

THE
**preacher's
magazine**

APRIL '76

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YEARS

**PREACHING
CHRISTIAN
HOLINESS**



Life

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Easter

The Validating Event



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“I Carried His Cross”

By Mark Smith*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Back at the house on top of the lime-

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

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

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

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

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

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

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

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

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

Must Jesus bear the cross alone,

And all the world go free?

No, there's a cross for every one,

And there's a cross for me.

The Importance of the Resurrection

By Joseph Larson*

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

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

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

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

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

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

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

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

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

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

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

*Spring Valley, Calif.



CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

Jesus Risen! —The Great Evangelical Blind Spot

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Maranatha!

Objective and Perspective in the Minister

Part III

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

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

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



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

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

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

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

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

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

The first scriptural reference,

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

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

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

What shall be said about the con-

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

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

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

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

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

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

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

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

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

Wesleyana



John Wesley on Inward Sin

Selected by Roy S. Nicholson*

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

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

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

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

The Transmission of Sin

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

*General President Emeritus, The Wesleyan Church.

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

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

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

The Nature of Inward Sin

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

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

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

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

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

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

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

Friendship Patterns in Evangelism

By Joseph F. Nielson*

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

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

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

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

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

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

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

*Professor of Sociology, Olivet Nazarene College.

limit outside contacts or become a substitute for soul winning.

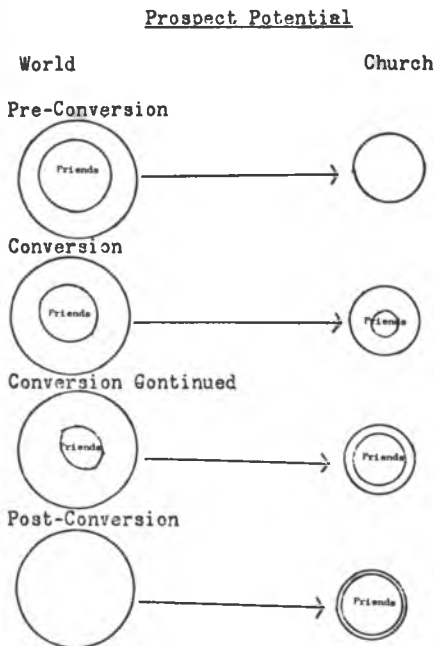
4. Many times Christians want to surround their children with the best environment. Therefore, only church people are brought into their children's lives. When children become adults they are already conditioned to live within the church orbit. Their friendship system is freighted with non-prospects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

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

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

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

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



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

Practical Points

*that make
a difference*

Say, What Are Your Plans For General Assembly?

Dear Son:

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

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

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

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

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

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

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

Love,
Dad

Words from Wesley—

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

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

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

—Submitted by Robert Emsley

● General Superintendent Lawlor



Retention Versus Removal

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

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

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



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

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

CHURCH SCHOOLS



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A

Baby

Can

**BE THE MEANS OF WINNING
AN ENTIRE FAMILY TO GOD!**

BABY DAY ★ MAY 2

**Don't miss the . . . Nazarene Young People's Society
14th General Convention, 1976
Thursday, June 17—Saturday, June 19
Dallas Convention Center East Hall**



