

THE
**preacher's
magazine**

JULY '76

50
YEARS

**PREACHING
CHRISTIAN
HOLINESS**



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The Spirit of 76



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jesus Exposed the Worst in Men

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

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

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

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

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

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

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

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

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



by
T. W. Willingham

Kansas City, Mo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Whoa, Preacher!

By Harold DeMott*

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

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

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

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

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

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

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

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

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

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



John Wesley and the American War of Independence

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

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

preachers stayed with the flock. This was a major reason for Wesley's 1784 ordinations; and in March, 1775, he wrote to Thomas Rankin, his American superintendent: "There is now a probability that God will hear prayer and turn the counsels of Ahithophel into foolishness." Then Wesley added, "A line to all the preachers: You were never in your lives in so critical a situation. It is your part to be peacemakers, to be loving and tender to all but to addict yourselves to no party."¹

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Preach the Word

The Scriptures are the Spikes which nail our sins to the old rugged Cross. The Holy Ghost is the Hammer that drives in the Spikes.

The God-called, Spirit-filled preacher is the arm that swings the Hammer. So the Word of God and the Holy Spirit are indispensable; the preacher is expendable.

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

—Contributed by Morgan Carroll

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

Act—or React?

By Carl E. Cuthrell*

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

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

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

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

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

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

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

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

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

*Pastor, Evangelical Friends Church, Rescue, Va.

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

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

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

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

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

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

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

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

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

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

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

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

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

Do you act—or react?

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

The Role of the Rural Church



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

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

Let us look at the role of the rural church.

The role of the "soul-saving station"

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

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

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

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

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

A vital link in home missions

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

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



by
H. Lamar Smith

Pastor
Church of the Nazarene
Woodlawn, Tenn.

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

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

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

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

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

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

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

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

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

An open door in changing patterns of American living

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

The role of fulfilling the Great Commission

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

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

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

no promotion outside the will of God?

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

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



The Price Is a Cross

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

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

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

—Forrest W. Nash

Objective and Perspective in the Minister

Part V

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

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

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

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

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

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

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

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

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



by
Lewis T. Corlett

President Emeritus
Nazarene
Theological Seminary

and make a desperate effort to approximate it.

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

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

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

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

Practical Points

*that make
a difference*

How I Long for the Word of Reconciliation!

Dear Son:

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

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

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

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

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

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

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

Love,
Dad

Compiled by the General Stewardship Commission

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

General Superintendent Stowe



Using Your Gift

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

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

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

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

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

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

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

Worldwide Witnessing



WORTH PLANNING FOR

September—Stewardship Month

October 10—Laymen's Sunday (U.S.A.)

—Thanksgiving Offering (Canada)

November 21—Laymen's Sunday (Canada)

—Thanksgiving Offering (U.S.A.)

MR. MINISTER, IS YOUR FINANCIAL FUTURE AT THE BOTTOM OF AN OPEN MANHOLE? RETIREMENT NEED NOT BE VIEWED FROM THIS HELPLESS PERSPECTIVE.

PHASE II: A PLAN TO DELIVER YOU!!!



April 1, 1976, was the beginning of phase II, the second five years of "Basic" Pension. During phase I, benefits climbed 75 percent in three increases. Further increases will take place during phase II as budget support and economic conditions permit.

THE PLAN:

The Department of Pensions will be encouraging each local congregation to enroll paid ministerial staff in the denominational tax-sheltered annuity. This will insure that ministers enrolled have more than Social Security and "Basic" Pension incomes during retirement. *You can have a supplemental income too!!!*

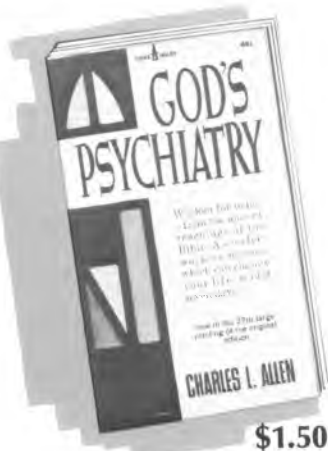
The church can enroll you for as little as \$10.00 a month, or as much as 20 percent of your current income. The funds grow by 9 percent per year. Unlike other annuities, *there is no annuity expense*. You earn interest on every cent.

