

THE
**preacher's
magazine**

JUNE '76

50
YEARS

**PREACHING
CHRISTIAN
HOOLNESS**



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A Message in the Shape of a Man



PREACHERS WINCE WHEN THEY HEAR Edgar A. Guest's popular poem, "I'd rather see a sermon than to hear one any day." It seems such a shame to expend great energy, put in hours of hard work, go through years of training in biblical interpretation and communication skills, and produce a homiletical masterpiece—only to be told people are more aware of what we are than what we say.

But it is true, nevertheless, and we need to remember it.

Our preaching is, as Phillips Brooks described it, the "communication of divine truth *through a man* to men." The God-anointed, God-called, Spirit-filled *man* through whom the message flows Sunday after Sunday will have considerable effect upon the way that his message is heard and understood. And he can make the difference in the way that message is received.

Marshall McLuhan may exaggerate this point when he asserts that "the medium is the message," but in a sense this is true in the preaching of the gospel. The *kerygma* we proclaim is either validated or nullified by the lives we live. The message tends to take the shape of the man who proclaims it.

Admittedly, there are other factors which also contribute to persuasion. Logic is a powerful force in the process. Its use and misuse have much to do with the reasons people behave as they do. A course in logic is a must for every preacher, and he needs to be aware of the principles of straight thinking which lead to sound judgment.

Not only is logic a factor, but emotion also has something to do with the way we arrive at our conclusions. In some cases it assumes a greater role than logic. Hard facts sometimes play second fiddle to emotional considerations, so that the way we feel about the situation becomes more important to us than logical evidence. This could be a reason for paying additional costs for the automobile with the most chrome trim. It does not ride any smoother, nor get us there any faster, but we "like it" better.

In addition to the logical and emotional forces in persuasion, there is also the personal factor. This is what some of the experts in communication call *ethos*, borrowing from the Greeks a word which is descriptive of the persuader himself.

Ethos involves several elements. It is determined by the speaker's knowledge of his subject, for one thing. The preacher who has spent many hours with his Bible and his commentaries will have more *ethos* than one who misquotes, misinterprets, and mutilates the Scriptures Sunday after Sunday.

Knowledge applies also to other subjects included in the sermon, just as it applies to the biblical content. The preacher who sees himself as the oracle of God, the final word on any matter under consideration, and the highest authority on every question, had better be the genius he thinks he is! Unfortunately, he seldom is, because anyone that intelligent knows he does not have all the answers.

Along with a knowledge of the subject, there is in *ethos* an element of basic trust. Can the preacher be trusted, or is he trying to take advantage of us? Is he genuine, or is he presenting a facade of faith behind which there are selfish motives? Is he using us as means of achieving his own goals? Does he have our interests in mind, or does he have his own "axe to grind"? These are the questions going through the minds of people who hear us preach. More than we realize, many people have an uncanny ability to recognize insincerity, identify hypocrisy, and "spot a phony" in the pulpit or anywhere else.

This is not to suggest that the messenger is as important as the message he preaches. "But we have this treasure in earthen vessels," Paul reminds us, "that the excellency . . . may be of God, and not of us" (2 Cor. 4:7). But earthen vessels though we are, we do have a charge to keep. "Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:19b-21).

One young pastor found himself misunderstood, misquoted, criticized, and all but destroyed by forces at work in his parish. He did not know how to solve such problems. His ministerial training had not suggested any procedures which would bring order out of such chaos. He was not gifted with such wisdom as might have brought calm in the midst of such a storm. But he had been to Calvary, and he had experienced his own personal Pentecost. He acknowledged to himself that he was completely inadequate to cope with such conditions in his own strength. He prayed that God might enable him to do the one thing he saw as his option: to exhibit *agape* love, and thus to demonstrate how a Spirit-filled Christian conducts himself in such a situation.

This he did, and when the storm was over, he was still there. And so was Christ's church. The preacher did not know *what to do*, but he knew *what to be*. Purged, sanctified, a vessel unto honor, meet for the Master's use—he was an example of what Christ can do through a message in the shape of a man.

To display God's stop signs is an intelligent procedure, and it is an act of love

Shall We Preach on Hell?

SOME YEARS AGO, at an intersection in the Oakhurst, Fla., area, a two-car crash killed one man instantly and seriously injured two more. An engineer from the state Road Department easily ascertained the cause of the catastrophe. Pranksters had removed the stop sign.

One's natural reaction is: "Such jesters as that should be dealt with summarily!" Yet many people who are righteously indignant over such an act are guilty of a far more serious offence. They seek to remove stop signs from the highway of life.

The warnings in the Bible are God's stop signs. Especially significant are the solemn statements about eternal punishment. "Prepare to meet thy God," they say to the sinner (Amos 4:12). Stop! You are "in danger of hell fire" (Matt. 5:22). Are we faithfully displaying the signs?

Believers today have a curiously ambivalent attitude toward the matter. If you mention "old-time, hell-

fire preaching" to them, you elicit an amused, tolerant smile. They associate it with crudeness and harshness—with some uncouth spellbinder from the sticks. But ask them, "You don't believe in hell?" and they will protest, "Of course we do, the Bible teaches it."

Truth is truth. Yet there are Bible-believing churches that one can attend for months on end without hearing a single message on eternal punishment. Were the subject mentioned only incidentally in the Bible, this would be understandable; but actually it appears there well over 100 times. References to it in the pulpit tend to be toned down with pleasing phraseology, but in the Word of God it is set forth in all its stark reality.

What has happened to our thinking and feeling in this area?

Unfortunately, there have been—and still are—preachers who lack refinement and tenderness. But should that fact intimidate us?

Consider two Bible examples of preachers who dealt with the subject. "You brood of vipers! Who warned you to flee from the coming wrath?" (Matt. 3:7, NIV).^{*} You recognize the preacher as John the Baptist, that desert ascetic clothed in camel's hair and a leathern girdle. But compare his words with these: "You snakes!

^{*}From *The New International Version*, copyright 1973 by New York Bible Society International. Used by permission.



by
Allen Bowman

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You brood of vipers! How will you escape being condemned to hell?" (Matt. 23:33).^{*} This is still stronger than John's fulmination—and the speaker is Jesus, clothed in a fine tunic, eating with sinners, imbued with compassion.

I am not suggesting that you call unsaved men snakes. John and Jesus were using a metaphor that made sense in the language of their day. The point is that they used a straight-from-the-shoulder approach, designed to jar self-satisfied sinners out of their complacency. There are plenty of pungent expressions in modern English that can make your message equally clear.

Why not call a spade a spade? It can be done without insulting people. The greatest preachers through the centuries have been crystal clear in their warnings as to the awful doom of the impenitent. If ever you are criticized for complete faithfulness in this respect, you will be in excellent company.

Some may object that in this more refined age, little attention to divine wrath is needed. To be sure, we have refinement of a sort—in foods and furnishings, car upholstery, and church ritual. But we have refined forms of sin, too: subtle expressions of dishonesty and disloyalty, nice terms to dress up the depravity of sophisticated transgressors. And side by side with refinement we have such blatant, unashamed wickedness as history has seldom seen.

The situation today calls for honest, courageous forthrightness in the pulpit. It demands speaking the whole truth in love. If ever there was a time to display the stop signs clearly, it is now.

Suppose you saw a group of people heedlessly rushing toward quicksands which had claimed the lives of multitudes. Would you softly suggest, "Don't you think you should be

careful?" More likely you would stand right in their path, wave your arms vigorously, and shout a clarion call to STOP. How can we be so certain that men are plunging toward hell and yet be so nonchalant about it?

Obviously no one should make the subject a hobby, anymore than he should make any other subject a hobby. But neither should one avoid it. Jesus' example is always a safe one to follow. He did not hesitate to discuss hell. He referred to it time and again. Nor did He ever mince words. The language He employed left no one guessing: "outer darkness," "wailing," "weeping and gnashing of teeth," the "worm [that] dieth not," "the fire [that] is not quenched," "anguish," "torment," "damnation."

Why should we, His servants, be less emphatic? The servant is not above his Lord.

Of course it is much easier to speak of pleasant truths like love, peace, and heaven. It is a far more welcome task to enlarge on the rewards of righteousness than on the penalties of sin. But the Bible emphasizes both with equal vigor. For every positive there is a negative.

The compassionate heart reaches out to men in danger. If you saw flames and smoke issuing from a building in which people lay asleep, certainly your concern would impel you to rush in and cry, "Fire!" To associate preaching on eternal perdition with an unloving spirit is completely beside the point.

Said faithful Paul to the Ephesian elders: "I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God" (Acts 20:26b-27, NIV).

To display God's stop signs, under the anointing of the Holy Spirit, is an intelligent procedure. And it is an act of love.

The poet's knowledge of Greek made his hymns immortal as well as beautiful

Charles Wesley's Use of the Greek New Testament

CHARLES WESLEY, the Orpheus of Methodism, drew his inspiration from many sources. Apart from the Scriptures, the most frequent allusions in his hymns are to the writings of the Church Fathers, particularly Ignatius, Tertullian, and Augustine; the Latin poets Virgil and Horace; and the English classics of Milton, George Herbert, and Dryden. But Wesley's abiding value is as a scriptural poet, and the greater part of his immense output of more than 6,000 hymns is concerned with biblical exposition.

There is one area of his work that has been but indifferently researched—his close acquaintance with the Greek New Testament. Bernard Manning, Dr. Martineau, and others have emphasized the scriptural content of Wesley's verse—in particular, how often he reproduces the actual words of the King James text.

Both John and Charles were care-

ful students of the Greek New Testament, and Charles was John's chief collaborator in the latter's translation of the New Testament, which translation was the text for *The New Testament with Explanatory Notes*, first published by John Wesley in 1754. That marvelous—and scarce—collection, *The Poetical Works of John and Charles Wesley*, in 13 volumes, comprising all verse written by both brothers, has many examples of Charles's knowledge of the Greek text. Of special interest are those passages in the King James Version where Charles was not happy with the translated text. John's translation of the New Testament anticipated no fewer than three-fifths of the changes made—130 years later—by the 1880 revisers, and Charles was not a whit behind John in detailed knowledge of the Greek text.

To begin with the Gospels, the AV renders Matt. 28:19: "Go ye therefore and *teach* all nations." The verb here is *matheteusate*, "to make disciples," while the usual Greek verb for "teach" (*didaske*) is found in v. 20. Most modern translations have "make disciples," but Charles Wesley had anticipated them:

*Great triune God, Thy servants own, . . .
Sent to baptise into Thy name,
Sent a lost world for Thine to claim,
Sent to disciple all mankind.¹*



by
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In the Fourth Gospel, the AV fails to bring out the important difference between two Greek verbs. John 13:10 reads: "He that is *washed* needeth not save to *wash* his feet, but is clean every whit." The significance of our Lord's words is brought out clearly in Wesley's translation: "He who hath been bathed (*ho leloumenos*) needeth only to wash (*nipsasthai*) his feet." The RV, RSV, and most others have followed Wesley in bringing out this vital distinction, and Charles puts it in poetic meter:

*If bathed in Thine atoning blood,
Am I not every whit made clean? . . .
My care is now to wash my feet,
And if I humbly walk with Thee,
Sin I need never more repeat
Or lose my faith and purity.*

As both the Wesley brothers used a Greek text almost identical with the Textus Receptus,² they accepted the longer reading of Eph. 5:30: *Ek tes sarkos kai ek ton osteon autou* (of his flesh and of his bone), where the TR is supported by DGLP but not by the superior Aleph, A and B. Metzger thinks this longer reading "reflects various scribal expansions derived from Gen. 2:23," but our interest now is that Charles Wesley gives the more exact translation of the TR—"out of his flesh and out of his bone."