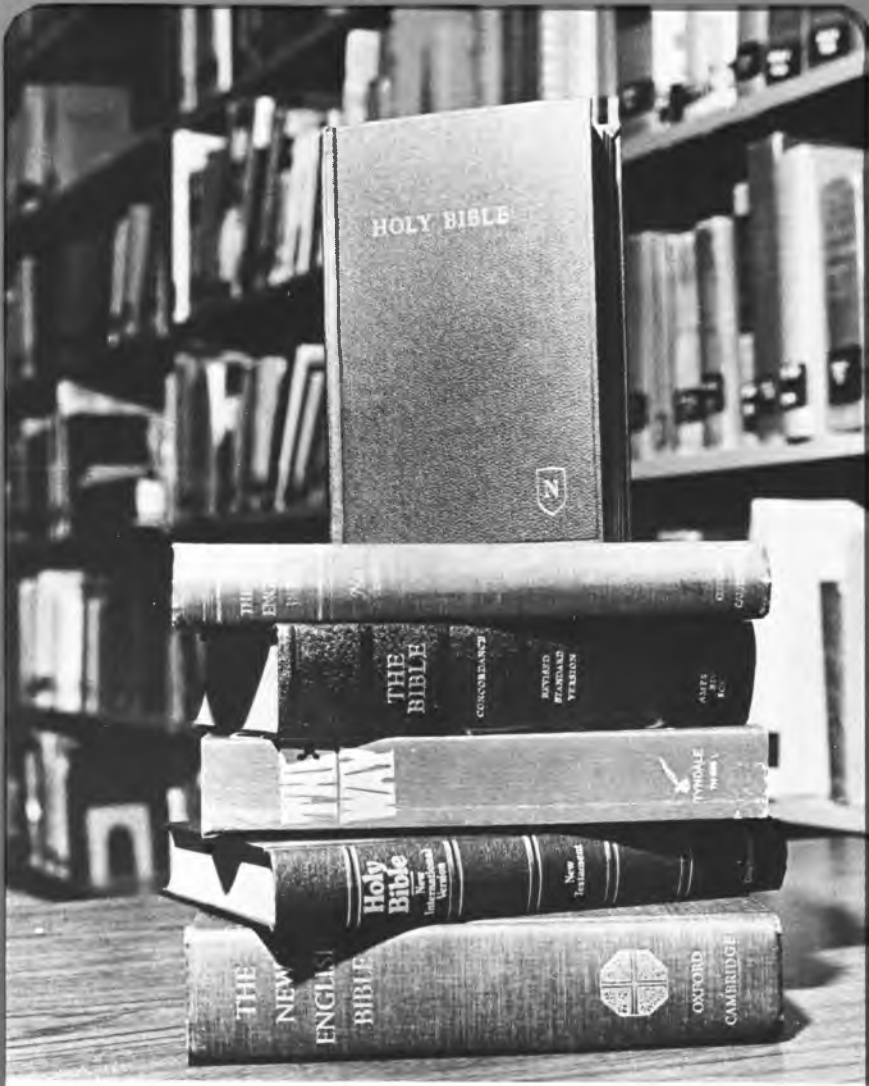
MILLIONS FOR MISSIONS FOR MILLIONS

Easter Offerings for World Evangelism 1958-1975

Each Year a Little More

1958	\$1,040,160
1959	1,006,192
1960	1,069,775
1961	1,195,074
1962	1,266,920
1963	1,367,561
1964	1,466,707
1965	1,595,090
1966	1,750,270
1967	1,866,696
1968	2,126,338
1969	2,272,285
1970	2,507,791
1971	2,839,165
1972	3,169,913
1973	3,688,312
1974	4,095,197
1975	4,254,895

1976 _____



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Executive Secretary

Time to Grow!

Summer is growth time.

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

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

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

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

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

a few of the features you will find.

