guidance of the Holy Spirit. He is the Source of our strategy, our objectives, our procedure in doing the greatest good for the greatest number.

III. A SAVIOUR-EXPECTING CHURCH—"this same Jesus . . . shall so come in like manner." The church that is on tiptoe of expectancy regarding the return of the Lord is always zealous about working for the Lord. When the time seems shortest, that causes the church to work longer to get as many ready for His return as possible. As the end approaches, the church becomes more intense about doing a maximum of good before time runs out. Instead of Adventism putting people at ease so that they passively wait for the Lord's return, Adventism makes them more alert and active because the time is at hand when no man can work.

CONCLUSION: This model which Jesus articulated is vital for the church world today. If these three qualities were accentuated in the proper manner, a revival of religion would occur which would bring a "reign of righteousness."

August 8

COMMUNICATORS OF THE GOSPEL

TEXT: "For I determined not to know any thing among you, save Jesus Christ, and him crucified . . . and my speech . . . was

. . . in demonstration of the Spirit and of power: that your faith . . . should stand . . . in the power of God" (1 Cor. 2:2, 4-5).

INTRODUCTION: Communication is a big word in our vocabulary. The mass-media of communication have developed the ultimate techniques in the art of conveying ideas through audio-video channels. This has made everyone aware of what a miracle communication is and how significant communication is in making adjustments to life. Some communicators are sincere; others are superficial; some are persuasive, and others are nothing but pretense; some are convincing, and others are camouflage. As Christian communicators we will be convincing and persuasive if we embody the following principles:

I. WE MUST BE MOTIVATED BY A SUPREME PASSION—"For I determined not to know any thing among you, save Jesus Christ, and him crucified." We are to be so committed to the Lord that we are Christ-centered and Christ-controlled. Only one thing counts; only one thing matters; only one thing has priority—that is to know Christ and Him crucified. We want nothing more, nothing less, and nothing else but Him. I have heard Dr. Billy Graham say that he did not consider that he had preached a sermon if he did not make a special reference to Christ as our crucified Saviour. We are to be so absorbed in talking about Christ that we will bring Him into our conversation as much as we refer to cars, or clothes, or calories.

II. WE MUST BE MAINTAINED BY A SPIRITUAL POWER—"And my speech . . . was . . . in demonstration of the Spirit and of power." We are not alone as we witness for the Lord. Our words are quickened, our minds are illuminated, our thoughts are activated, and our hearts are animated by the power of the Holy Spirit. The secret weapon which the Christian has in his favor as he is bragging on the Lord is the penetrating power of the Holy Spirit. The one to whom we are speaking will say: "What is happening to me anyway? What has come over me? What has taken hold of me?" The only answer is that the Holy Spirit is honoring and anointing what is being said, and He is

driving the truth, on target, to the heart of the listener. Without this power our efforts to communicate would be futile and useless.

III. WE MUST BE MONOPOLIZED BY A SINGLE PURPOSE—"That your faith should not stand in the wisdom of men, but in the power of God." This means that our greatest desire is to see others brought to the point that they have an experiential faith that makes the power of God real in their lives. The greatest day in any of our lives was the day we became personally acquainted with Jesus. The next greatest day was when we helped someone else to make the same discovery. We cannot keep such an immense experience to ourselves. We become devoted to the single task of bringing others into contact with the Lord.

CONCLUSION: If we have a God-given passion, a God-given power, and a God-given purpose, we will be effective communicators of the gospel in the workaday world. We will try to bring every conversation around to the point that we can call attention to the reality of Christ, in our lives, and what a difference He can make in the lives of those we contact.

August 15

HOW TO MAKE A GOOD TRACK RECORD

TEXT: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

INTRODUCTION: Many symbols are used to refer to the Christian way of life in the Bible. Sometimes it is described as a warfare between rival enemies; sometimes as a pilgrimage from earth to heaven; and sometimes as an athletic contest. In the verse under consideration, the latter is inferred, and the setting is running a race on the track of life. One of the most frequent evaluative judgments in modern language is to give a high recommendation to someone by saying: "He has a good track record." In other words, he has

performed well in the capacity that has been assigned to him. The Christian can make a good track record and come out a winner if he follows the three basic rules listed below:

I. ELIMINATE THE HANDICAPS—"Let us lay aside every weight, and the sin which doth so easily beset us." All encumbrances which entangle our feet should be cast aside. The greatest of all handicaps in running the race of life is related to sin. Sin always saps the strength of the runner on the roadway of life. It leaves one feeble, floundering, and flabby. It causes one to neglect the type of discipline that would bring him to the peak of his efficiency. It generates divided loyalties, mixed motives, and conflicting purposes which bring one's stamina to the nil level. It produces a guilty conscience which fractionalizes one's capacity to perform. It lowers one's resistance until he is a "pushover" when the real testing time comes.