*Flesh out of His flesh we are
And bone out of His bone;
Who the heavenly nature share
Of God's most holy Son.*

In Phil. 2:5-8, that *locus classicus* on the Incarnation, the King James translators avoided the bold Kenotic truth of *heauton ekenosen*, and substituted the rather weak "made himself of no reputation." In his *Notes*, John Wesley translated: "He emptied Himself," and Charles uses this strong expression with great effect in the well-known lines:

*Emptied Himself of all but love
And bled for Adam's helpless race.*

Again, in another great hymn:

*Emptied of His majesty,
Of His dazzling glories shorn;
Being's source begins to be
And God Himself is born.*

Charles Wesley often rescues the force of a vivid Greek word that had lost something in translation, and his treatment of Phil. 4:7 is a striking example. The AV reads: "The peace of God . . . shall keep your hearts." The Greek verb is *phrouresei*, a future active indicative, meaning "will keep with a military garrison," and that forceful metaphor Charles brings into his verse:

*My strength, the joy Thy smiles impart
Thy peace doth garrison my heart.*

It is in passages like these that Charles Wesley's exegetical insight and poetic genius are blended together without hurt of scripture truth or violation of poetic propriety.

The Pastorals afford numerous examples of Charles Wesley's close acquaintance with the original text. The most striking is 2 Tim. 1:6: "Stir up the gift of God which is in thee." Here is the use of a Greek verb found nowhere else in the New Testament, *anazopurein*, a present active infinitive of *anazopureo*, meaning "to stir into flame." John wrote in his *Notes*: "Blowing up the coals into a flame," and the allusion here takes us back to Lev. 6:13, "Fire shall be kept burning upon the altar continually; it shall not go out" (RSV).³ In 1761 Charles published his two volumes: *Short Hymns on Select Passages of Holy Scripture*. Part of his preface read: "Many of the comments are borrowed from Mr. Henry's Comments, Dr. Gell on the Pentateuch and Bengelius (i.e. Bengel) on the New Testament." No mention of brother John's *Notes*, but he certainly used them, and both brothers illustrate the metaphor of kindling a fire in 2 Tim. 1:6. Charles prefaces this text to his poetic treatment of Lev. 6:13, and gives us some of his greatest lines:

*O Thou who camest from above
The pure celestial fire to impart;
Kindle a flame of sacred love
On the mean altar of my heart.*

*There let it for Thy glory burn
With inextinguishable blaze; . . .
Still let me guard the holy fire
And still stir up Thy gift in me.*

Paul wrote to Titus: "But when the goodness and loving kindness of God our Saviour appeared" (3:4, RSV). "Loving kindness" (in the AV "love toward men") is a translation of the Greek *philanthropia*, our familiar "philanthropy." Now philanthropy is not the easiest of words to scan in poetic meter, but Charles treats the original text *ipsissima verba*:

*When that philanthropy divine
Into a sinner's heart doth shine
It shows the wondrous plan.*

The AV rendering of Hebrews 10:38 is the result of deliberate emendation. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." But the correct reading is not: "if *any man* draw back," but "if he," i.e., the man living by faith. All the Greek manuscripts have *ean huposteiletai*, a common Greek construction, a condition of third class with a first aorist middle subjunctive. From where, then, did the AV translators obtain *tis*—"any man"? The culprit here was Beza, who for doctrinal purposes arbitrarily introduced *tis* into the text. Beza saw only too clearly that the "just man" is the subject of the latter clause, and this militated against his dogmatism concerning eternal security. As Adam Clarke observes: "The insertion of the words 'any man' are intended to turn away the relative from the antecedent in order to save the doctrine of final and unconditional perseverance, which doctrine this text destroys." As we have witnessed already, Charles Wesley knew his Greek Testament,

and his treatment of this passage does justice to the original text:

*But may the righteous man
Who lives by faith divine
Receive the saving grace in vain
And from his God decline?
His God he can forsake,
With sin again comply;
Perdition's son, he can draw back
And unrepenting die.*

Many more examples could be quoted from these 13 volumes of *The Poetical Works*, illustrating how Charles Wesley uses the original Greek text in preference to a weak or misleading translation in the AV. But our space does not allow, so one last example of his scholarly insight and poetic skill. Two words in the Greek Testament, *diadema* and *stephanos*, are translated in the AV by the one word "crown." But *diadema* means the kingly crown, while *stephanos* is the wreath or garland of the victor. John Wesley in his translation, distinguished between the two words, using "diadem" and "crown," and Charles faithfully reproduces them:

*And who in Christ are found
They His diadem shall wear
With life and glory crowned.*

*Be faithful unto death,
Partake My victory;
And thou shalt wear the glorious wreath,
And thou shalt reign with Me.*

*The glorious wreath which not I see,
The Lord, the righteous judge, on me,
Shall at that day bestow.*

1. All verse quotations are from *The Poetical Works of John and Charles Wesley*, 13 volumes, edited by Dr. G. Osborn, and published by the Wesleyan-Methodist Conference office, London, 1868.

2. On the authority of Adam Clarke, we know that John Wesley used the 1546 edition of Stephanus' Greek New Testament.

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

* * *

*Christianity helps us face the music
even when we don't like the tune.*

Some people think they are more creative under pressure; but they are making an unnecessary drain on their minds and bodies

A Pastor Can Learn to Relax

By Myrtlebel Lush*

RECENTLY A YOUNG PASTOR mentioned that for several years—college, seminary, and associate years—he had been having severe tension headaches. I casually suggested he probably needed to relax more. His question, “How do you do that?” made me stop and think seriously about it.

First, *schedule a regular day off*. I really believe in the pastor’s day off. Each one of us needs a day of rest. For one who has the total responsibility of the spiritual well-being of his congregation, Sunday cannot help but be a tension-filled day. Therefore, ministers need some *other* day of the week to relax.

Even if they prefer a day other than Monday, I would suggest they need at least Monday morning for a complete rest from pastoral duties. This is not to say they have to sleep in. Most pastoral families have preschool or school-age children. So the idea of sleeping in is likely impossible. But how about driving that school-ager to school and having a few minutes alone *just for him* with no pastoral duties intruding? Or going for a bike ride or a hike with that preschooler? Or taking the parsonage lady out for breakfast or brunch or

coffee? Or browsing through a place of particular interest to you both: a shopping center, an art museum, a hobby shop? There are unlimited opportunities, and you may get reacquainted!

Or if family commitments make it impossible to get together, those few hours would be an excellent time to develop a talent that might become a rewarding avocation in retirement years. Pity the soul who is totally at a loss as to how to spend his wonderful “golden” years when he is no longer in the mainstream of things.

Of course, none of these suggestions will relax tension if the pastor is still going over his Sunday efforts, planning his board meeting, or worrying about the calls he should be making.

Second, *plan ahead*. Too often tension is preordained because an individual waits until the last minute before preparing for an event, or a sermon, or a situation. The pressure of meeting a deadline causes extreme tension, and therefore physical and emotional exhaustion. Certainly this is not conducive to spiritual well-being.

Third, *learn to budget your time* so you are not rushing from one appointment to the next. Being on time is a “state of mind.” We all know

*Music evangelist.

chronically late individuals. This is unnecessary and one of the worst tension builders there is. It is just as easy to plan ahead and be some place *on time* as it is to be 15 minutes late—or on time, but a nervous wreck in the process.

When you have promised to be some place at a certain time, decide *then* how long it will take to get ready and to drive to the place of appointment, then make a mental note of the time you should start preparing. Suppose that you need to meet someone for lunch. Allow time for wrapping things up in the office, leaving your office, getting into your car, and going in time to be at the restaurant exactly on time. It works! And you can be relaxed, ready to listen or plan or create.

Some people say they are more creative under pressure, but they are making an unnecessary drain on their bodies physically, mentally, and emotionally.

Often the individual who suffers from a heart attack or physical exhaustion is the one who never takes a day off, never spends special time with his family, never relaxes, but

constantly pressures himself (and, unfortunately, others) in the work of the Lord. Or if he does take time off, his “motor” is racing and he doesn’t really relax. I believe God is displeased with this kind of stewardship of one’s time.

Fourth, *learn to get to and finish* that task that is unpleasant before it becomes a millstone around your neck. Each of us has duties we like less than others. The secret is to do the less desirable ones *first*, and get them out of the way. Fantastic! No tension build-up.

Finally, there are numerous *ways of instant tension release* when one is too busy to stop long: 15 minutes in a vibrator chair or on an exercycle, or running in place, or total “blackout”—stretched out flat on a bed, a floor, or a favorite chair. It doesn’t really matter where or when, as long as it is particularly relaxing to you.

And now, when you have become a calm, relaxed pastor, you will be more patient, empathetic, and understanding of your people, and therefore a more successful shepherd of the flock.

Try it—you’ll like it!

A FATHER’S PRECEPTS

He makes himself responsible for his children’s behavior.

He is never blinded by love to his child’s faults—he knows he serves his child’s interest best by recognizing and correcting weakness.

He makes his child feel secure.

He shares in his child’s activities.

He has his child’s complete confidence.

He is always available to help solve youthful problems.

He recognizes and accepts as largely his responsibility his child’s mental and spiritual development.

He contributes to making the home his child’s haven.

He strives to be the man his child thinks he is.

—Selected

Wesleyana



John Wesley— *Coming to Terms with Death*

By Donald D. Wood*

AFTER THE DEATH of one Miss Bo-vey, there came that night “such a storm of thunder and lightning as I never saw before, even in Georgia. This voice of God, too, told me I was not fit to die . . . since I was afraid, rather than desirous of it. O when shall I wish to be dissolved and to be with Christ? When I love Him with all my heart” (*Works*, I, pp. 36-37).

Wesley penned that entry to his *Journal* in 1732 at the time of his missionary tour to Georgia. He had lived with this dread for at least 23 years, since that fateful February night in 1709 when he had been plucked from the burning parsonage. Although only 5 years old at the time of his rescue, Wesley said that this memory was “the strongest impression I had till I was 23 or 24 years old” (*Arminian Magazine*, VIII, p. 152, 1785).

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He retained this necrophobic attitude a few years after 1732, as is indicated by a further entry in his *Journal* on his voyage back to England. On his way homeward aboard the *Samuel*, Wesley discovered that the spectre of death still haunted him. “Let me observe hereon, 1. That not one of these hours ought to pass out of my remembrance, till I attain another manner of spirit, a spirit equally willing to glorify God by life or by death. 2. That whoever is uneasy on any account (bodily pain alone excepted) carries in himself his own conviction, that he is so far an unbeliever. Is he uneasy at the apprehension of death? Then he believeth not, that ‘to die is gain’” (*Works*, I, p. 71.)

On January 24, 1738, a similar note is sounded when Wesley declares, “I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near: But let death

look me in the face, and my spirit is troubled. Nor can I say, "To die is gain'" (*Works*, I, p. 74.)

How did Wesley's fear influence his theology, his preaching, his later life? Skevington Wood in *John Wesley: The Burning Heart* (Eerdmans, 1967) believes that Aldersgate was "the spiritual counterpart" to Wesley's childhood rescue from the fire, and cites Wesley to this point (p. 30). Wesley's earlier experience with fire became the parable in which the spiritual truth of Aldersgate was cast. W. H. Fitchett writes that Wesley's "theology translated itself in that night scene. The burning house was a symbol of a perishing world . . . He who had been plucked from the burning house at midnight must pluck men from the flames of a more dreadful fire" (*Wesley and His Century: A Study in Spiritual Forces*, Abingdon, 1906, p. 33).

These interpretations of Wesley's physical and spiritual rescue are not intended to suggest that Wesley's conversion was only a psychological rendezvous with himself, but rather to affirm that "God moves in a mysterious way His wonders to perform."

Though some have argued that Wesley dealt little with death and hell in his sermons, Wesley writes in his *Journal* on September 8, 1749; May 6, 1769; April 22, 1772; May 16, 1774; and March 23, 1777, of exhortations given along these lines. Many of his sermons derive from texts that require treatment of the matter. Revelation 20:12; Hebrews 9:27; Matthew 16:26; 24:44; and Mark 9:48 are but a few such texts.