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

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

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



Here's Help MUSIC for Young Churches

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

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

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

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

IN



TURN A BUS ROUTE

● TURN A BUS ROUTE INTO A NEW CHURCH

PRAY FOR OUR
TARGET CITIES



THE YEAR
THE NEW

It's Not Too Late

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

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



**Meet the
new editor
of the
"Herald of
Holiness" . . .**

JOHN A. KNIGHT



**Author of
the 1976
denomina-
tion-wide
study . . .**

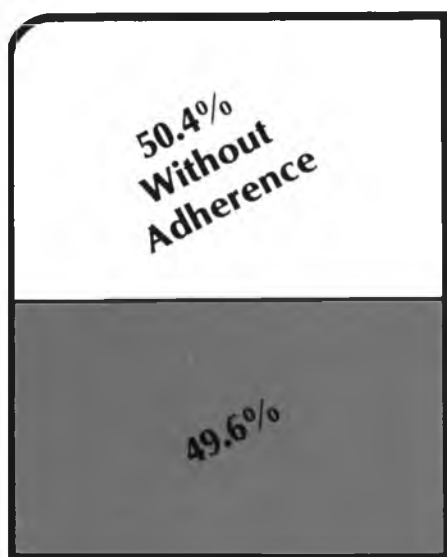
IN HIS LIKENESS

**Let's have
every-member
participation!**

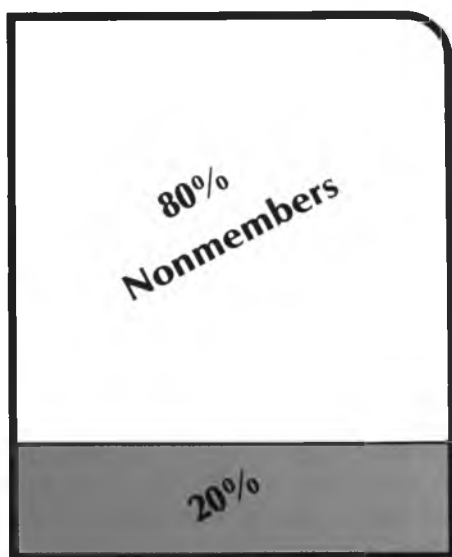
1976

**For additional information
contact your
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Unreached People



Adherents



Church Members

Are We Ready for Church Growth?

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

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

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

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

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

Are we ready for church growth?

Are we?

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When you change address, fill in the form below and mail to the General Secretary.

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor (); Evang. (); Other _____

Former Address _____

Former Church _____

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

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

Other _____



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Dr. Eugene L. Stowe, special speaker

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June 17-25
1976

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CENTER**

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"Monday Night Is Family Night" (Start any quarter!)

DENOMINATIONAL AND DISTRICT PENSIONS AND BENEVOLENCE BUDGET PAYMENT RECORD

The shaded spaces indicate each year the district paid at least 90 percent of its Pensions and Benevolence Budget.

DISTRICT	1972	1973	1974	1975
Akron				90.49
Alabama				90.00
Alaska				95.99
Arizona				97.22
Canada Atlantic				93.65
Canada Central				95.64
Canada Pacific				106.75 *
Canada West				97.80
Central California				95.48
(Central) Florida				50.00
Central Ohio				90.00
Chicago Central				91.84
Colorado				96.10
Dakota				90.66
Dallas				95.32
East Tennessee				93.03
Eastern Kentucky				90.00
Eastern Michigan				90.00
Georgia				91.40
Hawaii				100.00 *
Houston				96.07
Idaho-Oregon				100.22 *
Illinois				96.90
Indianapolis				90.00
Iowa				90.56
Joplin				92.18
Kansas				96.36
Kansas City				93.54
Kentucky				90.00
Los Angeles				90.00
Louisiana				93.02
Maine				94.00
Michigan				90.00
Minnesota				100.47 *
Mississippi				96.44
Missouri				90.00
Nebraska				90.24
Nevada-Utah				97.26
New England				90.00
New Mexico				98.11
New York				90.00
North Arkansas				90.20
North Carolina				90.00
North Florida				91.68
Northeast Oklahoma				90.00
Northeastern Indiana				90.00
Northern California				91.80
Northwest				93.64
Northwest Indiana				90.00
Northwest Oklahoma				97.93
Northwestern Illinois				90.00
Northwestern Ohio				90.65
Oregon Pacific				93.03
Philadelphia				93.04
Pittsburgh				91.20
Rocky Mountain				92.99
Sacramento				93.22
San Antonio				90.00
South Arkansas				90.00
South Carolina				90.00
Southeast Oklahoma				91.28
Southern California				90.76
Southern Florida				90.00
Southwest Indiana				90.00
Southwest Oklahoma				99.06
Southwestern Ohio				90.00
Tennessee				90.00
Upstate New York				90.00
Virginia				90.17
Washington				91.65
Washington Pacific				91.05
West Texas				94.05
West Virginia				90.00
Wisconsin				90.58

DENOMINATIONAL AVERAGE 80.26 92.01 92.66 92.32

1975 Summary of Pensions and



Listing by Percentage A

DISTRICT	PERCENTAGE
★ Canada Pacific	106.75
★ Minnesota	100.47
★ Idaho-Oregon	100.22
★ Hawaii	100.00
Southwest Oklahoma	99.06
New Mexico	98.11
Northwest Oklahoma	97.93
Canada West	97.80
Nevada-Utah	97.26
Arizona	97.22
Illinois	96.90
Mississippi	96.44
Kansas	96.36
Colorado	96.10
Houston	96.07
Alaska	95.99
Canada Central	95.64
Central California	95.48
Dallas	95.32
West Texas	94.05
Maine	94.00
Northern California	93.80
Canada Atlantic	93.65
Northwest	93.64