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NO WITHDRAWAL PENALTIES EITHER!**

For more information, write:
**Phase II
Department of Pensions
6401 The Paseo
Kansas City, Mo. 64131**

Some excellent books are recommended on the Reading Certificate Program

Following are some quotes:



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

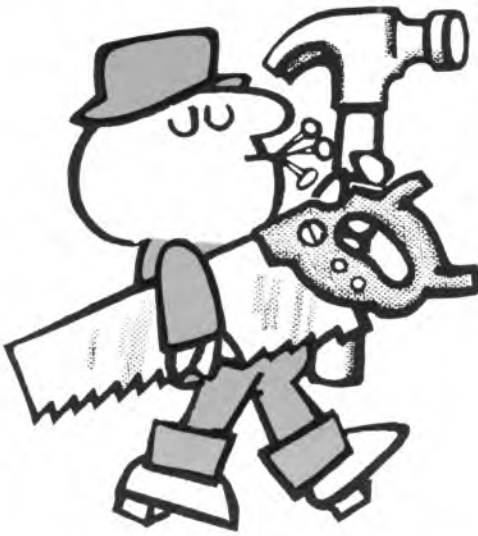
Taken from
God's Psychiatry
Charles L. Allen



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

Take from
Try Giving Yourself Away
David Dunn

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



*Need help in
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TABLE TALK provides a
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GIVE TO A BABY... IS A HOME WHERE
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SCRIPTURAL PRINCIPLES, PARENTS
NEED NOT FEAR THE ULTIMATE
CONSEQUENCES. THE INFLUENCE OF A
CHRISTIAN FATHER OR MOTHER WILL
LAST FOREVER!

IT'S A FACT . . .

CRADLE ROLL SUNDAY—SEPTEMBER 12





Pastor—

We are calling
to say

THANK YOU!

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

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

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

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

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

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

Mrs. Robert Goslaw
General Council Member

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Pastor Bill Coulter

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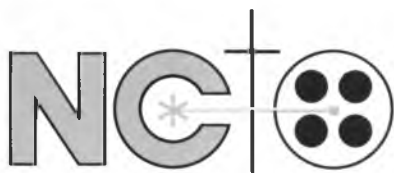
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Check *Herald of Holiness* (); *World Mission* (); *Preacher's Magazine* ();