III. ACCENTUATE THE HELPS—"Let us run the race that is set before us." The first thing that helps us is to have a sense of direction and follow through with that, as described in these words: "the race that is set before us." The Lord wants us to follow a well-marked course and not swerve to the left side or the right side, keeping a middle-of-the-road direction. We are not to be going in all directions at once, but to move in a consistent stride toward a worthy goal. The second thing that helps is to master "patience" so we can be faithful in the performance of our duty.

III. APPRECIATE THE HEROES WHO HAVE GONE ON BEFORE—"Seeing we also are compassed about with so great a cloud of witnesses." This glorious company of successful runners now occupy the grandstand as those who cheer us on. The faithful devotion, the inspiring example, the challenging testimony, the glowing memories of these heroic winners make it easier for us to give our best to this noble endeavor. The supportive value of these heroes makes us more determined than ever to be true to the Lord.

CONCLUSION: We have a lot going for us as we run the race for Christ. He promises to

give the grace to make us equal to every demand, and the glory to make us happy in the heat of the struggle. He lets us know that He will underwrite our success and guarantee our victory in the race of life. In the light of these advantages, we declare again: "We have gone too far to turn back."

August 22

THE HIGHWAYS OF THE SOUL

(Part I)

TEXT: "And a highway shall be there" (Isa. 35:8).

The Bible describes many dramatic scenes of divine-human encounters which took place on various roadways. Four of these accounts represent highways each soul must take if the maximum of good is realized in fulfilling the Lord's will.

I. THE DAMASCUS ROAD OF A DAZZLING REVELATION

The Apostle Paul was on the road to Damascus when he saw a light from heaven which revealed his spiritual condition and caused him to bite the dust in humility before the Lord. Before that time he had a trigger temper, a slashing tongue, a frigid heart. He could not stand to have anybody around who did not see eye to eye with him. He swaggered through the streets of Jerusalem with bravado that cowed both his friends and his enemies.

On the way to Damascus he met Jesus. This encounter brought Paul a transforming experience. Jesus changed everything about him, including his name. He imparted to him a new disposition, a new set of desires, and a new destiny.

The first roadway we must travel, if we are going the Lord's way, is to meet Him in a transforming and experiential manner on a Damascus highway.

II. THE JERUSALEM ROAD OF A DAUNTLESS RESOLUTION

This principle comes from the experience of Jesus. He was approaching Jerusalem to observe the Feast of the Passover. His friends warned Him that some of His enemies in the city were plotting to give Him trouble.

The friends of Jesus urged Him to

avoid contact with those who planned this conspiracy. Jesus listened to these warnings, but He informed His friends that He was determined to go to Jerusalem, regardless of the circumstances which awaited Him.

We too must travel the Jerusalem Road of unswerving determination if we make the progress the Lord wants us to make. We must fix our hearts, set our wills, and put our minds on the things that are above. After the initial experience with the Lord, we must become so completely dedicated to Him that everything on the inside of our lives will be on His side. Then we will be monopolized by an ideal, captivated by a cause, and motivated by a single purpose. This deeper relationship with the Lord will enable us to give forth a ringing and triumphant yes to the whole will of God, and to peel off a healthy no when circumstances conspire to pull us "off course" in our destiny.

CONCLUSION: The first road makes Christ eminent in our lives; the second gives Him the preeminence in all things. The first brings Him into our lives as a resident; the second gives Him the right to be President over all things. The first road makes Him Lord of our lives; the second makes Him Lord of all.

August 29

HIGHWAYS OF THE SOUL

(Part II)

TEXT: "And a highway shall be there" (Isa. 35:8).