In the sermons themselves, one discovers the subject of death appearing not infrequently. "Thus are the seeds of death in our very nature! Thus from the very hour when we appear on the stage of life, we are travelling toward death" (*Works*, VI, p. 222). Again Wesley declares that Sa-

tan, "the murderer of souls," tells us that we shall live to a ripe old age (*Works*, VI, p. 503). "How different, alas! is the case with him who loses his own soul! The moment he steps into eternity, he meets with the devil and his angels . . . And either he is bound with chains of darkness, and reserved unto the judgment of the great day; or, at best, he wanders up and down, seeking rest, but finding none" (*Works*, VI, p. 497). As to what death is, Wesley writes, "Death is properly speaking the separation of the soul from the body . . . but in many cases God only can tell the moment of that separation" (*Works*, VII, p. 229).

These quotations from Wesley's sermons are but a few selections from among many others, but the real test of Wesley's resolution of the problem of death is to be seen from the manner in which he and his Methodists faced the last enemy themselves. In 1748, he writes of six new believers who were to be executed for crimes previously committed. He tells of their all-night prayer meeting, after which they greeted the next morning with praise. When the bellman came and said, "Remember you are to die today," the prisoners replied, "Welcome news! Welcome news!" (*Works*, II, p. 123).

As Wesley is reported to have said on one occasion, "The world may not like our Methodists, but the world cannot deny that they die well."

Wesley did die well himself. Phrases like these were his last words: "I the chief of sinners am, but Jesus died for me"; "The best of all is, God is with us"; "The Lord is with us, the God of Jacob is our refuge"; "I'll praise, I'll praise"; and then "Farewell" (cited in Fitchett, *op. cit.*, pp. 511-12).

John Wesley had come to terms with death . . . and the terms were victory in Christ.

Evangelistically Speaking—

Revival Preparation

PREPARATION, in any area of life or activity, is the all-important element of success. Preparation is the hub of the wheel. It is the fuel of the motor. It is the foundation of the house. It is the spring from which the plunging river flows. It is the guide of the traveler. It is the blueprint of the builder. Any semblance of success can come only after thorough preparation.

This begins with the *preparation of revival purpose*. What do we have in mind for these special meetings at this particular time? Do we want renewal in the church, the deepening of spiritual life, or outreach to the unsaved? Do we expect revival or harvest, or both? Do we know what we want?

A young pastor, in his first charge out of seminary, asked us to come and help him in his South Dakota church in special

services. I don't remember what he called them. I do remember his writing as much as a year in advance, indicating an intent to move in two areas. One was leading all of his people into the deeper spiritual levels of holiness experience and relationship. The other was winning men from his constituency to the Lord. We saw both accomplished. His purposes were clear.

We should emphasize here that there are a variety of special meetings that can be profitably conducted in local churches. There have been a few Sunday school specialists in the church across the years who have helped a church to new life by concentrating in this field. I once knew a man whose emphasis was stewardship and tithing. Several days were spent with a local church teaching and leading to commitment in these areas. Prophetic conferences have been of value in some instances. I have heard of churches dedicating a few consecutive nights to its music. Campaigns of personal soul winning are being carried out. An in-depth and warmhearted presentation of our central doctrine—the Spirit-filled life and the sanctifying Christ—in holiness conventions is a venture many churches should attempt.

With such a variety of emphases to choose from, it is easy to see that “revival” to one person may be something else to another. I read of a man who saw

(Presented to preachers' meeting, Central Ohio District, Church of the Nazarene)



by
J. Melton Thomas

Evangelist
Mount Vernon, Ohio.

this announcement on a church marquee in southern California, "Revival Every Monday Night." Imagine his amazement when a few miles further down the freeway he saw a bulletin board calling out, "Revival Every Night, Except Monday." We have to invest the term with our own meanings—dependent on our purposes.

It seems to me that *revival* and *harvest* are the two words that should guide us in our intents. A given series of services may emphasize one or the other. Likely both will be intended. We will be moving toward renewal, revitalization, even rebirth of the people of God. A natural result will be a harvest of the readied crops, a bringing to decision and salvation the lost ones who are in our circles of concern.

Sometimes the emphasis is, and with purpose should be, almost totally involved with the church. It involves a calling of the church to concern, and cleansing, and commitment. It should result in new vitality, increased vigor, happy victory. Desire, determination, delight should be its issue. I heard Dr. Hugh C. Benner tell how he used to conduct such meetings at Easter time. He would do the preaching himself. Special musicians would often be brought in. It was announced that the only pressure would be that of the people's own hearts, out of their concern for and love of their Lord. Often the results among the unsaved were dramatic.

The other part is harvest—a going forth and weeping, bearing precious seed, and a coming again with rejoicing, bringing our sheaves with us. It is an identifying with the Shepherd who was not content with 99 safe in the fold, but sought after the lost 1 until He found it and came again, saying, "Rejoice with me; for I have found my sheep which was lost." This is our ultimate intent—a renewal that there may be a reaping.

Part of such reaping will depend on a *preparation of revival personnel*. Who is involved? And how? How are they prepared for contributory and vital functions?

Obviously there will be leadership. There will be general pastoral leadership. There will be the specific leadership of an evangelist—or one who is in the role of the evangelist. Who should that evange-

list be? *What* you want may well determine *who* you want. In this field there are specialties. There are a variety of types. There are diversified abilities. Recently I heard of a layman on a camp meeting board who inquired, "Do we not have any conviction evangelists?" This was an acknowledgment of the diversity.

In a given situation, needs should be determined, then leadership secured, insofar as possible, to preach toward and guide in the accomplishment of the desired ends.

Preparation of the church and its people is essential. The revival periods of the church year should be established far in advance of the actual meeting times. The people should be informed as to those times, as to the goals for the meetings, and how they can be a part. Every-service attendance should be stressed. The people need to be prepared as to their involvement in all of this.

There are many things to be done. There are the simple mechanics of ushering, recording the visitors, seeing to the proper heating or cooling of the building, and seeing that the building is clean. Special printed material needs distribution. Telephoning is appropriate. People will need to be assigned to all of these things. Special emphasis should be placed on the involvement of Sunday school workers, board members, and other officials so that attendance and participation from their areas be achieved. Musicians and singers are important.

One area where real training should be provided involves the altar service. Sensitivity to the Spirit is essential as this important time draws near. A prayer burden will come to full flower at this time. Often moving to a person's side with a sincere invitation to seek the Lord at the altar will begin a move toward that altar. A great host of praying people need to gather when the call is made for them. Instruction in the way of salvation is important at this time. More important is the intercessory prayer needed to help people into the healing presence of the Lord.

Before these actual meeting times there should be a *preparation of revival propagation*. This will include the early planning already alluded to. Advertising of various sorts should not be overlooked.

Newspaper stories and display ads are effective. In many areas, free spots on radio are available. If not, paid ads on radio and television are valuable. Attractive pass-out pieces are useful.

Promotional effort should continue all through the meetings. An emphasis on given nights which provide the people with appeals in their invitations have been successful—church nights, family nights, youth nights, neighbor and friend nights, Sunday school nights. Such emphases should be followed up by enlisting the attendance of the designated groups on the announced nights.

One area of great potential is the Sunday school. Some Southern Baptist churches will go so far as to have the Sunday school departments or classes meet each night in the early part of the service. They are then available for the total meeting in which all are together. This enlists the Sunday school workers in seeking attendance and salvation of pupils. Even one well-promoted Sunday school night can be a big boost.

A Sunday school rally on the Sunday of revival is still profitable when planned for and well organized. A word of caution is in order here: Adults tend to shy away from a Sunday morning altar that has been filled with children. In a situation where a strong bus program involves many children, an evangelistic service for them at the Sunday school hour is wise. Then the regular preaching hour can appeal to older children, youth, and adults.

One other area of revival preparation needs emphasis. It is the *preparation of revival power*. An automobile may be ever so beautiful, have the latest lines, striking colors, plush upholstery, and all the accessories, but a car is made to transport passengers. It may have all the designated things and yet not fulfill its purpose unless one hitherto unstated thing is added. That thing is power in the motor—the ability to transform to and fro motion into rotary motion.

In like manner, revival times may be well planned, faithfully promoted, adequately paid for, brilliantly programmed, but unless all the to and fro motion indicated above is turned into forward motion by spiritual power, the gospel chariot will go nowhere.

Involved in the preparation for this spiritual power is prevailing prayer. Special prayer times, as well as prayer emphasis in regular service times, should precede the actual meetings. Prayer is also vital during the days of the meetings themselves—prayer by groups, families, and individuals. A spirit of prayer during the actual services will provide a channel for the inflow of the Spirit of God. It is well to remember that Jesus said of certain types of stubborn situations, "This kind goeth not out but by prayer and fasting." Of the early disciples it was said, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

Prayer with fasting! Prayer with witnessing! Prayer with faith and with expectation! Prayer with the sort of determination that Jacob expressed to the angel long ago, "I will not let thee go, except thou bless me."

These are days when there is such need for renewal and revival in God's Church—need for breakthrough revival, for life- and situation-altering revival, for revival that issues in cleansing streams, sweeping revival.

Dr. D. I. Vanderpool used to tell of the stumps and debris and accumulations in the stream, untouched by the ordinary flow of water. Then a mighty flood would roar through, and when the water receded, much that had held firm up to this time was thrown up on the banks, and the stream was cleansed.

There are a lot of ingrown problems, many obstructing situations, a host of needy people in our churches. They stand in need of the mighty moving of God that revival and renewal brings. May it come! May it come soon! May it come now! May the faith of the ancient song be vindicated:

*Over the hilltops, down from the
skies,*

*Coming from glory—lift up your
eyes!*

*While we are watching and while we
pray,*

*A mighty revival is sweeping this
way.*



To a Sleeping Preacher's Kid

By William Stewart*

Hi, Son,

I'd like to talk to you while you are asleep. The rough and tumble of the day is done, and reluctant sleep has caught up to you again. It makes me think, when I stand in this dark room and look at you—your quiet face, your curly hair, your crumpled fist. You don't know it, but it does something to a dad to stand and watch his boy sleeping. It's a feeling of sacredness and pride. I'm glad to be your dad. But thoughts come to my head, and it may be God who puts them there.

When I look at you asleep, I can see that your world is just as important to you as my world is to me: broken toys, hockey cards, lost balls, model cars. I remember these are the things that count in your world. So, Son, if they are important to you, I want them to be important to me. I hope I never get so lost in my world that I start treating your world with clumsy irritableness and careless impatience. I'll try to respect the things that matter a lot to you.

I'm glad you get so excited and enthusiastic. Even little things seem to fill you with joy. And I don't want to get so dull that I can't get excited with you. I want to tumble with you and play with you. I want to laugh with you—really laugh. I'll try at times to lay

my responsibilities aside and drink a cup of excitement with you. Somehow you seem to enjoy fun so much more when I enjoy it with you.

I know, too, that your interests are not a man's interests—but a boy's. I sometimes forget what worlds of delight can be found in a mud puddle, or how utterly absorbing a broken airplane can be. Thank you for sharing these interests with me. I will take time to understand and care, because I hope that one day you will try as hard to mend a broken life as you try today to fix a broken airplane.

You look so peaceful now that you are asleep, but I can sense that things get rough for you sometimes. Some days your life is full of bumps and scratches, disappointments and failures. You fight to win, but sometimes lose; you try to succeed, but sometimes fail; you're criticized and scolded; you get discouraged. I know what this is all about, and I will try always to be sensitive so I may know when you need my encouragement, not my criticism. I will try to care enough so that I know when you need my arm around your shoulder. But, Son, when I miss it, forgive me.

Like all boys, you have a lot of needs. But what you want most of all is my love and respect. You want me to *show* it.

Love is giving you my full attention now and then.

Love is leaving my world sometimes and walking with you in your world.

Love is not hasty, irritable criticism.

Love is respecting your toys.

Love is helping you fix your airplane.

Love is teaching you to play golf.

Love is romping fun and laughter together.

I'm a busy preacher, Son. My time is taken up. My interest is in the work. My energies are devoted to the church. But I love you. And if loving you means time and interest and caring, I'll love you enough to give it.