Other _____

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RENEWAL AND LEARNING

DATES

British Isles Nazarene College—November 8-12, 1976

Trevecca Nazarene College—December 6-10, 1976

Canadian Nazarene College—May 16-20, 1977

Eastern Nazarene College—May 30—June 3, 1977

Mount Vernon Nazarene College—June 6-10, 1977

Olivet Nazarene College—June 13-17, 1977

Mid-America Nazarene College—July 18-22, 1977

Bethany Nazarene College—August 1-5, 1977

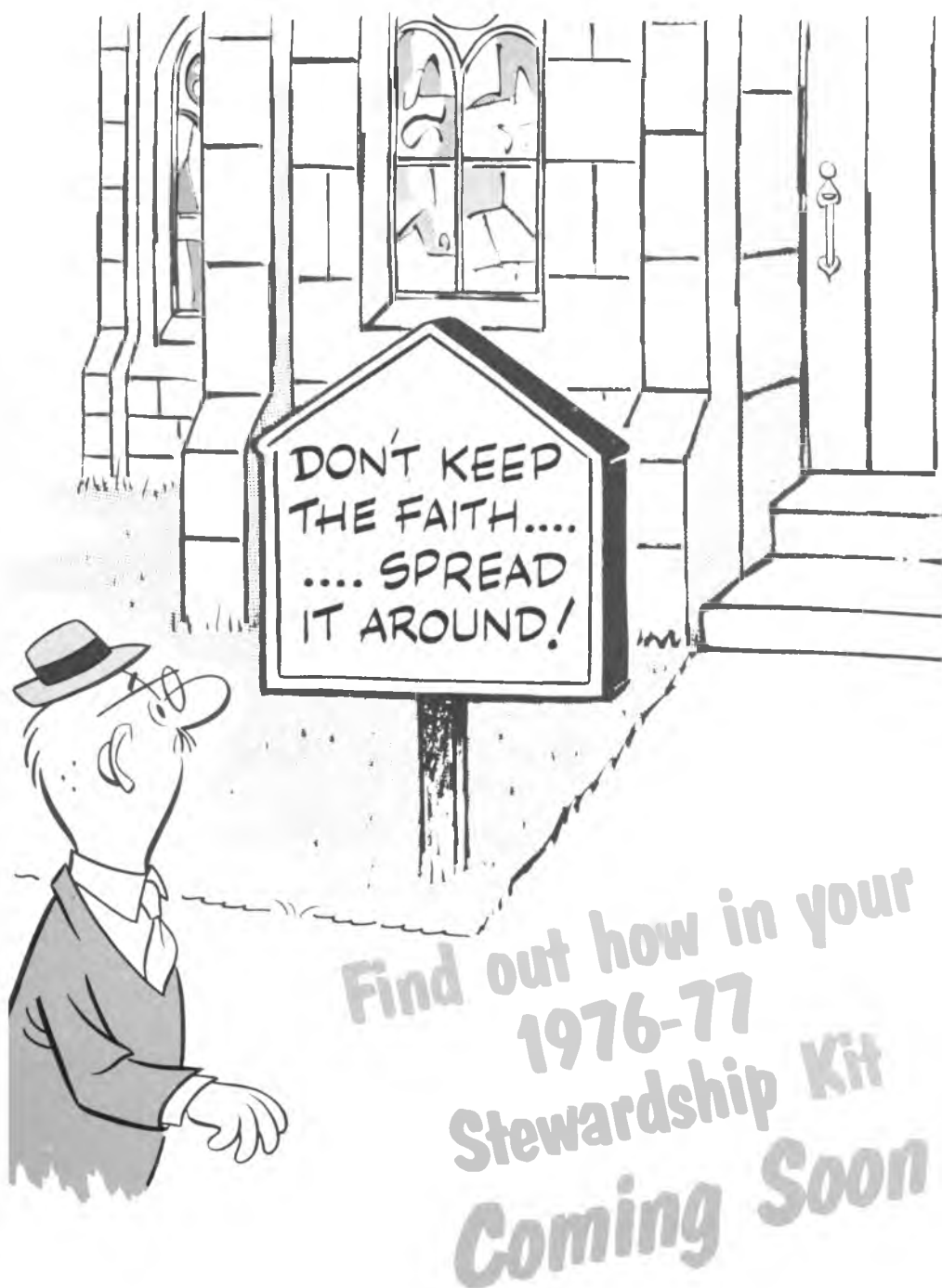
Northwest Nazarene College—August 8-12, 1977

Point Loma College—August 22-26, 1977

PURPOSE

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

PASTORS LEADERSHIP CONFERENCES



FOCUS ON GROWTH

Presented by the Department of Home Missions

R. W. Hurn
Executive Secretary

DEAD CHURCHES DON'T GROW

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

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

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

Internal—within the body

Expansion—evangelism

Extension—church planting

Bridging—reaching new cultures

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

TIPS ON GROWTH

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

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

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

INTERNAL (INSIDE THE BODY)

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

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

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

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

EXPANSION (EVANGELISM)

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

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

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

EXTENSION (CHURCH PLANTING)

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

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

BRIDGING (REACHING NEW CULTURES)

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

GCLF Means Growth Power!

Help Your Church Grow!

**Support the
General Church Loan Fund
and Its *Mission***



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

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

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



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TWICE*

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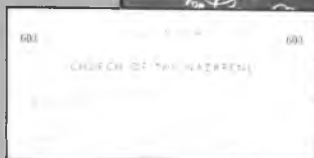
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John Wesley: *Salvation from Inward and Outward Sin*

By Roy S. Nicholson*

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

The Term *Perfection*

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

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

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

The Grand Depositum of Methodism

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

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

*General President Emeritus, The Wesleyan Church.

