

THE  
**preacher's  
magazine**

MAY '77

**PREACHING  
CHRISTIAN  
HOLINESS**

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# THE preacher's magazine

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## *Hot Line to Heaven*



**T**HEY CALL IT “the hot line.” Alexander Graham Bell never dreamed his invention would someday reach such levels of efficiency. The heads of state can pick up telephones and talk about matters of extreme importance without dialing, without operator assistance, without going through any third party—and without delay.

Instant communication!

And long before Bell thought of it, God had it designed, produced, and fully operable. His promise is “Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (Jer. 33:3).

Every pastor’s study is equipped with a direct line to heaven. He needs only to pick up his “telephone,” and he is in touch with the throne room. He can have immediate audience with the King of Kings, the omnipotent Ruler of the universe. No local, long distance, nor overseas operators are necessary. There are no secretaries waiting to jot down a message and ask Him to return your call. God himself is on the other end of your “hot line” when you need Him. Does this boggle the mind? It does, of course, if you think of it in terms of telephones, wires, switchboards, and cables. But it is real in the spiritual sense, and that is the standard by which reality is ultimately measured.

God declares very clearly His intentions toward His servant: “He shall call upon me, and I will answer him. I will be with him in trouble; I will deliver him, and honour him” (Ps. 91:15).

How can a pastor get himself so involved in everything else that he never has any time to use his “hot line”?

He knows about every new plan that has achieved success, and he can show you with an organizational diagram how it works. He dreams of pushing a button that produces the best results. He rises early, works hard, stays busy, fights discouragement, and perhaps jogs a little to keep healthy. But he seems to forget the priceless secret of power

through prayer. He misses his chance to stay in touch with the One who declared, “. . . upon this rock *I will build my church*” (Matt. 16:18).

This is no criticism of pastors who plan well and work hard. They are, in fact, following the example Jesus set as a worker who didn’t “know when to quit.” But they are not following His example when they let other matters, however legitimate they may be, leave no time for prayer.

Being busy is not an excuse. Jesus prayed even when He was unusually busy. The busier He was, the more determined He was to find some time to pray. “But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed” (Luke 5:15-16).

When he had no time to eat, he took time to pray. Sometimes He did not have an opportunity for rest, but He took time to pray. He was never too busy to use the “hot line.”

Jesus prayed before every crisis He faced. He prayed before He chose His 12 disciples, and before sending them out to evangelize. He prayed before beginning His public ministry, and before He went to His death on the Cross.

He prayed early and late, day and night. Mark notes that “in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed” (Mark 1:35). Luke tells us: “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God” (Luke 6:12).

Jesus was explicit in His analysis of why His disciples failed to heal an afflicted child: “. . . this kind goeth not out but by prayer and fasting” (Matt. 17:21). Today’s pastor might learn from their experience, if not indeed from his own failures, that there is no substitute for the power that is released through prayer and faith.

Mary, Queen of Scots, was heard to say she feared the prayers of John Knox more than the armies of England. This may be one of the reasons his parishioners declared: “John Knox can put more spirit into us than 500 trumpets blowing at once!”

Knox had his hot line, and he knew how to use it.

If preachers today, like Jesus, and like others who have followed His example, would take time to pray, there would be exciting results.

Can you see a pastor praying early and late, day and night, when he has time available and also when he is the busiest? Praying before each crisis he faces, and praying during every important activity?

Many pastors have the skills they need for effective ministry. They seem eager enough to give their best effort. But there is just one thing they lack. They need to use the hot line and draw more upon divine power!

Preachers who have discovered this secret are experiencing new love for souls, new joy in preaching, and a fresh source of strength to meet the many demands of their ministry. They are witnessing in some small way what Isaiah saw coming: “. . . before they call, I will answer; and while they are yet speaking, I will hear” (Isa. 65:24).

Your hot line to heaven is there. Take time to use it.



# CONTEMPORARY THEOLOGICAL ISSUES

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C. S. COWLES, Professor, Northwest Nazarene College

## ***Toward a Theology of the Family***

*The kingdom of heaven may be compared to a king who gave a marriage feast for his son . . . saying, "Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast" (Matt. 22:2-4, RSV).\**

What is marriage to be? A celebration! A banquet! A party! A joyous event! A superlative experience!

What is family life to be? A feast! A festive relationship! A fellowship in which the eternal love of God is mirrored in time. A foretaste of the blessedness of the kingdom of God. A familial community where each delights in the other, and all delight in God.