*Pastor, Main Street Church of the Nazarene, Toronto

Practical Points

*that make
a difference*

Holiness Preaching Is As Broad as the Word!

Dear Son:

Pentecost Sunday is upon us, and I am looking forward to it with faith and thanksgiving. I shall never forget that glad day when the Spirit of Christ in His fullness came into my heart, cleansing and filling with love toward God and others. Oh, your dad has had his temptations and failures since that day, but I have always walked in the light with the faith that the Holy Spirit did and does cleanse from all sin (1 John 1:7). I have grown under the guidance, quickening, and rebuke of the Holy Spirit. And the Lord helping me, I intend to stay on the Holiness Way until the day that I meet him.

A young preacher came to me the

other day and said, "I just ran out of holiness themes." You know what I had the audacity to tell him:

"Young man, the reason is that you are preaching topically, and continually drawing from the barrel. If you will start studying the Word, finding all the helps that you can, and preaching positionally and textually, you will not run out for the next 100 years. And I don't expect you to live that long!"

Son, you don't have to use the old shibboleths. The Bible is so full of metaphor, analogy, simile, and other figures of speech that your expression can always find fresh communication of the doctrine of holiness. Whitsunday is the very day when you can tell your people, "Here it is in the Word. Take a good look at this relationship which actualizes what He has begun in your heart." The sin problem is still the vital issue we must face with the gospel. Thank God for a Christian fellowship that has remained true to that scriptural ideal.

Love,
Dad

SUCCESS

To be able to carry money without spending it;
To be able to bear an injustice without retaliating;
To be able to do one's duty when critical eyes watch;
To be able to keep at a job until it is finished;
To be able to do the work and let others receive the recognition;
To be able to accept criticism without letting it whip you;
To lift those who push you down;
To love when hate is all about you;
To follow God when others put detour signs in your path;
To have the peace of heart and mind because you have given
God your best—this is the true measure of success.

—Author unknown

JUNE



FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

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

● **General Superintendent Lewis**



ASSIGNMENT AND RESPONSIBILITY always come and go together. They cannot be separated as a duo of life achievement. In the church this is ever true. When one as a minister accepts a call to a given church, he certainly accepts an assignment. But along with that comes a great big and very real responsibility. A person would be very unrealistic to think he could enjoy the assignment and neglect the responsibility that comes along with it.

Preaching is part of the assignment, but it is also a tremendous responsibility. No pastor would ever think of accepting the assignment of preaching only one-half of the time for his church. We all know that the entire job comes as a unit. There is the responsibility for the souls, the destiny of the people of the parish. This is the most awesome responsibility of all. People may not be aware of this phase of your ministry, but God is; and it is to God that we answer, after all.

My son, Rev. Larry Lewis, who is pastor of Kent (Wash.) First Church, said to me the other day that he is aware of the fact that he is a spiritual resource for his people. That statement has remained with me ever since. How true it is. You as a pastor are the person who opens up new truths and gives spiritual sustenance to your people. They are not for the most part pursuing an aggressive course of spiritual conquest. It is your responsibility to challenge, stimulate, encourage, inform, and lead them into a victorious Christian life. This is responsibility, brethren, for which there is no equal.

What an assignment the ministry! What a responsibility! Every church, every service, every pastoral call, every ministry of your life must no doubt be known, recorded, and remembered



by the God who sees the sparrow fall. Our assignment and responsibility must be met. It must be met here as it must be confronted at the Judgment. May that judgment hour be a comfortable hour for us all.

"A Charge to Keep I Have" is a hymn we often sing. But for the minister it is too singular. Many charges to keep we have—day and night, year after year. It is good, because for this unspeakable duo of life and service we are called upon for our utmost, and in responding we really live.

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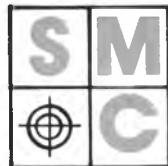
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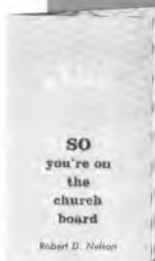
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Who's First? by Emily Bushey Moore • For

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Junior Churchmanship Series of CST (following *This Is My Church*). It consists of a pupil book, and a leader's

guide. □ The pupil book has a story line involving a youngster named Mike whose parents set a fine example of stewardship. His pastor also enters the story often, giving helpful

thoughts to strengthen the message. All phases of stewardship

are covered, including our time, our talent, and our money. It

also touches on being stewards of our bodies (good health habits); stewards of the earth (e.g., littering); working in the

church (cleaning, inviting, witnessing, etc.); interpersonal relationships (family and friends), etc. At the end of each of

the 12 chapters (episodes) are fill-in questions on the

deas covered, many of these involving

ooking up scriptures. □ The lead-

er's guide gives ideas for pre-

senting the material in each

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key for the fill-ins. □

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The Gap, by Hal Perkins • For Junior and Senior Highs •

This is another in the Youth Guidance Series.

Although it is basically on stewardship, it uses the term in its broadest connotation and covers

all areas of Christian life, including crisis

experience and subsequent growth in grace. □ "The

purpose of this book," says the author, "is to help all who

want to be Christlike (that is, use all their abilities in a Christ-

like manner) to discover how to narrow the gap between their

potential and their performance . . . between their ideal and

their practice." He says elsewhere, "The gap is the distance be-

tween what we are for Christ and what we could be. Because

God expects us to be all we can be, this is a serious issue.

Stewardship is not optional." □ The book is written in the

mod free prose style which appeals to youth. □ \$1.75 each

FOCUS ON GROWTH

Presented by the Department of Home Missions

*R. W. Hurn
Executive Secretary*

195 New Churches—Praise God!

The Church of the Nazarene has been built on the concept of church growth.

When Dr. R. W. Hurn announced in January that the denomination had organized 195 new churches during the past quadrennium, according to reports filed with the Department of Home Missions, it was a signal that this concept is alive and well in the nation's largest holiness denomination.

Phenomenal growth during our early years was followed

by a decline in the number of new churches organized. For six successive quadrennia the number of new churches declined. But in the seventh quadrennium, a turnaround was noted.

This return to the dynamic of organizing new churches—Dr. Phineas Bresee called them “new centers of holy fire”—brings us to the 1976 General Assembly in Dallas with a new burst of confidence that God is indeed leading us to even greater growth for service to Him.

Twelve-Year Study

Church Growth, New Churches Go Together

A 12-year church growth study prepared by the Depart-

ment of Home Missions and updated through December

31, 1975, shows a marked correlation between those districts which organized the most new churches and the districts which reported the greatest percentage gain in membership.

While the relationship seems obvious, it needs continual reemphasis and development.

There were many districts during the 1972-76 quadrennium that did not even organize one new church.

The negative impact of zero church growth on Nazarene ministry and outreach is obvious.

Fortunately zero growth is the exception rather than the rule.

Young Nazarene preachers leaving college and seminary for pastoral and evangelistic ministries need not fear for a place of service while the denomination maintains a healthy church growth ratio.

Some church growth scholars believe that if a church saves a fair percent of its own children (known as biological church growth), it should gain as a denomination 25 percent in church membership over a 10-year period. Real church growth, according to this rationale, is experienced only when the percentage of gain goes beyond the 25 percent level. This assumes that the 25 percent gain is in church

membership drawn from children of church families.

Our study of 12 years reveals that the Mission Districts have, for the most part, turned in impressive gains based on percentage of growth in church membership (Samoa, 720.0 percent; Middle Europe, 227.2 percent; New Zealand, 91.4 percent; Alaska, 76.1 percent). These districts have, during the 12-year period, been very active in multiplying the number of their churches, in some cases almost doubling the number of churches.

Among the Regular Districts, beyond the Mission District state, the strongest growth in church membership has occurred among the following districts in the percentages shown: Virginia, 78.5 percent; New York, 75.1 percent; Florida, 69.3 percent; Kansas City, 68.7 percent; Colorado, 67.9 percent; Arizona, 61.7 percent; Sacramento, 61.5 percent.

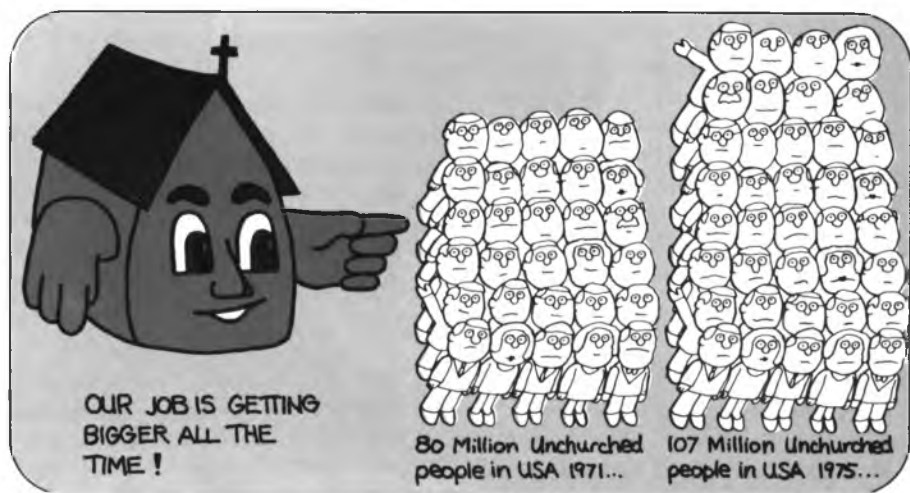
In each of these districts we find the largest number of new churches organized during the 12-year period. The districts and the total number of new churches organized for the 12-year period are as follows: New York, 18 churches; Virginia, 17 churches; Florida (includes the entire state, which is now three districts), 43 churches;

Arizona, 8 churches; Sacramento, 13 churches; Kansas City, 10 churches; Colorado, 12 churches.

A large number of districts had moderate gains in growth, ranging from 57.0 percent down to 30.6 percent. Here again, the districts that turned in moderate-to-strong growth statistics in church membership were quite strong in starting new work. These include: South Carolina, 57.0 percent; Canada Atlantic, 53.6 percent; Philadelphia, 51.5 percent; Hawaii, 49.5 percent; New Mexico, 49.4 percent; Michigan, 48.7 percent; Nevada-Utah, 45.4 percent; Northwest Oklahoma, 44.8 percent; Washington, 44.2 percent; North Carolina, 43.3 percent; Georgia, 42.5 percent; Southwestern Ohio, 41.1 percent; Maine, 40.8 percent; Oregon Pacific, 40.7 percent; Northwestern

Illinois, 40.6 percent; Houston, 40.5 percent; Washington Pacific, 39.5 percent; Kentucky, 39.3 percent; South Arkansas, 39.1 percent; Northeast Oklahoma, 39.0 percent; Southern California, 38.3 percent; Joplin, 37.3 percent; Central California, 36.6 percent; Rocky Mountain, 33.9 percent; Canada Pacific, 33.6 percent; West Virginia, 33.5 percent; Northwestern Ohio, 31.5 percent; New England, 31.2 percent; Idaho-Oregon, 30.6 percent.

One factor that seems to be true to all of those who have turned in records of strong growth in church membership is the production of many new churches. A factor to be noticed among most of those districts with small percentages for church growth is that only a small number of churches were organized.



Focus on the Future

19th General Assembly, Dallas, Tex., June 17-25

Home Mission Highlights: Church Growth Media presentation at Church Schools Convention

Home Mission Pavilion: New concept in exhibits takes an exciting

look at effective ways to achieve church growth.

World-Home Mission Service Sunday afternoon, June 20. This joint service establishes a denominational precedent with great significance for the reaching of our total world.

Departmental Program

The Department of Home Missions meeting in January adopted the following statements of program and

policy which were subsequently approved by the General Board.