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

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

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

Christian Perfection Defined

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

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

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

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

A Careful Reexamination

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

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

(To be continued)

THE PREACHER'S WIFE



My Pastor's Wife

By Wayne M. Warner*

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

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

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

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

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

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

These creative creatures answer the telephone day or night, always

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

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

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

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

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

The Pastor's Wife

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

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

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

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

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

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

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

—Submitted by J. Christy

THE STARTING POINT

Through the Wilderness— To Freedom

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

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

Follow Me!

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

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

Halfway Is Not Enough

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

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

The Paralyzed Man and Jesus

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

Real Promotion

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

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

Robert Schuller on Preaching

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

The Importance of the "One Thing"

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

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



By C. Neil Strait

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

A Thought About Prayer

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

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

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

IN THE STUDY

Seeds for Sermons

July 4

RELIGIOUS ACCENTS IN THE AMERICAN HERITAGE

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

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

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

I. THE SPIRITUAL MOTIVE IN COLONIZATION

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



by
Mendell Taylor

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

II. THE RELIGIOUS MOTIVE IN POLITICAL PRACTICES

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

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

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

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

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

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

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

1. The president takes his oath of office with his hand on the Bible.

2. The national anthem has a line in verse 4 that says: "And this be our motto: 'In God is our trust.'"

3. The coins carry the inscription: "In God We Trust."

4. The pledge of allegiance since 1954 has included the phrase "one nation, under God."

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

July 11

GOOD NEWS AND BAD NEWS (Part I)

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

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

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

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

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

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

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

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

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

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

July 18

GOOD NEWS AND BAD NEWS (Part II)

TEXT: 1 John 1:7-10

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

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

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

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

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

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

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

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

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

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

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

July 25

FROM THE SUBLIME TO THE RIDICULOUS

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

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

Wesley's words—

"The best of all is, God is with us."

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

—Submitted by Robert Emsley

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

I. THE SUBLIME TRUTH ABOUT OUR UNIVERSE

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

II. THE SUBLIME FACT OF HISTORY

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

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

III. THE RIDICULOUS TRAGEDY OF HUMANITY

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

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

By
Ralph Earle

Professor of New Testament
Nazarene Theological
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Gleanings
from the Greek

1 Corinthians 14:1-10

Pursuing Love (14:1)

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

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

“Unknown”? (14:2)

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

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

“Edification” (14:3)

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

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

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

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

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

“Exhortation” (14:3)

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

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

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

“Pipe” or “Flute”? (14:7)

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

“Easy to be understood” (14:9)

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

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

“Without signification” (14:10)

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

Discovering Solutions

Compiled by

Raymond C. Kratzer*



Board Member Who Opposes Budgets

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

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

*Superintendent, Northwest District, Church of the Nazarene

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

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

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



Fund Raising

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

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

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

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

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



Sermon Starters for Independence Day—

FREEDOM IS JESUS

Scripture: John 8:31-47

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

COMING OF FREEDOM

Scripture: 1 Pet. 2:13-17

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

CREATION'S FREEDOM

Scripture: Rom. 8:18-26

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

- III. God's creation groans to be free
(Rom. 8:21).
- IV. God's creation will be new (Rev.
21:1).
- V. God's creation of man can be free
(Rom. 8:23).

DERL G. KEEFER

BULLETIN



BARREL

OUR ESSENTIAL NEED

National pride is not the need of the hour.

National humiliation is!

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

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

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

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

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

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

National repentance is our essential need.

—R. C. Halverson

* * *

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

* * *

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

IF NO BIRDS SING EXCEPT THE BEST

My talents may not be so rare,
And better ones found anywhere;
But birds' songs would not have much
zest

If no birds sang except the best.

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

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

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

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

ALICE E. RAST
Source unknown

HOW WILLING? . . .

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

—HARRIET HEINE

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

SUMMER SAINTS

Long, warm (?) days.

Moments to relax.

Time available to think

... perhaps to pray.

Friendly contact with people.