Kansas
Sacramento
Philadelphia
East Tennessee
Oregon
Louisiana
Rocky Mountain
Joplin
Chicago
North Florida
Washington
Georgia
South Carolina
Pittsburgh
Washington
Southern California
Wisconsin
Dakota
Northwest
Iowa
Akron
Nebraska
North Arkansas
Virginia
Alabama

DENOMINATIONAL

Percent Districts Benevolence Budget



DISTRICT

PENSIONS AND BENEVOLENCE
BUDGET PAYMENT
PERCENTAGE

RECORD

1974-75

"DOUBLE COVERAGE" Life Insurance

Annual premiums are paid by the Department of Pensions and Benevolence. "Double Coverage" is automatic to all ministers insured under Plan 1 on districts paying 90 percent of their official 4 percent Pensions and Benevolence budget apportionment.

The 4 percent is based on the total spent for local purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (4 percent of the sum of Column 9 less Columns 1 and 2, in the pastor's annual church financial report).

BLY YEAR 1974-75

93.54	(Central) Florida	90.00
93.22	Central Ohio	90.00
93.04	Eastern Kentucky	90.00
93.03	Eastern Michigan	90.00
93.03	Indianapolis	90.00
93.02	Kentucky	90.00
92.99	Los Angeles	90.00
92.18	Michigan	90.00
91.84	Missouri	90.00
91.68	New England	90.00
91.65	New York	90.00
91.40	North Carolina	90.00
91.28	Northeast Oklahoma	90.00
91.20	Northeastern Indiana	90.00
91.05	Northwest Indiana	90.00
90.76	Northwestern Illinois	90.00
90.58	San Antonio	90.00
90.66	South Arkansas	90.00
90.65	South Carolina	90.00
90.56	Southern Florida	90.00
90.49	Southwest Indiana	90.00
90.24	Southwestern Ohio	90.00
90.20	Tennessee	90.00
90.17	Upstate New York	90.00
90.00	West Virginia	90.00

RAGE—92.32%



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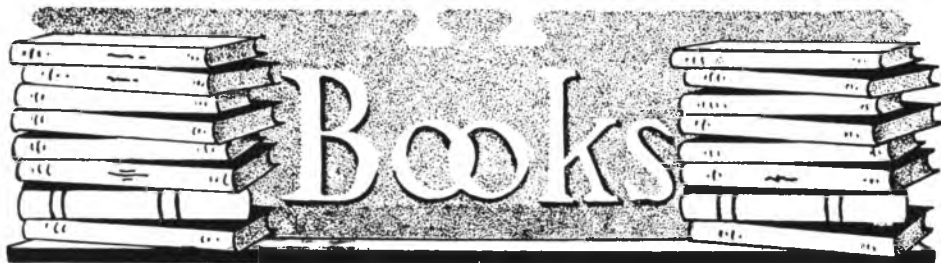
Pastor