III. THE JERICHO ROAD OF A DARING RESCUE

This principle was introduced by the Good Samaritan. When he found a helpless victim who had been bruised and battered by the brute forces of life, he leaped over the racial boundary, stooped low enough to pick up the fallen, made an ambulance of his beast of burden, and took the wounded man to a place where he could receive proper attention. To top it off, the generous Samaritan paid the medical and hospital bill in full. He made the Jericho Road the road of service as he sought out someone who needed help, and then went "all out" in doing every-

thing within his power to bring life and security for a victim of foul play.

After we have come into vital contact with the Lord, we must make every roadway of life a place where we try to rescue the perishing and the dying. The Lord has a mission and plan for each of us. We have a contribution to make which will be left undone unless we do it. The Lord has given each of us a gift that enables us to do something unique and significant in the business of building His kingdom. If we "have eyes to see," we will find someone close by who has been robbed of his ideals, bruised by tragedy, and stranded at the brink of hopelessness. We can be actively engaged in an "Operation Rescue" if we are sensitive to the leadership of the Lord.

IV. THE EMMAUS ROAD OF INTIMATE COMMUNION

Two disciples were discussing the events centering around the crucifixion of Jesus. As they tried to reason about it, they trailed off into disillusionment, muttering under their breath: "We had hoped . . . we had hoped . . ." Suddenly their gloom was dispelled. A third Person joined step with them on the dusty road. Straightway their cold hearts burned within them. They eventually recognized Him as the resurrected Lord. They were ready to celebrate as they entered into intimate communion and fellowship with the radiant Christ.

The monotonous paths of life must often be intersected by an Emmaus Road of vital contact with the Lord. His invigorating and exhilarating presence can lift us to the highlands of the soul, and we can be lost in wonder, love, and praise. His nearness fans the flame of love into a white heat, puts spurs into the side of zeal, and injects zestful happiness into the whole process of living. Heartwarming communion with Him is a necessity for spiritual growth.

CONCLUSION: Are you traveling the four highways of the soul that will enable you to be a full-orbed, well-rounded Christian? If any one of these roads are neglected, something will be missing from our spiritual pilgrimage. Go down this checklist, and see if the Holy Spirit gives you a clearance in each area of your life.

By
Ralph Earle

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



Gleanings
from the Greek

1 Cor. 15:1-10

"Keep in Memory" (15:2)

The Greek has one word *katechete*. The verb *katecho* means "hold fast" (NASB) or "hold firmly" (NIV). Paul clearly asserts here that our finally being "saved" depends on our holding firmly to the Word of the gospel.

"Rose" or "Was Raised"? (15:4)

The former is the translation of the King James Version, the latter that of the *New International Version* and *The New American Standard Bible*. What is the difference?

The verb is *egeiro*. Arndt and Gingrich say that it means "figuratively raise, help to rise," as of a fallen or sick or dead person, and specifically "of the raising of Jesus" (p. 213).

Here and in v. 12 the form is the perfect passive, *egegetai*, which literally means "has been raised" (see v. 12, NASB, NIV). The *English Revised Version* (1881) reads "hath been raised." Vincent approves this and notes: "Died and was buried are in the aorist tense. The change to the perfect marks the abiding state which began with the resurrection. He hath been raised and still lives" (3:273). The perfect tense in Greek indicates completed action and a continuing state with primary emphasis on the latter (unlike the English perfect).

Paul's theology stresses the fact that God raised Christ from the dead (6:14; 15:15; 2 Cor. 4:14). That is the reason for the translation in the NASB and NIV, rather than "rose."

"Appeared" (15:5-8)

Four times in these four verses we have

the expression "he was seen" (KJV). This is the literal translation of *ophthe* (aorist passive of *horao*, "see"). The aorist tense suggests a single event in each case—the risen Christ was seen by different ones at different times.

This word may also be translated "appeared" (NASB, NIV). And so we find in 1 Corinthians (A.D. 55) the earliest list of the post-Resurrection appearances of Jesus. (The four Gospels were written later.)