### **Creation's wedding song**

"So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them" (Gen. 1:27-28, RSV). From the beginning, the life of man and woman is bathed in the pristine glow of festivity. With tender care and

magnificent flourish, God sets the stage for His final creative act and history's first marriage. Out of primeval chaos God establishes an oasis of indescribable beauty, lushness, and warmth. In the midst of the garden, trees are planted for the nourishment of body and soul: "Out of the ground the Lord God made to grow every tree that is pleasant to the sight [aesthetic enjoyment] and good for food [bodily nourishment], the tree of life also in the midst of the garden [spiritual vitality], and the tree of the knowledge of good and evil [creaturely boundaries]" (Gen. 2:9, bracketed phrases added).

The table is spread. The banquet is prepared. All things are in readiness. The glorious acts of creation all point toward one pinnacle event: man and woman created to enjoy a special relationship to each other in the fellowship of God. What a feast! Everything that man and woman need for the enjoyment of their life together is provided in abundance.

One of the most important elements in the celebrative family lifestyle comes to the surface at this point—namely, everything of importance begins on God's side. He is the Creator and Giver of every good and perfect gift. Creation is the gracious expression of His boundless love. As Karl Barth put it, "Grace is the incomprehensible fact that

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Editor's note: This article is taken from the new book *The Festive Family*, by C. S. Cowles, and is printed in an abridged form by permission of the publisher, Impact Books Publishing Co., Nashville.

\*All scripture is from the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

God is well pleased with a man, and that a man may rejoice in God." And, according to God's creative intention, man and woman may rejoice in each other.

Marriage and the family are founded upon the principle of grace. Before the commandment is given, an invitation is proffered. Before responsibility is enjoined, a marriage is celebrated. "Take, eat" precedes the "thou shalt not eat." Long before man and woman are able to demonstrate their worthiness for such a generous outpouring, God gives them everything they will need for the fulfillment of their lives together in superabundance.

Man is created from the dust. But, in order to show special kindness toward the woman, God created her from man, thus giving their relationship the dignity of being the greatest miracle and mystery of creation. Upon their natures God placed the signature of His own image, and into their spirits He tenderly breathed His spirit.

The relationship established between man and woman becomes the paradigm of the fellowship that God desires with man. As Arend Van Leeuwen indicates, "With the creation of man in God's image, in the partnership of male and female which represents God's partnership with his people, there begins the history of God's covenant, the central feature of the creation."

Marriage is not an afterthought, a convenience, or a culturally expedient arrangement. It stands at the centerpoint of God's gracious intention for the heavens and earth. It is the pivotal manifestation of His sovereign grace and freedom on the plane of world history. It represents and symbolizes His love for His own: "For your Maker is your husband" (Isa. 54:5). And again, "As the bridegroom rejoices over the bride, so shall

your God rejoice over you" (Isa. 62:6).

Marriage is doubly blessed by becoming the principle transmitter of God's grace. Adam begat Seth "in his own likeness, after his image" (Gen. 5:3). By this means is fulfilled the original destiny placed into man's hands to "be fruitful and multiply, and fill the earth" (Gen. 1:28). What a stupendous miracle: Man and woman share with God in the creation of new life—human life, real persons! What parent has ever held his own child in his arms and not been overwhelmed by the mystery of it all!

More than physiological procreation is involved—as great as this is. God has authorized man to transmit *His own image* to succeeding generations through the special relationship of conjugal love enjoyed between man and woman. And He has entrusted prior responsibility for actualizing this latent image into the hands of the child's parents. In this manner God has especially crowned the marriage partnership with special dignity, glory, and honor.

### **Boundaries and bountifulness**

Marriage involves separation. "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh" (Gen. 2:24). The union of man and woman takes precedence over every other relationship in life, even over that of the children to the parents. Husbands and wives establish a relationship before the child is born, and ideally, continue it long after the child is grown and gone. This union of man and woman is the indivisible primary unit of social life. It must be kept inviolate.

Marriage is strengthened by limits. "Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die"

(Gen. 2:17). Marriage is established within definite boundaries, is guarded by strict prohibitions, and is supported by discriminating commitment. The invitation to "take, eat," has meaning only in the light of the parallel command, "Thou shalt not eat" (Gen. 2:16-17). Like a mighty river cascading through a rocky gorge, marriage achieves its exuberance and largesse only as it directs its energies within divinely established structures. "You shall not commit adultery" (Ex. 20:14) is God's gracious boundary which guarantees the sanctity and heightens the stature of the marital bond.

The liberating paradox of the festive family is this: The human spirit achieves its potential precisely to the degree that it understands and recognizes its limits. The beauty of a rose lies not only in the organic vitalities that course up its stem, but also in the delicate boundaries that circumscribe the shape and form the texture of its fragile petals. Order, discipline, and balance are essential ingredients in the celebrative family life-style.

### **Taste of a new wine**

"On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage with his disciples" (John 2:1-2). So begins John's account of the earthly ministry of Jesus. Before setting out to preach, He attended a wedding. Before beginning His teaching ministry, He shared in the joy of a marriage celebration.