1. The Program Committee recommends that the Department of Home Missions give attention to the development of training seminars on total church growth, especially giving instruction concerning churches reproducing churches.
2. Because of the great need to minister effectively to our many racial and ethnic minorities, we recommend that the department provide leadership in developing educational programs to assist our people in bridging these barriers.
3. We recommend that the department promote the General Church Loan Fund in September (a change from June) in order to provide a fund of adequate strength for the financing of young Nazarene churches.
4. Due to the continuing challenge of our great cities, we recommend that continued study and emphasis be placed on urban ministries with particular attention to the inner city, cross-cultural church planting, and ethnic church development.
5. We recommend that continuing study be made into the design and construction of better buildings for Nazarene worship and evangelism, and that the benefits of these studies be made available to our churches.
6. We recommend that special attention be given to strengthening the ministry and outreach of our rural and small-town churches.

PALCON =



PASTORS' LEADERSHIP CONFERENCES

- ◆ PALCON is a one-week denomination-wide pastoral development opportunity to be held on all Nazarene college campuses.
- ◆ Each conference will be built around five needs expressed by Nazarene pastors in a recent survey: personal and spiritual growth, biblical preaching, family ministry, church management, and evangelism.
- ◆ The dates for your zone are:
 - 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
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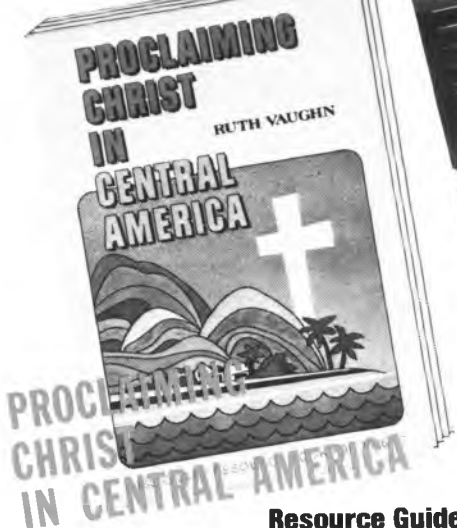
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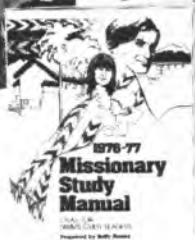
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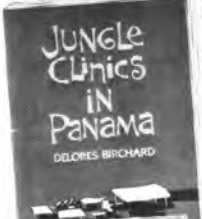
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THE PREACHER'S WIFE



Lucifer's Letter to a District Superintendent

By a pastor's wife*

DEAR REVEREND:

Today, before adjournment, you said that if anyone had a complaint to make about the preachers' meeting to let you know, so perhaps things could be adjusted before next year's meeting. I wasn't in the assembly hall when you made this statement, but I was lurking outside the door. I just didn't feel comfortable inside, and this is what my complaint is all about.

Before next year's meeting, you must find a way to cool the atmosphere. Now the glory of God was there, and I just can't stand that. Those preachers and wives were having camp meeting. I'm an expert in these matters, because I'm terribly embarrassed and immobilized when saints praise God for what He's done for them.

I saw a beautiful, young, dark-haired pastor's wife choke up and weep because God was blessing her. I had to turn my head when through the crack in the door I was attracted by a heavenly glow on that innocent, boyish pastor's face. I sensed the feelings of the gray-headed, middle-aged pastor who had become overcharged with the cares of his church. On the second day of your conference, his faith began to mount, and I

couldn't stop it. He left today victorious, ready to challenge his people to greater heights in Christian living.

I heard those loud, hearty "Amens" ringing from the preachers' hearts and voices the entire three days. I heard them praying together in one accord. In lighter moments, when I heard hilarious laughter and thought I could slip into the meeting, I would glance in and see their eyes shining in love for one another, and I was too baffled to enter.

Now you have added to this by being a spiritual leader to your pastors. Be any type of leader you choose, but don't be a *spiritual* leader. In fact, I don't even like your spirit. You are talented, gifted, and know how to work with people. You don't need to be humble before God and depend on Him. Point those preachers to yourself and your wisdom, not to God. I actually heard you say during this meeting that the acid test of a pastor and his wife is whether or not they learn to find God's answer to their problems (even if His answer is "waiting"), rather than moving around all the time. You know they can conquer my world if they learn this. They'll go back to their churches and defeat me the way you are leading them. And that is just what has happened.

I must mention your special speak-

*Name withheld.

er. He actually had the audacity to tell them they could periodically climb the Mount of Transfiguration, touch the glory world, and be lifted above the mundane and the worldly (that's my world!). Then they are to come down and go into the valley of service and minister to others. That's all I could stand of that service. It got too hot. I took off to find a more cooperative, lukewarm group of Christians to deal with. This man added too much to your camp meeting for preachers. You must not allow this type of speaker to come next year if you expect to cool that atmosphere.

And that wife of yours! You must force her to change the tone and emphasis in the wives' sessions. You know they can influence their husbands. All you need to do is keep the pastors' wives' meetings either social or intellectual. Let them discuss *my* accomplishments in their churches this past year. This will enable them to go home more defeated than ever, and they will not be an encouraging helpmeet to their husbands. But your

wife is a *spiritual* leader to those ladies. She's teaching them the life of victory—a life that doesn't even hold onto my sweetest bait—materialism. I saw God blessing her as she wept and praised God. The atmosphere in those ladies' sessions was laden with the fragrance of God. His glory literally "hung" in the air above their heads. You must put a stop to this by next year's conference.

As the leader of your district, you must find a way to tie up all the services. You can change that atmosphere that prevailed (and won) this year. Be cynical, critical, doubting God and your preachers, or formalistic—whatever sidetrack you choose to make the service discouraging, rather than uplifting.

If you don't make some drastic alterations, I will not attend next year's preachers' meeting. I will find another group that has an atmosphere in which I can work, and in whose presence I can feel more comfortable.

Deceitfully yours,
LUCIFER

It was on May 19, 1780, that darkness came at noon. The bats flew and the chickens roosted. It was some sort of meteorological phenomenon that seemed to bring the day to an end when the sun was at its zenith. Panic broke out, and people thought that the end of the world was at hand.

At Hartford, Conn., the state legislature was in session, and when the darkness came at noon, the meeting of the lower house broke up in alarm. In the state senate a motion of adjournment was made, so that the legislators could meet the Day of Judgment with whatever courage they could manage to summon.

But the motion was opposed by Abraham Davenport, a Yankee selectman and judge, friend and advisor of George Washington. Abraham Davenport faced the panic with the best of Yankee heart and head.

He arose and addressed his legislative colleagues. "I am against the adjournment," he said. Then he explained with the logic of courage:

"The Day of Judgment," he said, "is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

—Lowell Thomas in *This Week*

Discovering Solutions

Compiled by

Raymond C. Kratzer*



"Piano Bench Trauma"

Unfortunately, at times there are individuals within a church who become possessive of the piano and organ, and as a result, discordant notes arise between them and the total work of the Lord. Some of these persons are proficient in their musical ability and can do the job superbly. But often their attitude of possessiveness negates their contribution to the worship service. Their potentially sweet music eventuates in a minor refrain that spreads gloom and discord within the group.

It is wise to have the pianist elected by the church board in order to take the onus from the pastor. A job description is helpful in which an outline of what is expected can be given. The philosophy of church music should be included in which the idea of a ministry is emphasized, but that it is only a part of the ministry of the church. If it is to be effective, it must be done humbly, efficiently, cooperatively, and with a sense of mission.

Dependability is vital in the assignment. If the elected pianist is late or absent without due notification to the pastor, it may cripple the whole service. If lack of decorum at the piano bench in terms of dress, manner of playing, or care of music is apparent, then the ministry is curtailed.

Where there are several pianists who are eager to use their talent in the church, the various councils or board of the church could appoint them for their auxiliary meetings. This would include Sunday school, NYPS, midweek service, etc. The main pianist could be the Sunday morning and evening musician.

Talent should be considered in refer-

ence to the piano or organ in the main services. Many worship services have been less of a blessing than they could have been because of sloppy or poor instrumental music. And if someone in the congregation has real talent along this line, and yet is set aside for some "in person" who is possessive of the piano, or has relatives in the church whose feelings would be hurt if he or she did not have the job, there should be a program of prayer and education toward using the talented person. Wisdom, tact, and thoughtful administration can often bridge this gap. On the other hand, if the talented person has an ugly disposition, it would be better to use a less-talented soul whose spirit lends itself to the whole. In the meantime, efforts should be made to work toward improving the attitude of the other musician through prayer and godly counsel until that one becomes a "vessel . . . meet for the master's use."

Wesley's words—

"I am as strong at eighty-one as I was at twenty-one."

Few elderly men can make this claim today, and fewer still can claim to have lived the kind of disciplined life that Mr. Wesley lived. Amid persecutions and disappointments, lengthy travel, and heavy preaching schedules, he pressed on for God.

In his fifties Mr. Wesley thought his death was near (he also wrote the words for his own tombstone), but he wonderfully recovered and returned to his work. Having complete mastery over his appetite, Mr. Wesley was a careful and small eater. Perhaps this is one reason he could make the above statement.

—Submitted by Robert Emsley

The number of blasts that come from auto horns in a traffic jam is equal to the sum of the squares at the wheels.

* * *

Experience does all of her teaching backwards: She gives a test before explaining the lesson.

*Superintendent, Northwest District, Church of the Nazarene



Sunday School Administration

1. This year when the education committee gets ready to appoint Sunday school teachers, instead of asking for another request to serve, ask for a worker-interest survey. Ask such questions as: What has been personally satisfying this year? What has been difficult? How do you feel the Lord leads for the future? How willing are you to take Christian Service Training?

2. A balloon launch can be exciting for your Sunday school. Have your balloons all ready at the close of morning worship. It will take about 30 seconds to fill and launch each balloon. Have each person present sign a single card of invitation. An award can be promised to the person who mails in the card from the balloon that travels the greatest distance.

3. For your next Valentine's attendance promotion, try sending half a heart to people, telling them you will give them the rest of the heart when they come on Sunday.—Crestview, Ill.

4. Old-timers' Day at Louisville First Church of the Nazarene brought out six over 100 years of age. They had a choir made up of people 80 years of age or over. A sermon was delivered by a retired preacher—in this case, 115 years old.

5. Stir a little excitement into your Sunday school with an All-States Day. Tell the people you will check the states where they were born. Daytimer Corp., Allentown, Pa. 18105, has several tips on time use that are helpful to pastors. Write them for catalog.

6. A color-coded visitation system may put life into your calling program. Use green cards for going to new prospects, a yellow card the first Sunday someone is absent; a caution card of orange for those absent two Sundays; a danger card of red for missing three Sundays; a casualty

card of gray for missing a month. Have a hook for each class, and hang the cards on the hooks each Sunday—a.m. or p.m.

7. A workable visitation program can be designed by selecting a specific group of 10 visitors for a 10-week length of time. Give them specific prospects of two per week, leaving the time of visit up to them. Several of these small groups can be reappointed periodically and rotated in the church.

8. You might be amazed to learn how much your Sunday school children know—or don't know. Try a group of insight questions such as: Why do we pray? What is sin? Where is heaven? The answers may seem humorous, but they will pinpoint our weaknesses.

9. An easy theme for a special day program is railroads. Classes can be Beginnersville, Primary Junction, etc. For the program use timetables.

10. Child Evangelism Fellowship, Box 1156, Grand Rapids, Mich., provides many special flannelgraph stories which can be used effectively by the children's teacher. These, of course, would be a supplement to visual materials provided by your own publishing house.

11. No one likes to be last, and you have heard of "skunk awards." Have you tried an "awful cup"? This is awarded to the class with the lowest attendance each Sunday. It can be made from an old lard can.

Father's Day Presentation

On Mother's Day, the ladies are traditionally honored with flowers, gifts, and special recognition at church. But usually little emphasis is given to fathers on their special day.

One church tried successfully a unique idea: A letter was sent to all fathers in the congregation which said: "Father's Day was instituted a long time ago to honor our fathers. The church world has for a long time recognized the importance and place of the man as the head of the household as set forth by the Holy Scriptures. This Sunday our church wants to add its wishes for a 'Happy Father's Day.'