Paul begins with Christ's appearance to Peter (v. 5), although we know from the Gospels that He appeared first to the women who came early on Easter Sunday morning (John 20:11-18; Matt. 28:9). But Peter was the first prominent leader in the Early Church. It was he who assumed charge of the 120 in the Upper Room (Acts 1:15), and who delivered the great sermon on the Day of Pentecost (Acts 2:14) that resulted in 3,000 being saved (Acts 2:41). The Lord used him in the healing of the cripple at the Beautiful Gate of the Temple (Acts 3:4-7), and in preaching the subsequent sermon (Acts 3:12-26). The same Peter who had denied his Lord, now filled with the Holy Spirit, stood boldly before the Sanhedrin and accused the Jewish leaders of murdering their Messiah (Acts 4:8-12).

The last appearance was to Paul ("me also," v. 8). The significant thing is that Paul uses the same verb that he used for the previous appearances. He thereby claims that he actually *saw* Jesus in visible form (probably in vision). It was no hallucination. That is why Paul emphasizes the Resurrection so strongly in his Epistles.

"Cephas" (15:5)

This is a Greek transliteration of the Aramaic word for "stone." The man's name was Simon, but Jesus called him Peter—*pétros*, the Greek word for "stone" (see John 1:42; Matt. 16:18).

"One Born out of Due Time" (15:8)

In the Greek this is simply the definite article with the noun *ektroma* (only here in the NT). It may be translated "one untimely born" (NASB) or "one abnormally born" (NIV).

Arndt and Gingrich define *ektroma* as

meaning "untimely birth, miscarriage." They go on to say: "So Paul calls himself, perhaps taking up an insult (*e* as a term of contempt in Tzetzes . . .) hurled at him by his opponents" (*A Greek-English Lexicon of the New Testament*, p. 246).

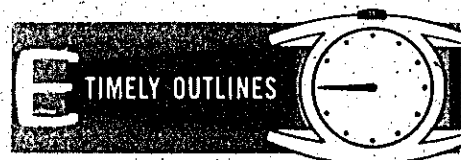
Wyclif translated the word as "a dead-born child." Marvin Vincent writes: "Paul means that when Christ appeared to him and called him, he was—as compared to the disciples who had known and followed Him from the first, and whom he had been persecuting—no better than an unperfected foetus among living men. The comparison emphasizes his condition at the time of his call" (*Word Studies in the New Testament*, 3:274).

"Meet" or "Fit"? (15:9)

As we have noted before, there are over 800 words in the King James Version that have changed their meaning in the last 350 years. This is one of them. The Greek adjective is *hikanos*, one of whose meanings is "fit, appropriate, competent, qualified . . . worthy" (Arndt and Gingrich, p. 375). The simplest translation is "fit." In the light of his previous persecution of "the church of God," Paul felt that he was not fit to be called an apostle. However, he adds the significant assertion: "But by the grace of God I am what I am" (v. 10).

"Laboured More Abundantly" (15:10)

This translation is accurate, but hardly contemporary. The verb is *kopiaio*, which means "work hard, toil" (Arndt and Gingrich, p. 444). "More abundantly" is the word *perissoteron*, which Arndt and Gingrich translate as "even more." Today we would say, "I worked harder" (Phillips, NIV).



Seven Pictures of a Fool

The Bible abounds with references to the wise man and the foolish man. Solo-

mon gives us at least seven pictures of the fool in the Proverbs.

- I. A FOOL DESPISES WISDOM AND INSTRUCTION (1:7)
- II. A FOOL MAKES A MOCK AT SIN (14:9)
- III. A FOOL UTTERETH ALL HIS MIND (29:11)
- IV. A FOOL SLANDERETH PEOPLE (10:18)
- V. A FOOL MEDDLES IN OTHERS' BUSINESS (20:3)
- VI. A FOOL RESISTS PUNISHMENT FOR CORRECTION (17:10)
- VII. A FOOL TRUSTS IN HIS OWN HEART (28:26)

MICHAEL SELLARS

Funeral Outline

A Personal Psalm

(Psalm 23)

Note the personal pronouns *he, his, thou, I, me, my*. God's love is a personal love. Note also:

- I. POSSESSION (v. 1a). Not a Shepherd, but *my* Shepherd. It makes a difference whether I say a child or *my* child.
- II. PROVISION. "I shall not want"—for Rest (v. 2)
Strength (v. 2)
Leadership (v. 3b)
Comfort (v. 4b)
Companionship (v. 4a)
Food (v. 5a)
Home (v. 6b)
- III. PROTECTION. "Though I walk through the valley of the shadow . . . I will fear no evil." This would seem boasting were it not for the words which follow: "for thou art with me." Jesus went alone through Gethsemane, Golgotha, the dark tomb, but He never leaves His child to walk alone.
- IV. PROSPECT (v. 6). Not only goodness but also mercy, for we are so in need of mercy and forgiveness. "All the days of my life" and then "for ever." The answer to our heart's longing for home.