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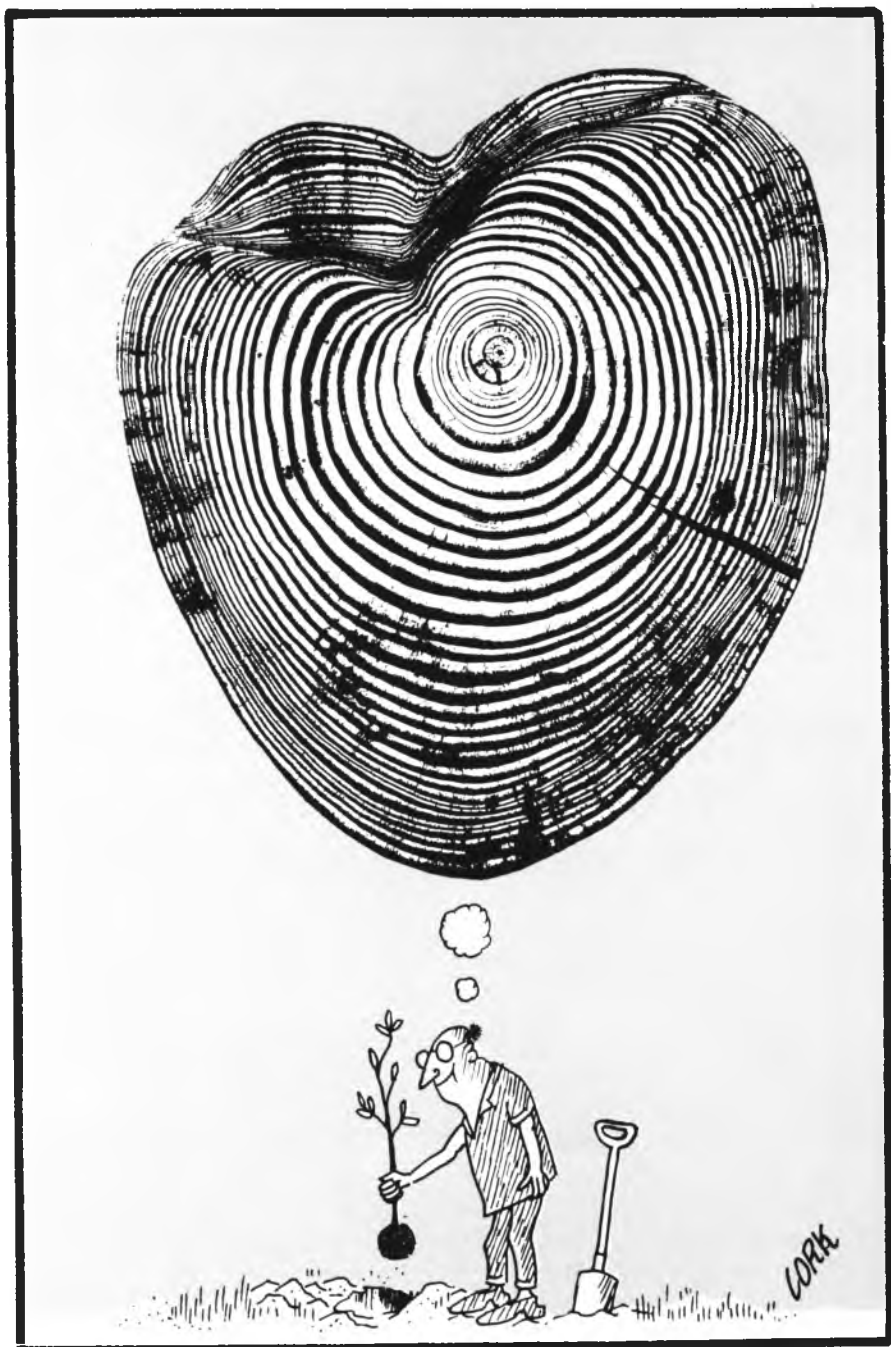
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MAY 16

A DAY FOR—



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- Featuring senior adult talent
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- Helping others to think about their plans as prospective senior adults. Proper attitudes are gained in youth.
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 - Glorieta, N.M., September 13-18
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A NOTE OF CORRECTION

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

—Earl C. Wolf, Executive Director

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(Monthly slates published in the last issue of the "Herald of Holiness" each month)

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THE PREACHER'S WIFE



The Problems of a Preacher's Wife

By Frances Simpson*

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

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

My part: Soul-searching prayer

Second pastorate—Problem: Loneliness

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

My Part: Practicing God's presence

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

My Part: Keep on keeping on

*Pastor's wife, Wichita, Kans.

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

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

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

"What is your husband doing these days?"

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

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

"Yes."

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

"He was walking around the property, Lord."

"What do you think he was doing?"

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

"How has he been feeling lately?"

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

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

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

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

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

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

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

Leadership in the Church

By C. J. Adams*

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

The need for leadership:

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

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

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

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

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

Lay leadership:

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

In the process of institutionalization, the boundaries between clergy

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

The call to service:

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

The pastoral role:

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

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

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

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

There are many activities, but one role; many members, but one body. The pastor's task is organic, precisely because it has a variety of functions operating to the same end."¹

Organizational leadership:

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

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

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

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

1. Less emphasis on plant facilities, and more on staff and ministries.

2. More local church ministries away from the pulpit and sanctuary.

3. A full-time minister or paid worker for every 30 tithers or 100 attendees.

4. Increasing willingness of pastors to manage a team of paraministers.

5. Paraministries as permanent life-service rather than apprenticeships.

6. College and seminary course

restructuring to prepare paraministers.

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

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



Sunday School

1. For those various "mothers of the year," instead of the oldest and youngest mothers, have the congregation vote on the outstanding young mother, the outstanding mother, grandmother, great-grandmother, and shut-in mother.