"Special emphasis is being planned for you. Enclosed is a partial show of that emphasis. When you arrive at church this Sunday morning, you will receive its mate. We hope to see you there."

Inside the letter was one cuff link. These were handed out the Wednesday night prior to Father's Day or taken to the home during the week. The mate cuff link was presented to each father present at church on Father's Day along with a few appropriate remarks from the pastor and a meaningful prayer time.

—BETTY B. ROBERTSON

THE STARTING POINT

A Lesson from Ruth

Something that Gerald Kennedy wrote years ago leaped out at me as I sorted out some sermon idea material. He quoted Fosdick as saying: "If Ruth came back we should put her sickle in a museum, for we have vast machines which . . . do the work of a thousand men . . . but Ruth in her loyalty to her widowed mother-in-law puts us to shame. We have improved on Ruth's sickle, but have we improved on Ruth?"

To Fosdick's thought, Kennedy adds: "A good man on horseback is a better index of progress than a brutal man in a supersonic jet plane" (*Pulpit Digest*, May, 1970, p. 62).

And recently in the *Evangelical News-*

letter, Cardinal Leo-Joseph Suenens of Belgium put it quite plainly when he said: "The reformation of society must originate with the reformation of individuals. The source of evil is not in our institutions or cultural systems, but in our hearts and in our souls" (Vol. 2, No. 22).

We're back to the basic task of the church—changing the lives of people through the power and hope of the gospel.

Jesus Is Lord

Paul's theme in Philippians 2 is "Jesus is Lord." In verses 5-13, he projects it in this manner: (1) *An attitude full of grace*—"Your attitude should be the kind that was shown us by Jesus Christ" (v. 5, TLB).^{*} (2) *An Authority that grows*—" . . . at the name of Jesus every knee shall bow in heaven and on earth and under the earth, and every tongue shall confess that Jesus Christ is Lord" (vv. 9-10, TLB). (3) *An atmosphere that glows*—"God is at work within you, helping you want to obey him, and then helping you do what he wants" (v. 13, TLB).

There are some starting thoughts here.

Peter's New Start

John shares with us the thrilling account of Jesus again coming into Peter's life, by the seaside (John 21). While much has been made of the three questions, "Lovest thou me . . . ?" the beginning of the chapter should not be overlooked.

The story opens with Peter fishing. Back at the old business where he was before he met Jesus. James Stewart pictured Peter as concluding, "The day is over. I failed."

But then John points to the shore and declares: "It is the Lord." And that verse 7 is among the most thrilling of scripture. For again hope appears, a dream is born, and Peter is again taken out of the fishing vessel and set upon a great journey.

Here is a story that will excite any congregation. For there is sitting in every church someone—or several—who need the lamp of hope lit again. And you and I know it can only be properly lighted by

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



By C. Neil Strait

Pastor, Taylor Avenue
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Racine, Wis.

the light of Jesus Christ. It was true for Peter, and it can be true for every man—wherever he is in the episode of life.

Tell It Plainly

In his book *Locked in a Room with Open Doors*, Ernest Campbell writes this: “The world turns to the church and says, ‘If he is the Christ, tell us plainly.’ Karl Barth answers with 11 thick volumes of *Church Dogmatics*. Tillich answers with three closely reasoned volumes of theology. Bultmann answers

with two volumes of *New Testament Theology* and a complicated work on demythologizing. ‘Tell us plainly.’ They ask for bread and we give them a stone, they ask for fish and we give them a scorpion” (Word Books, 1974, p. 49).

However, we cannot cast off the responsibility, for Campbell also reminds us that most of the blame lies with those of us who are ministers at the local level, for it is part of our job to understand what the theologians are saying, to break their language down, and to share it with our people.

IN THE STUDY

Seeds for Sermons

June 6

WHERE DO YOU PUT THE ACCENT?

TEXT: “And am no more worthy to be called thy son: *make me* as one of thy hired servants” (Luke 15:19).

INTRODUCTION: This reference is taken from the parable of the prodigal son. The key phrase in the account is “make me.” The basic lessons to be learned from this dramatic record come into sharp focus by the way the accent is placed on a part or all of this phrase.

I. THE VOICE OF STUBBORNNESS—“Give me the portion of goods that falleth to me” (v. 12). The accent in this case is on the word “make” in the use of the phrase “make me.” In other words, the prodigal son was saying that he was tired of the restraints of the home, the rules of the family circle, and the authority of his father. He raised a rebel flag into the face of the father and defiantly said: “Make me obey your commands if you think you can. I’m my own boss. I’ll do as I please.

Nobody is telling me what to do.”

The son felt that there was no rapport or understanding between him and his father, and the son was ready to declare his independence by running away from home. The son was ready to assert his identity as one who knew who he was, by sarcastically saying to his father: “I’m fed up with having you try to *make me* do what you want me to do. So I’m getting out on my own.”

II. THE VOICE OF SELFISHNESS—“. . . and took his journey into a far country, and there wasted his substance with riotous



by
Mendell Taylor

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living" (v. 13). At this juncture in his life when he was really living it up, he was putting the accent on the "me" in the phrase "make me." He wanted to know: What will this activity do for me? What thrill will come to me by what I am doing? What will I get out of this for my own enjoyment? He was ready to spend any amount to get some kick out of life, to find some way to gratify his passions, to indulge in those activities that would give him a faster heartbeat. His only concern was: How will this give ME more pleasure? What will this do for ME in satisfying my personal interests?

III. THE VOICE OF SUBMISSION—"... make me as one of thy hired servants" (v. 19). When the prodigal son came to himself and saw what was happening to his life, he started the process of making a comeback. He was ready to humble himself and acknowledge that he was wrong. At this point, his expression was "make me," with an equal accent on each word. This is turned into the voice of submission, or obedience, or yieldedness. He has turned around 180 degrees from his previous attitude. He is ready to be a part of the family circle instead of standing outside the circle and objecting to everything that happened in the circle.

CONCLUSION: This is the profile of a person making a change for the better in his way of life. He moves from rebellion against God and from the life-style of being self-centered to the point of being surrendered and submissive to God's will for his life. This means that he is a transformed person.

June 13

I'M GLAD I'M A PART OF THE FAMILY OF GOD

TEXT: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

INTRODUCTION: The Apostle Paul drew from every phase of life to express the mighty truths of the gospel. So as a Roman citizen writing to residents of the city of Rome, we are not surprised to see him drawing from the Roman law of

adoption a figure to express the thought as to what is involved in our becoming children of God.

I. NOTE THE PRACTICE OF ADOPTION—"Ye have received the Spirit of adoption." The word *adoption* referred to a legal process whereby a man brought into his family and endowed with the status and privileges of a son, one who was not by nature his son. The one adopted might be a slave who thereby was removed from bondage into the liberty of sonship. He might be a citizen who was a debtor, and who was thus forgiven the debt and made an heir of his foster father.

In making a spiritual application, we acknowledge that in our natural state we are a slave to sin. Furthermore, we are a debtor to God because of our sinful transgression of His law. But through grace that is in Christ Jesus, we are brought into the relationship of a child to his father, whereby we enjoy the privilege of sonship.

II. NOTE THE PRODUCT OF ADOPTION—"Whereby we cry, Abba, Father." "And if children, then heirs; heirs of God, and joint-heirs with Christ" (v. 17). As a child of God we live in confident love, as we address Him as "Abba, Father." The word "Abba" is simply the transliteration of the Aramaic word for father, while the word "Father" is the translation of the Greek word meaning the same. Our Lord used the word "Abba" in Gethsemane (Mark 14:36). It was the language of His childhood. In His hour of greatest distress He resorted to the language of a child rushing into the protective arms of his father. This is one of the great privileges of being adopted in His family. This is carried to the ultimate measure of fulfillment in verse 17, when we are referred to as "heirs of God, and joint-heirs with Christ." We are on the receiving end of all the benefits the Father has in His spiritual estate.

III. NOTE THE PROOF OF ADOPTION—"The Spirit . . . beareth witness with our spirit, that we are children of God" (v. 16). The Holy Spirit gives the overwhelming assurance that if you meet the conditions of becoming a part of the family of God, you will receive the proof of the

same, by His clear-cut witness to your heart that the work is done. There are three parts of this witness: (1) The witness of your own heart that you have done all you know to do; (2) The witness of the Word that guarantees that God will do His part if we do our part; (3) The witness of the Spirit that our dedication is complete and we are now sons in the family of God.

CONCLUSION: This should be a moment of celebration. We can now sing with complete confidence and assurance: "I'm so glad I'm a part of the family of God."

June 20

DISCONTENTMENT— A DELIGHT OR A DEPRESSANT

TEXT: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus" (Phil. 3:12).

INTRODUCTION: Discontentment can be an asset or a liability. When it is the latter, it is petty and ugly. It is shameful grumbling. It is restless and despicable. It resorts to whining criticism of others in order to mask one's own glaring failures.

However, when it is an asset, it is lofty, stimulating, and creative. It is anxious to improve. It is teachable and receptive to constructive criticism. It is a spur which urges one to higher heights. It strives for the fulfillment of high aspirations.

Paul was accenting this type of discontentment when he wrote this verse.

I. PAUL WAS DISTURBED AND LONGING FOR A GREATER INTIMACY WITH THE PERSON OF CHRIST—"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (v. 8). He already knows Christ as the One who transformed his life. He already knows Christ is a daily Companion. But he has an insatiable longing to discover more and more about His grandeur, His glory, and His greatness. There is always room for improvement in developing new ways to talk with Him, listen to Him, and learn about Him. There is always new territory to gain in the areas of His love, His compassion, His beauty. Our con-

suming concern should be: "Let the beauty of Jesus be seen in me."

II. PAUL WAS DISTURBED ABOUT AND LONGING FOR A GREATER INVASION OF THE POWER OF CHRIST—"That I may know him, and the power of his resurrection" (v. 10).

The first-century Christians were power-conscious. To them, the greatest power that has been released in our world was the power of God. This was a favorite phrase in the writings of Paul. He could never get far into a letter until he interrupted his line of thought long enough to say something about the power of God. He did not understand how much power it took for a lifeless body to suddenly pulsate with resurrection life, but he knew that was what happened to Jesus. Jesus, in turn, was making this kind of power available to us. No matter how many miracles were wrought, Paul always sensed that there was more power at his disposal than he ever used. He was anxious to explore some of the limitless ramifications of this power so he could be more effective in his service for Kingdom building.

III. PAUL WAS DISTURBED ABOUT AND LONGING FOR A GREATER INSIGHT INTO THE PASSION OF CHRIST—"That I may know him . . . and the fellowship of his sufferings" (v. 10).

He was not asking for "cheap grace" or an easy way or a convenient way. He wanted to be so identified with the Lord that he desired to go "with Him through the garden." This would put him in the depth of suffering so he could ascend to the heights of His resurrection power.

CONCLUSION: The drive-in business program has taken over in our country. There are drive-in eating places, drive-in cleaning places, and drive-in banks. The idea pointed up by this development is: Wait on us hand and foot; don't ask us to take an extra step or put out any effort; make us easy and comfortable. People are wanting their religion on the same basis. They ask that everything about religion be comfortable and convenient. Are we willing to be connected with something that disturbs us, agitates us, and requires us to give up something to show the lordship of Christ?

THAT'S WHAT IT IS ALL ABOUT

TEXT: "... how that Christ died for our sins according to the scriptures" (1 Cor. 15:3).

INTRODUCTION: Paul compressed the grandeur of the gospel in this brief declaration. People are always asking: "What's it all about?" In giving a reply regarding the plan of salvation and the essence of the gospel, we can summarize the answer in these words: "Christ died for our sins according to the scriptures."

I. THE HISTORICAL FACT—"Christ died" (v. 3). This statement is interlocked with many events. For instance, the Word had to become flesh in order to even be capable of death. It is a mysterious wonder that God the Son *could* die; still more, that He *should* die; still more, that He *would* die; and most of all, that He *did* die.