FRANK A. NOEL, SR.

Simplicity of Salvation

TEXT: ". . . your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).

INTRODUCTION: God never intended that salvation should be anything but simple. It was designed simply, because the motive was love. Why then does it seem so complicated? Two reasons:

1. We have looked to methods of men.
 2. We have looked to our feelings.
- How simple is it?

- I. AS SIMPLE AS DRINKING A GLASS OF WATER
"If any man thirst . . ."
"I will pour water upon him that is thirsty."
- II. AS SIMPLE AS RECEIVING A GIFT
"For God so loved . . . that he GAVE."
"The gift of God is eternal life."
- III. AS SIMPLE AS OPENING A DOOR
"Behold, I stand at the door and knock."

—MICHAEL SELLARS

BULLETIN BARREL

WHAT MAKES A CHURCH GREAT?

- NOT soft seats and subdued lights, but strong, courageous leadership.
- NOT the sweet tones of the organ, but sweet personalities that reflect Jesus.
- NOT tall towers with chimes and bells, but lofty vision of its people.
- NOT big budgets, but large hearts.
- NOT the amount of finances received, but the amount of service rendered.
- NOT the large membership, but God's presence and direction and power.
- NOT what it has done in the past, but what it is doing now, and planning to do tomorrow.

—Selected

NO TIME

I knelt to pray, but not for long;
I had too much to do—
Must hurry off and get to work,
For bills would soon be due.
And so I said a hurried prayer,
And jumped up off my knees;
My Christian duty now was done,
My soul could be at ease.
All through the day I had no time
To speak a word of cheer,
No time to witness for my Lord;
They'd laugh at me, I feared.
And when before the Lord I came,
I stood with downcast eyes.
Within His hand He held a book—
It was the book of life!
God looked into His book and said,
"Your name I cannot find;
I once was going to write it down,
But never found the time."

—Selected

Multitudes of people want the fruits of righteous living without cultivating the roots.

Sometimes the best inspiration is born of desperation.

Common sense is more important than education, but a combination of the two is irresistible.

The greatest successes in life have been made out of a sorry lot of mistakes that were corrected.

The way we are facing has everything to do with our destination.

HERE AND THERE

AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

American Church Growth

By C. Peter Wagner. Reprints of this article can be ordered from NAE, Box 28, Wheaton, Ill. 60187. Price, including shipping and handling: 1-11 copies, 50c each; 12-49 copies, 45c each; 50-99 copies, 40c each; and 100 or more, 35c each.

C. Peter Wagner is becoming an increasingly important voice in the literature of church growth. This particular article of seven pages is worthy of every pastor's consideration.

The article is well balanced. The author refuses to accept any one mode for

church growth or any one method of evangelism. He shows how churches have grown on different models—all arising from a biblical base. This is important to contemporary churches coming from differing sociological bases, sizes, economic situations, and leadership profiles. He shows how some churches have used the bus while others are selling their buses—and still growing.

Dr. Wagner distinguishes four different types of church growth, and then discusses the common factors that seem to be ingredient in those churches that are growing. These include (1) the pastor, (2) a well-mobilized laity, (3) a large enough church, (4) a proper balance of church functions, (5) ministry to a homogeneous unit, (6) effective evangelistic methods, (7) properly arranged priorities.

"The wave of interest in church growth in America will bear dividends, and I see more Americans coming to know Jesus Christ personally and entering into responsible church membership than ever before. God wants the lost in America to be found and disciplined, and He is providing the tools to do the job. Through faithful and willing Christians—it will be done!"

There is no reason why Wesleyan churches within the structure of their own theological foundations and ethical commitments cannot grow. Many of them are! Here is a strategy by which they can.