This deed of Jesus in changing water into wine was neither accidental nor incidental. It wasn't a polite social gesture preliminary to getting on with His real mission to the world. Nor was it the fulfillment of a family obligation. John makes it clear: "This, the *first* of his signs,

Jesus did at Cana in Galilee, and *manifested his glory*" (John 2:11, emphasis added). The Master's first miracle had no other purpose than to heighten the joy of a wedding festival. But in doing this, His glory was made manifest in such a clear way that "his disciples believed in him" (John 2:11).

Jesus' first and most beautiful miracle is done on behalf of the family. Into the human structure of marriage He pours the new wine of His Spirit. From this primary human relationship flows the iridescent glory of His presence. It is here that we most authentically behold His glory, "full of grace and truth" (John 1:14). Jesus promised that "where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). Those two or three could well be husband, wife, and child.

Jesus desires to perform a miracle of redeeming grace first of all in the home. It is here that He reveals himself as the Christ. It was in a humble cottage in the village of Emmaus that, in His risen glory, "He was recognized by them in the breaking of the bread" (Luke 24:35). Transformed by an infusion of Christ's presence, the home becomes that place where the Lordship of Jesus is most perceptively revealed and most winsomely radiated. The family becomes a colony of heaven and a manifestation of eternity in time where "the dwelling of God is with men" (Rev. 21:3). The Christ-incarnate home becomes a locus of reconciliation, a place of healing, and the center point of life's greatest adventure.

### **A new breath**

"And when the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent,

rushing wind, and it filled the whole house where they were sitting" (Acts 2:1-2). It is in an upper room of a large house that the Holy Spirit is first poured out upon the disciples. At the close of that historic day, the Spirit's special activity is focused once again upon the home: "And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people" (Acts 2:46-47). When the activity of the Spirit leaps over its Judean borders and is poured out upon the Gentiles, it is in the house of Cornelius and upon his entire family that the gift is bestowed (Acts 10).

For the first three centuries, the principle location of the Church was the home. Despised and harrassed by a hostile society, it was impossible for the Church to construct separate worship facilities. What could be more natural and more fitting than for the Church to find its native place—the place where it most truly belonged—in the houses of believers. There is a great body of evidence to indicate that such limitations were no obstacle in the Church pursuing its mission in the world. Some would even go so far as to say that this period in history when Christianity was basically a house-church fellowship comprised its most effective era.

It is in the home and upon the family that the Holy Spirit's special blessing rests. It is here, first and foremost, that He desires to accomplish His comforting, convicting, cleansing, and communicating office work. It is here that He desires to release the glory of Christ's living presence.

### **Marriage feast of the Lamb**

John's vision of the end time abounds in marriage imagery. Listen to this hymn:

"Hallelujah! For the Lord our God the Almighty reigns.

Let us rejoice and exult and give him the glory,

For the marriage of the Lamb has come, and his Bride has made herself ready.

. . . Blessed are those who are invited to the marriage supper of the Lamb" (Rev. 19:6-9).

When the Revelator seeks to convey the indescribable joy that fills his being over seeing the new Jerusalem coming down out of heaven, he speaks of it as a "bride adorned for her husband" (Rev. 21:2). An invitation follows: "Come, I will show you the Bride, the wife of the Lamb" (v. 9). John concludes his flight into the realm of things yet to come with the evangelical invitation, "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come.' And let him who is thirsty come, let him who desires to take the water of life without price" (22:17).

The eschatological feast to which we are invited is a table that has no end. Human relationships nourished first and foremost within the family structure are open-ended. They partake of eternity. They are stamped with timelessness. They celebrate now in the anticipation of joys yet to come.

And so we have it—from Genesis to Revelation, marriage and the family is the central sign and principal focus of God's gracious dealings with man. It is the place where the windows of heaven break open and the blessings of God pour out in abundance. We have every right to kill the fatted calf, bring out the best robe, hire the musicians, and be merry. "For this son of mine [and this marriage of mine] was dead, and is alive again" (Luke 15:24, bracketed phrase added).

The ultimate sign and seal of God's blessing upon the home is seen in



that He allowed His only begotten Son to be born of woman, to be cradled in the gracious womb of parental kindness, and to be nourished in the love of a family. And when Jesus sought for a word to

convey His special feeling about God, He seized upon a word never before used as a title for a divine being—"Father"!

"Our Father, who art in heaven, hallowed be thy name."

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Can anything be done to  
stop the flow of filth?

## **Pornography and the X-rated Community**

**By U. Milo Kaufmann\***

A SUBPOENA WAS WAITING for me that summer day on my return from the Wabash Conference Camp-ground. The invitation, it turned out, was to a private screening of a porno film classic. The state was in the process of arraigning the owner of two Champaign-Urbana theaters which specialized in X-rated films. I, with a number of others, was to see the film and then report to the grand jury. If that group brought an indictment, the case would come before a judge.