The basic fact of the Christian faith is not an ethereal abstraction but a concrete act in history. He lived at our level of existence to the extent that He ate food, drank water, felt hunger pangs, became tired, and took time to sleep. He suffered when lashes were laid on his back or spikes were driven in His hands and feet. His pain level became so intense that every nerve was a strand of fire and every vein was a river of anguish. Finally He died of a broken heart. All of this can be documented as historical facts.

II. THE PERSONAL FACT—"For our sins" (v. 3). This tells us the meaning of His death, namely, to provide a remedy for our sins. He had one objective in mind—that was to take care of our sin problem. This means that His death was theologically oriented. He endured the death on the Cross, to make salvation through atonement a reality.

There are two types of religions in the world. One is based on achievement, and the other is based on atonement. One is based on merit by good works, and the other on a rescue operation. Christianity is the only living religion that accents the aspects of atonement and rescue. He died our death for us, so He could live His life through us.

III. THE REVELATIONAL FULFILLMENT—"According to the scriptures" (v. 3). This plan of salvation through atonement was not an afterthought with God. Even before the foundation of the earth was established, God had the slaying of a Lamb as our Sacrifice for sin in mind. Through the writings of the Old Testament, references were made to Jesus as our suffering Saviour. Those of us who had the privilege of hearing Dr. James B. Chapman deliver his masterful message on "Christ in the Bible" will never forget the overwhelming moment when he finished citing the way Christ was referred to in each book of the Old Testament. This gives us an insight into the background which went into the backlog of and build-up for the coming of our sin-bearing Redeemer.

CONCLUSION: We can summarize our gospel message in this way: First, there is the statement of fact: "Christ died." Second, there is the meaning of the fact: "for our sins." Third, there is the background of the fact: "according to the scriptures." The first is related to crucifixion, the second to substitution, the third to revelation.

By
Ralph Earle

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Gleanings
from the Greek

1 Cor. 13:2-13

"Feed the poor" (13:3)

"Bestow . . . to feed the poor" is all one word in Greek, *psomiso* (only here and Rom. 12:20). The verb comes from the noun *psomos*, "a morsel." So it means "to feed with morsels (as children, or the sick), hence, generally in late writers, to

feed, nourish" (Abbott-Smith, p. 489). Lias suggests: "If I feed people one by one with all my goods" (CGT, *in loco*). C. B. Williams translates it: "If I should dole out everything I have for charity."

"Burn" or "boast" (13:3)

C. B. Williams reads: "And give my body up to torture in mere boasting pride." Goodspeed has: "and give myself up, but do it in pride." What is the basis for this?

The answer is that the three oldest manuscripts of 1 Cor.—Papyrus 46 (third cent.) and Sinaiticus (fourth cent.)—have *kauchesomai* rather than *kauthe-somai*. (In the Greek the difference is only one letter.) But there is felt to be stronger evidence for the latter, and so most versions have "burned."

Patient and kind (13:4)

Having shown the absolute necessity of love (vv. 1-3), the apostle now goes on to describe the characteristics of love (vv. 4-7). He first says that it "suffereth long, and is kind." In the Greek this is: *makro-thymeî, chresteuetai*. The first verb is from the adjective *makrothymos*, "long-tempered," and so means "is patient or long-suffering." The second (only here in the NT) means to be kind. The first is passive—not retaliating. The second is active—bestowing benefits. The best translation is: "Love is patient, love is kind." The twofold statement stands as a daily challenge to every Christian!

"Vaunteth not itself" (13:4)

The verb *perpereuomai* is found only here in the NT (or LXX). Robertson and Plummer translate: "Does not play the braggart." They add: "Ostentation is the chief idea." Today we would say, "It does not boast" (NIV).*

"Unseemly" (13:5)

"Behave itself unseemly" is *aschemonel* (only here and 7:36, where it is translated "behaveth himself uncomely"). It means "act unbecomingly, behave dishonourably" (A-S). F. F. Bruce reads: "Never acts dishonourably." G. G. Findlay writes: "Love imparts a delicacy of

feeling beyond the rules of politeness" (*Expositor's Greek Testament*, 2:899).

"Not easily provoked" (13:5)

There is no basis in the Greek for the modifier "easily." It has been suggested that it was added because King James had such a violent temper! The verb is *paroxynetai* (only here and Acts 17:16).

Robertson and Plummer comment: "Not merely 'does not fly into a rage' but 'does not yield to provocation'; it is not embittered by injuries, whether real or supposed" (ICC, *in loco*).

"Thinketh no evil" (13:5)

The verb is *logizomai*, which literally means "count" or "reckon." Then it has the metaphorical sense of "take into account." Thayer notes that it is "a favorite word with the Apostle Paul, being used (exclusive of quotations) some 27 times in his epistles, and only four times in the rest of the NT" (*Lexicon*, p. 379). For this passage he suggests the translation "to pass to one's account, to impute." So the Greek literally says, "does not impute the evil"; that is, "it keeps no records of wrong" (NIV).

"Beareth" or "protects"? (13:7)

The verb *stego* is related to the noun *stega*, which means "a roof." Its literal meaning is "to cover closely, to protect by covering" (Abbott-Smith). In 1 Thess. 3:1, 5; and 1 Cor. 9:12 (its only other occurrences in the NT), it seems to mean "endure." But Hasch says, "The most difficult passage is 1 Cor. 13:7" (TDNT, 7: 5-6). He favors the translation "covers all things" (*ibid.*, p. 587). Another rendering is "it always protects" (NIV).

"Fail" . . . "vanish away" (13:8)

After pointing out the Primacy of Love (vv. 1-3), and the Perfection of Love (vv. 4-7), Paul now asserts the Permanence of Love (vv. 8-13). He declares that love never "fails." The Greek is *piptei*, which literally means "falls." But here, as in some other places, it carries the idea of falling into ruin.

This verse affords an illustration of a frequent twofold fault in the KJV—translating two different Greek words by the same English word and the same Greek word by two English words, right in the

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same sentence. “Faileth,” as we have just noted, is the verb *pipto*. But “fail” is *katargeo*, which at the end of the verse is rendered “vanish away.” The verb *katargeo* means “put out of action.” Prophesies will disappear when the reality comes.

“Tongues” (13:8)

In view of the discussion of the gift of tongues in chapters 12 and 14, the most natural way to take *glossai* would be as meaning speaking in tongues, which will finally cease. But the word also means “languages.” So the reference could be to the fact that the various languages that began at Babel will come to an end in the beautiful unity of eternity. There will be no language barrier in heaven.

“Childish things” or “ways”? (13:11)

The Greek could equally well be translated “things” or “ways.” But the latter is much more meaningful. Many “adults” (chronologically, not psycholo-

gically) have put away their *things* of childhood—dolls and toys—but they have never given up their childish *ways* of reacting to life. They still throw a fit when they can’t have their own way!

“Glass” or “mirror”? (13:12)

The Greek word *esoptron* is found (in NT) only here and in James 1:23. It simply means “mirror.” Findlay writes: “Ancient mirrors made of burnished metal—a specialty of Corinth—were poor reflectors; the art of silvering glass was discovered in the 13th century” (EGT, 2:901). So “glass” (KJV) is an incorrect translation.

“Darkly” (13:12)

This is two words in Greek, *en ainigmati*, “in an enigma or riddle” (only here in NT). The Greek says: “For we see at present by means of a mirror in a riddle.” When we can only see enigmatically, we should be careful how we speak dogmatically!



Father's Day Outlines—

A Look at Christ's Earthly Father

- I. Joseph had high principles of life (Matt. 1:19).
- II. Joseph had a listening ear to God (Matt. 1:20-24; 2:13-14, 19-23).
- III. Joseph had a good family heritage (Luke 2:4).
- IV. Joseph had togetherness with his family (Luke 2:16, 24, 33, 38, 48).
- V. Joseph had a religious life (Luke 2:24).

A Look at John the Baptist's Father—Zacharias

- I. A man who stood for God (Luke 1:6)

- II. A man who worked for God (Luke 1:8-9)

- III. A man who encountered God's messenger (Luke 1:10-11)

- IV. A man who humanly doubted God (Luke 1:19-20)

- V. A man who had a miracle occur (Luke 1:24)

- VI. A man who was open to God's leading (Luke 1:63-64)

- VII. A man filled with God's Spirit (Luke 1:67)

- VIII. A man full of praise to God (Luke 1:68-70)

A Look at Solomon's Father—David

Scripture background: 1 Chron. 28:8-10

- I. A father's instruction to search out God's commands (v. 8)
- II. A father's instruction to know God (v. 9a)
- III. A father's instruction to worship God (v. 9b)

- IV. A father's instruction to serve God (v. 9b)
- V. A father's instruction to have a clean heart (v. 9c)
- VI. A father's instruction of warning (v. 9d)
- VII. A father's instruction to obey (v. 10)

DERL KEEFER

What Would You Do When Going to Die?

SCRIPTURE: Matt. 21:1-9

King Jesus was marching forth to die. He had less than a week to live. Yet in that last week, He was found particularly busy—in works and words for the Father.

I. Jesus was the chief **SPECTACLE** in a Palm Sunday parade.

There were the garments, the branches as banners, the shouts from the crowds, the applause.

Matthew relates that there were two animals: a donkey and her colt. Jesus rode the colt. The donkey is for us to climb on; but if we ride in the parade, let us ride to the end—the Cross.

II. Jesus was the chief **SANCTIFIER** in Jerusalem's Temple.

He confronted a corrupt system, conniving religious leaders, calloused merchants, and a confused laity. Jesus became a rambunctious Revolutionary, all because He was reverent in the house of prayer.

III. Jesus was the chief **SENTENCE** upon a dead Judaism.

He faced a fig tree that should have borne fruit. It had none; He cursed it to wither. The tree represented the barren branches of His own religion. Judaism had become legalistic with the leaven of pride, loaded with religion but lost in spirituality, limp in conviction and authority, lacking in holiness.

IV. Jesus was the chief **SAGE** to the multitudes.

He had so much to tell before He died. He related the parables of the wicked ten-

ants, the two sons, the talents, the marriage feast, and the 10 maidens.

He counseled concerning the tribute due Caesar and that due God, gave information concerning the nature of immortality and the Second Coming, as well as summed up the Ten Commandments into two. He also delivered woes to the religious fakes of His day.

V. Jesus was the chief **SCRUTINIZER** of the masses.

He was seated in the room of the treasury in the Temple during that last week. He saw the braggarts throw their money into the baskets. He caught sight of one widow, however, who gave two coins—her all!

Jesus singles us out. We are never lost in the crowds. He sees us one by one.

VI. Jesus was the chief **SAVIOUR** in Simon the leper's house in Bethany.

While a guest there, Jesus was met by a woman who broke the neck of the alabaster flask, spilling expensive ointment perfume upon His head. He blessed her. She expressed her appreciation to Him. He shared His mercy with her.

VII. Jesus was the chief **SACRIFICE** from the Father.

He broke the bread and lifted the cup at the Last Supper. But more, He broke His body and spilled His blood at the Cross.

SUMMARY:

QUESTION: What must WE do in the time we have left before we die?

ANSWER:

1. If we would ride in the parade with Jesus, let us ride to the end—the Cross.

2. If we would sanctify the Temple with Jesus, let us sanctify ourselves to the end—the Cross.

3. If we would judge with Jesus upon the fake, let us judge ourselves loyal to Him to the end—the Cross.

4. If we would listen to His counsel in Jerusalem, let us listen to His "It is finished!" at the end—at the Cross.

5. If we would follow Jesus into the treasury, let us follow Him past the widow by giving our all—to the Cross.

6. If we would be blessed by Him in Si-

mon's house, let us be blessed till the end
—at the Cross.

J. GRANT SWANK

God's Great Possibility Promise

SCRIPTURE: Mark 9:14-29

TEXT: "All things are possible to him that believeth" (v. 23). Or, "Anything is possible if you have faith" (TLB).*

INTRODUCTION: Some positive promises from the scriptures such as Matt. 17:20; Mark 10:27; 14:36; Luke 1:37; Phil. 4:13

Tell the background of the story of Jesus both on the Mount of Transfiguration and then coming down upon the scene of the disciples who had just tried to heal the young boy possessed by the demon, but had failed.