OSCAR F. REED

The Word and the Words

By Colin Morris (Abingdon, 1975. 174 pp., paper, \$3.95.)

The author, an Englishman, states: "The average preacher, far from raising the dead, is well content if he succeeds in waking those who sleep." Again, "The preacher is the only one who addresses man in his wholeness, the totality of his being." These are two of the author's statements which set the tone for his book on preaching.

The author instilled into me the fact that preachers ought to be called of God, that their messages ought to be preached with authority, and that there should be a return to good biblical preaching. Is

DON'T TRY TO LIVE TOMORROW

Don't try to live tomorrow
Before you live today.
To live each moment as it comes
Is far the better way.
Tomorrow you may never see,
But surely if you do
God who helped you live today
Will help tomorrow too.

this not our goal? It was refreshing to read a book which endeavors to bring the focus back to biblical preaching.

PHIL RILEY

The True Estimate of Life

By G. Campbell Morgan (Baker Book House, 1975. 240 pp., paper, \$2.95.)

In this book, G. Campbell Morgan sets forth the "true estimate of life," centered in Christ and our commitment to Him. The book is a reprint of Morgan's sermons on this theme.

It is well written and worth the price for every pastor. Morgan's concept of holiness is compatible with ours, and at least two sermons which are included would be worth the price. In the one, "Health of Spirit," the author deals with holiness as "perfected" and "perfect." He states: "The difference between being perfected and being perfect is the difference between maturity of Christian life and holiness, the difference between the condition that is a present possibility and that which can never be attained until the Lord shall come and fashion a new body."

PHIL RILEY

Resources for Renewal

By George E. Worrall (Broadman Press, 1975. 196 pp.)

This is an exciting book. The author has compiled a series of articles on renewal in the Baptist church. Several people have given their experiences of being awakened to new life in the Spirit. Even though the Baptist theology shows

through in several places, we can be inspired and challenged by what is happening to these people.

The book has articles on renewal, illustrations and quotes on renewal, and testimonies of those who have been renewed.

PHIL RILEY

Preachers' Exchange



WANTED: Francis Asbury's *Journal*; Cecil Troxel, *The Man and the Work*, by Troxel and Trechsel. Paul C. Andrus, Rte. 8, Box 261, Greenfield, Ind. 46140.

WANTED: Copy of Curtis' *Theology*, like those used at Olivet College in the

1930s. R. E. Gillette, 5810 Woodheath Dr., Fort Wayne, Ind. 46809.

WANTED: *Faith Papers*, by S. A. Keen; *Our Lost Estate*, by J. G. Morrison; *Vessel unto Honor*, by Orval J. Nease; *Fire from Heaven*, by Seth C. Rees. Phillip C. Jones, 218 S. 25th Ave., Hattiesburg, Miss. 39401.

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.

With everything else going up these days, isn't it wonderful that the Lord hasn't increased tithing to 15 percent!

A fool's tongue is always long enough to cut his throat.

COMING
next month

• **A Catechism of Cliches**

A tongue-in-check analysis of some of the time-worn cliches we use and use and use.

• **Preaching Holiness**

A clear concept of sin is the first requirement for sound holiness preaching.

• **A Ministering Choir**

Must the contribution of the choir be limited to a performance of good music in the service?

• **The Minister as a Professional**

Doing the right thing for the wrong reasons can be the greatest ministerial tragedy of our time.

AMONG OURSELVES

Remember when the Sunday evening evangelistic service was one of the high points in the week? Some of the best preaching, the largest attendance, the most excitement, and greatest results were experienced. Why should it be otherwise today? Admittedly, there have been changes in our life-styles during recent times. But like a breath of fresh air, news does come of Sunday night services that are just as exciting as ever. Brother Maner's thoughts should encourage us (p. 6). Perhaps most efficient use of your nearest library will produce ideas which will help us face this and other problems (p. 8). Rick Withrow, in his penetrating style, challenges us to make our effort an all-out campaign for the important goals, at least (p. 18). It is no coincidence that Neil Strait offers some ideas from A. W. Tozer, noted for his evangelistic zeal (p. 26). The good news is that it can be done. That is, if it is God's will and we are ready to cooperate with Him. And isn't this what it is all about?

Yours for souls,