A chance to share openly the
joy in your heart that
salvation in Jesus has brought.

A time to "lift" another who
is beaten down by life.

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

—Gordon Wetmore

*Were there no night, we could not read
the stars;*

*The heavens would turn into a blind-
ing glare.*

*Freedom is best seen through prison
bars,*

*And rough seas make the haven pass-
ing fair.*

*We cannot measure joys but by their
loss;*

*When blessings fade away, we see
them then.*

*Our richest clusters grow around the
cross,*

*And in the nighttime angels sing to
men.*

—Selected



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Taking the Drudgery out of Sermon Preparation

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

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

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

OSCAR F. REED

Your Church Can Grow

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

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

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

PAUL R. ORJALA

What's a Nice Person like You Doing Sick?

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

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

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

BILL COULTER

Foundations for Purposeful Church Administration

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

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

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

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

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

Dr. Lindgren has enjoyed wide experience as teacher, denominational executive, and pastor.

OSCAR F. REED

How to Save Time in the Ministry

By Leslie B. Flynn (Baker, 1975. 95 pp., paper, \$2.95.)

Another source book for ministers on a very critical theme.

OSCAR F. REED

I've Got to Play on Their Court

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

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

OSCAR F. REED

Ephesians, A Positive Affirmation

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

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

OSCAR F. REED

Preachers' Exchange



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

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

WANTED: Vol. III of *Fifty Years of Nazarene Missions*, by Mendell Taylor. Contact Department of Home Missions, Nazarene Headquarters, 6401 The Paseo, Kansas City, Mo. 64131. Attn.: Mary E. White, Librarian.

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

tion. Rev. E. R. Houston, Rte. 2, Johnson, Kans. 67855.

WANTED: Complete set of 17-vol. *The Daily Study Bible Series*, by William Barclay. Darrel K. Wiseman, Rte. 3, Valley City, N.D. 58072.

FOR SALE: Holiness reprints, old-time and rare books. Books by Bud Robinson, W. B. Godbey, Beverly Carradine, A. M. Hills, J. G. Morrison, C. W. Ruth, and others. J. Edwin Newby, Rte. 1, Box 742, Noblesville, Ind. 46060 (317-773-0238).

* * *

EIGHT PROBLEMS OF THE CHURCH

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

—Selected



COMING next month

● Science and the Bible

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

● Using Your Public Library

Few pastors have all the information they need at their fingertips, but it is not far away.

● The Parsonage Telephone

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

● Solving Church Problems

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

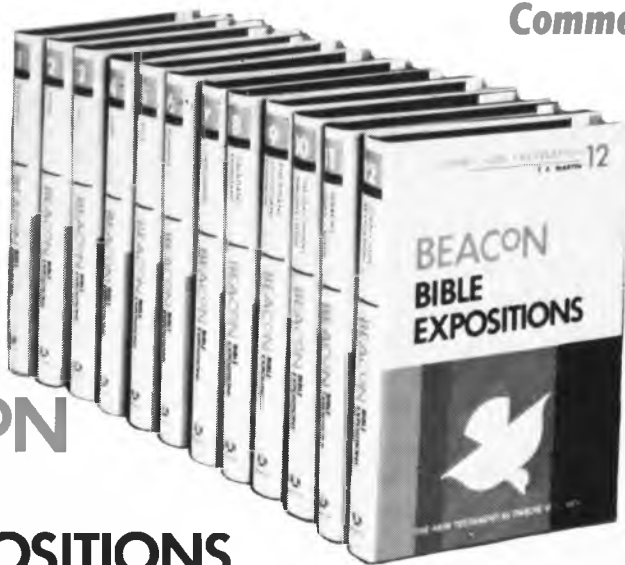


AMONG OURSELVES

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

Yours for souls,

A Devotional Companion to the Beacon Bible Commentary



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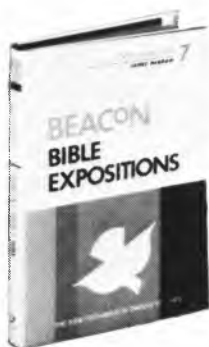
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