I. THE SCOPE OF THE PROMISE—"all things" (anything)

A. The extraordinary

1. Healings
2. Salvation

B. The ordinary

1. Situations at home (relationships)
2. Our jobs
3. Finances, etc.

II. THE MAGNITUDE OF THE PROMISE—"are possible"

Illus. Robert H. Schuller's test for impossibility thinkers found on page 37 of his book *Move Ahead with Possibility Thinking*

III. THE RECIPIENTS OF THE PROMISE—"them that believe"

Jesus was saying that the real question is not whether or not you have the power, but rather, Do you have the faith?

IV. THE CONDITION OF THE PROMISE

Believing prayer. "This kind can come out only by prayer" (9:29, NIV).**

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CONCLUSION: No preacher, no matter how masterful he is, can lecture or preach anyone into having more faith, but Jesus Christ can bless them into it.

GENE MYERS

Occult Practices

A Checklist of Biblical References

Forbidden: Lev. 19:26-28, 31; 20:6; Deut. 18:9-14

Denounced: Isa. 8:19; Mal. 3:5

Practiced: By Egyptians—Isa. 19:3; 3:11-12

By magicians—Exod. 7:11, 22; 8:7, 18

By Balaam—Num. 22:6; 23:23 with chapters 22; 23

By Jezebel—2 Kings 9:22

By Ninevites—Nah. 3:4-5

By Babylonians—Isa. 47:9-13; Ezek. 21:21-22; Dan. 2:2, 10, 27

By Belshazzar—Dan. 5:7, 15

By Simon Magus—Acts 8:9, 11

By Elymas—Acts 13:8

By the damsel at Philippi—Acts 16:16

By vagabond Jews—Acts 19:13

By sons of Sceva—Acts 19:14-15

By astrologers—Jer. 10:2; Mic. 3:6-7

By false prophets—Jer. 14:14; 27:9; 29:8-9; Ezek. 13:6-9; 22:28; Matt. 24:24

To cease: Ezek. 12:23-24; 13:23; Mic. 5:12

Messages of (false): Ezek. 21:29; Zech. 10:2; 2 Thess. 2:9

Diviners shall be confounded: Mic. 3:7

Belongs to works of the flesh: Gal. 5:20

Wickedness of: 1 Sam. 15:23

Vainness of: Isa. 44:25

Punishment for: Exod. 22:18; Lev. 20:27; Deut. 13:5

Divining by familiar spirits: Lev. 20:27; 1 Chron. 10:13; 2 Chron. 33:6; Isa. 8:19; 19:3; 29:4

By entrails: Ezek. 21:21

By images: 2 Kings 23:24; Ezek. 21:21

By rods: Hos. 4:12

Saul consulted the witch of Endor: 1 Sam. 28:7-25

Books of, destroyed: Acts 19:19

Reprinted from *Light and Life*, July 8, 1975



VACATION BIBLE SCHOOL

My dishes went unwashed today,
 I didn't make the bed.
 I took God's hand and followed Him
 To VBS instead.
 Oh, yes, we went adventuring—
 The children and I,
 Exploring the whole Bible
 For truths we can't deny.
 My house was sure neglected,
 I didn't sweep the stair,
 In twenty years no one on earth
 Will know—or even care.
 But that I've helped a boy or girl
 To noble adulthood grow,
 In twenty years the whole, wide world
 May look—and see—and know!

—Selected

HOW TO GET ALONG WITH PARENTS

Don't be afraid to speak their language. Try using strange phrases like: "I'll help wash the dishes," "Yes," "Thank you," and "Please."

Try to understand their music. Play Glen Miller's "Moonlight Serenade" on the stereo until you become accustomed to the sound.

Be patient with the underachiever. When you catch your dieting mom sneaking salted nuts, don't show your disapproval. Tell her you like FAT moms—then put the nuts in the trash.

Encourage them to talk about their problems. Try to keep in mind that to them things like earning a living and mortgage payments seem important. Be tolerant with their appearance. When your dad gets a haircut, don't feel personally humiliated. Remember, it's important to look like his peers.

AND MOST VITAL OF ALL: If they do something you consider wrong, let them know it's their behavior you dislike, not them. Remember parents need to feel they are loved.

—Selected

A CHRISTIAN IS—

A mind, through which Christ thinks;
 A heart, through which Christ loves;
 A voice, through which Christ speaks;
 A hand, through which Christ lifts.

OUR CHURCH IS—

A sanctuary of the Spirit
 A training school for Christian character
 A center of helpful service
 A force for civic righteousness
 A power for God throughout the world
 An unfailing spring of inner refreshment and strength, free to all who come

There's a Hitch to It . . .

With his thumb, a hitchhiker says, "You furnish the gas, car, attend to repairs and upkeep, supply the insurance, and I'll ride with you. But if you have an accident, I'll sue you for damages."

It sounds pretty one-sided, but one wonders how many hitchhikers there are in our churches. Many members seem to say, "You go to the meetings, serve on boards and committees, do paper work, study the issues, contact the legislators, and take care of things that need doing, and I'll just go along for the ride. If things don't suit my fancy, I'll complain, criticize, and probably get out and hitchhike to another group."

Which kind of member are you?

—Truck Tracks

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.

* * *

A smile is the same in all languages.

* * *

Beware of the saint with an open mouth and a closed pocketbook.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Afterglow

By *Sherwood E. Wirt* (Zondervan, 1975.
132 pp., paperback, \$2.95.)

As editor of *Decision* magazine, the author has worked with Billy Graham on six continents. But this is not a book of travel adventures. It is the story of personal spiritual pilgrimage and revival.

Dr. Wirt tells of the new relationships—in his home and his ministry—that have enriched life since he experienced the joy of being filled with the Holy Spirit. He testifies, "Call it revival, renewal, a fresh touch, an anointing, or what you will, I needed it. . . . I know that all the bitterness I held against others—including those near to me—disappeared. Resentment, hostility, hurt feelings—you name it—they all dissolved." The Holy Spirit used a divine solvent to dissolve the impediments to loving Christian living and ministry.

In his clear, open style, he reports the Holy Spirit's work in his heart and on his life. The Canadian revival of 1971 spilled over into the U.S., and by invitation touched Dr. Wirt's life dramatically.

You'll not want to read this book if you're not ready to laugh some, and maybe cry a little, and feel a deep hunger for more of God, and when you're through say, "Thank God, I needed that!"

B. EDGAR JOHNSON

Heaven Help the Home!

By *Howard G. Hendricks* (Victor Books, 1975. 142 pp., paper, \$1.25.)

This book on the art and joy of successful family living is one of the best I've read. The author is professor and chair-

man of the Department of Christian Education, Dallas Theological Seminary, and has spoken from coast to coast. Those of you who have heard him need no further recommendation, for this book is written as only he can tell it, with touches of sparkling wit and lively anecdotes to help you face your family problems.

Dr. and Mrs. Hendricks often hold Family Life Conferences, and they share much of the helpful material in this book.

Some of the intriguing chapters are: Is the Christian Home Safe for Occupancy? What to Do When the TV Tube Burns Out; Survival Training for the Sex Jungle; Your Rod—A Serpent or a Staff? Worksheet for Mothers; Worksheet for Fathers; Suggestions for Remodeling Your House into a Home.

This book can be used for group study. Leader's guides are available at 95c.

KATHRYN JOHNSON

I Never Promised You a Disneyland

By *Jay Kesler with Tim Stafford* (Word Books, 1975. 120 pp., cloth, \$4.95.)

The author is president of Youth For Christ International, and writes out of his years of experiences in this work. He uses the Scriptures as a basis for Christian behavior, and shares openly and frankly about youth and their problems. The book is a personal, warm response to the questions and probing of youth today. He discusses questions like: What Is God Like? How Can I Cope with Pressure? Why Do Terrible Things Happen? What About Sex?

I found one of the best chapters was on Witnessing. "A witness is a noun before it is a verb. It is what you are more than what you do."

This really speaks to young people, but parents and teachers will find this book to be a good source.

KATHRYN JOHNSON

Preachers' Exchange



FOR SALE: 29 vols. *Biblical Illustrator*, New Testament, good shape, \$2.00 each; 35 vols. *Pulpit Commentary*, Old Testament, good shape, \$2.00 each; full set (20 vols.) of *Spurgeon's Sermons*, like new,

\$2.25 per book. Dave Severin, Rt. 1, Bollbran, Colo. 81624.

FOR SALE: Complete set of *The Works of Wesley*, \$45.00. I. W. Dickey, 96 N. Broadway, Fallon, Nev. 89406.

WANTED: For Salvation Army, copy of *That Burning Question of Final Perseverance*, by Harry E. Jessop; and *The Word and the Doctrine*, by Kenneth E. Geiger. Maj. Houston Ellis, 1073 Lanier Blvd., N.E., Atlanta, Ga. 30306.

WANTED: Books by George D. Watson: *Holiness Manual*; *Seven Overcomeths*; *Fruits of Canaan*; *Beauty for Ashes*; *Secret of Spiritual Power*; *Spiritual Ships*; and others. Larry E. Emerson, 8373 N. Broadway, St. Louis, Mo. 63147.

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



COMING

next month

● The Spirit of '76

Perhaps a return to the "Spirit of A.D. 76" would be appropriate for Christ's Church today.

● John Wesley and the American War of Independence

A British scholar notes a change of mind in Wesley on the War of Independence, and asks, Why?

● The Role of the Rural Church

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

● Jesus Exposed the Worst in Men

Ease in "Zion" relieves us of suffering, but it also robs us of conquest.



AMONG OURSELVES

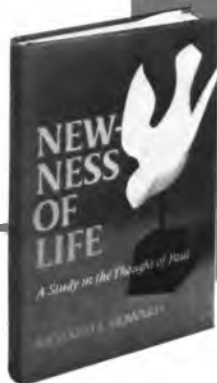
An explosion almost resulted in tragedy when Apollo 13 was headed for the moon. The accident did not cause any deaths, but it did cause the mission to be abandoned. The culprit was later found to be a tiny electronic switch, which was taking twice the voltage for which it was designed. The relay did not function, and the oxygen tank exploded in space. All of which should remind human beings in general, and preachers in particular, that when the stresses and strains are far above and beyond what the human organism is designed to bear, something will have to give. Myrtlebel Lush has this in mind when she reminds us that we can learn to relax. True, no two preachers can do this in exactly the same way. One friend of ours relaxes with his Greek New Testament (?), and we know another who does it by writing a chapter in his book. But we know that a piece of machinery wound too tightly will eventually snap. Too many pastors have learned this the hard way. There is peace and joy in letting the mighty power of the Holy Spirit work through us. He just might want to show us what He can do if we will let Him.

Yours for souls,

A Study in the
Thought of Paul

Newness of Life

By **RICHARD E. HOWARD**



Even so we also
should walk in
newness of life.
Romans 6:4

"In this scholarly but eminently practical study of Pauline theology, Professor Howard shows how this basic distinction between the indicative of grace and the imperative to holiness constitutes the warp and woof of the Pauline gospel and ethic. Drawing upon his doctoral research at Harvard University, tested and refined by years in both the pulpit and the classroom, the author brings to us a wealth of exegetical insights from the Pauline Epistles. His Pauline theology is set within the broader frame of biblical theology, as he shows how the apostle's doctrines of man and sin have their roots in Old Testament thought. . . .

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WILLIAM M. GREATHOUSE

President, Nazarene Theological Seminary

About the author . . .

Over 20 years in the pastoral ministry . . . graduate degrees from Eastern Nazarene College, Boston University, Andover Newton Theological Seminary, and doctoral studies at Harvard Divinity School . . . currently Professor of New Testament and Greek, Bethany Nazarene College . . . contributor to *Beacon Bible Commentary* and religious periodicals.

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Academic dean,
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By **MILDRED BANGS
WYNKOOP**

Professor of Theology
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