2. To have a different Mother's Day program this year, use a nomination form on which all the mothers of the church are listed, and ask for votes for several for "mother of the year." This could be progressively narrowed down for the entire month leading up to Mother's Day. The first Sunday would list all of the mothers; second Sunday, the half receiving the highest votes; third Sunday, 50 percent of these, etc.

3. With the astrological-horoscological craze that has hit America, we can use a New Year's prediction service as a basis for hitting hard on this heathenish practice. (Be sure and save the prediction slips until next year. Their scores may be as weird as any others.)

4. For Father's Day, you can duplicate the honors mentioned for Mother's Day. Or, to go along with the traditional gift necktie, you might want to give a prize for the most horrible tie brought in by a father.

5. To get those special "goodies" for your giant visitors' day, try your local

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

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

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

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

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

IN THE STUDY

THE STARTING POINT

A Look at Philippians

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

A Nugget from Philippians

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

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

Elijah's Secret

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



By C. Neil Strait

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Restored Communion with God

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

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

Prayer—with a Purpose

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

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

Discipline of Prayer

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

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

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

A Day for Preachers

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



SEEDS for Sermons

April 4

THEOLOGY OF HOPE IN AN AGE OF DESPAIR

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

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



by
Mendell Taylor

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

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

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

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

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

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

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

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

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

April 11

THE PLUS FACTOR OF THE CROSS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

April 18—(Easter Sunday)

THERE IS ALWAYS A DAWN IN THE CHRISTIAN WAY OF LIFE

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

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

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

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

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

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

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

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

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

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

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

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

April 25

THE TRIUMPHANT TRIO

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

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

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

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

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

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

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

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

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

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

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

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

Order for Easter Sunrise Service

Trumpet solo (without announcement)

Psalms 146 and 148

*Congregational hymn: "Christ, the Lord, Is Risen Today"

*Easter Sunrise Prayer

Vocal solo

God's Word of the Cross: Matt. 27:28-66

*Congregational hymn: "Beneath the Cross of Jesus"

God's Word of the Resurrection: Matt. 28:1-20

Vocal Duet

*Congregational hymn: "Fairest Lord Jesus"

Sunrise Service offering

Choir Anthem: "Christ Arose!"

Psalms 149 and 150

*Congregational Hymn: "He Lives!"

Trumpet solo (without announcement)

Benediction

*Congregation standing

The timing of this order of worship is 45 minutes.

—J. GRANT SWANK, JR.

By
Ralph Earle

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Gleanings from the Greek

1 Cor. 12:12-31

"Members" or "parts"

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

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

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

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

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

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

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

"Uncomely" and "Comely"

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

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

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

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

"Apostles" (12:28)

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

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

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

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

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

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

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

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

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

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

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

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

"Prophets" (12:28)

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

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

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

Has the gift of prophecy continued? In

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

"Helps" (12:28)

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

"Governments" (12:28)

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



TOUCHING LIVES

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

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

Death's Door

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

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

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

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

By Marion W. Barber
Gettysburg Church, Dayton, Ohio

The best flings in life are not free.

* * *

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

* * *

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

A THOUGHT FOR THE WEEK

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

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

—Selected

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

* * *

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

LEAVE YOUR TROUBLES AT CHURCH

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

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

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

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

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

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

—Selected

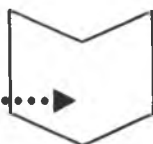
* * *

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



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

An Introduction to the New Testament

Vol. I. The Gospels and Acts

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

This third and final volume completes Dr. Hiebert's *Introduction to the New Testament*. A brief survey of the NT precedes an introduction to the four Gospels with customary synoptic problem discussions. Each Gospel is examined with reference to characteristics, authorship, date, place, and audience. The detailed outlines and annotated bibliographies, for which Dr. Hiebert is already famous, complete the discussion. Similar materials for the Book of Acts are helpful, succinct, and definitely in the conservative tradition.

M. A. WEIGELT

Handbook for Mission Groups

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

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

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

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

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

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

OSCAR F. REED

Pauline Parallels

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

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

M. A. WEIGELT

The Pastoral Life Shepherding God's Flock, Vol. I

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

This is the first book in a new series designed to meet the need for a “fresh consideration” of the work of the ministry. It is a biblical reevaluation of the pastoral task in a modern setting. Some

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

OSCAR F. REED

The Invaded Church

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

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

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

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

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

OSCAR F. REED

Preachers' Exchange



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