Earlier I shared the end of this story, if not of its implications (see "I'm Angry About the Moral Climate," *Light and Life*, September 23, 1975). The film was judged not to be in violation of "community standards" on modesty and obscenity, and the defendant was dismissed. I have spent long moments since, thinking about how one determines community standards.

That clause in the Illinois law—and its equivalents across the land—is the one on which most, if not all, prosecution of pornography founders.

If a significant part of a community *wants* pornography, the courts will not stand between the community and its wish. Yet are we as a populace in fact committed to being an X-rated community or a composite of such communities?

Have not most of us watched with discomfort as the explicit skin magazines have made their way into the neighborhood groceries, often on shelves so close to the floor that any seven-year-old might paw through them while his mother waited at the meat counter? And on the corners where the small-time grocers have gone out of business and the massage parlors are bustling in?

When you pick up your film and chewing gum at the drugstore, you may find your eyes assailed by visuals you once associated only with your uncle's medical texts or the Renaissance wing at the art museum.

Paris, I grant, may be a year or two ahead of the rest of the West, but on a summer weekend there, I glimpsed the shape of things to come here. Along the Boulevard with its great movie palaces, I saw billboard ads stretching 50 feet above the

\*Associate professor of English, University of Illinois, Urbana, Ill. Reprinted from *light and Life*. Used by permission.

avenue, with the sexuality of their figures so prominent that one would have to be blind to be uninvolved. At some point before that extreme is reached, I insist that certain rights of many private citizens have been scuttled.

The same is true, closer to home, for all who are put upon by salacious advertisements in the home-delivered newspapers and on TV, and by the use of the mails to deliver unsolicited smut. (Writing in to avoid receiving it the second time is *not* the same as being free to miss it altogether.)

While I do not rank pornography as evil of the same order with hunger, war, economic injustice, and homicide, insofar as pornography is supposed to reflect community standards, it warrants close attention.

What so many recent court rulings suggest is that the community at large does indeed support the values and tastes of pornography. The invasion of neighborhoods by licentious materials, this argument continues, is no more than the visual confirmation of what the community's standards accept as appropriate.

That I take to be untrue, so untrue as to be patent absurdity. I am convinced, rather, that the unprincipled few, sensing a softness in the American people's moral underbelly after the nightmares of Vietnam and Watergate, have been turning out trash at a record pace, with the hopes of making their fortunes before the inevitable moral outrage sets in. For the reaction must come. Indeed, it is already underway in places like Los Angeles and New York.

Any community can legitimately claim that its moral standards are to be seen in its ideals, its aspirations, rather than what in fact it carries out. So the standards of Israel in Canaan are to be equated with what

Israel's prophets and poets were teaching, not with what the folk were practicing in the high places.

The sexual revolution, I am told, dates from the publication in 1948 of Indiana University Prof Albert Kinsey's classic study of the sexual behavior of the American male. How that work sired a revolution is an interesting history. Kinsey revealed what men were in fact doing, rather than what they professed to be doing or admitted they ought to be doing. The bandwagon then began to roll, with its loudspeakers blaring: "What many are doing most of the time, all of us might just as well be doing all the time."

How tenacious can one be in holding to moral ideals when the popularizers of social science are careful to keep before us what the sinful mass, in its entirety, is practicing? Descriptions and the prescriptions of a society will always diverge.

But let us suppose for the moment that community standards *are* faithfully reflected in pornography. Where does that leave us? I believe we would have to infer the following:

1. We Americans truly believe sex to be a cure-all. Venus and Priapus are the high gods.

2. Sex is properly linked to the giving and receiving of pain. Violence in sex, as in every part of our lives, is to be maximized and honored.

3. Women are chattels, inflatable toys, almost anything but human beings, made in the divine image, equal in worth to man.

4. Diversion of sexual energy into promiscuity has no effect on how much energy is available for other activities.

5. Pleasure is, after all, the end of life.

6. The family is dispensable. Either it is to be sacrificed for the

life of the swinging single, or it is to be totally sexualized. (In Sweden now, I understand, long-standing incest laws are under attack.) The opportunity to learn how to relate to members of the opposite sex on anything but a sexual basis is to be curtailed or denied.

7. Sexual allure equates with money value. (A beautiful face is to sell cigarettes or whiskey. A good physique is to sell cars.)

8. Sex is better than love, and the two rarely come together.

These may all be true implications of how most behave. But are we prepared to accept them as bedrock prescriptions for our common life, for our neighborhoods? They may be our habits; shall they also be our community ideals?

*Time* magazine quotes a *New York Times* executive who claims that when pornography massively invades a community, crime soon increases. I wouldn't be surprised, but I doubt that the pornography is the cause. It reflects a collapse of the community's immunity system, or at least the momentary failure of the community to assert its true moral identity.

If you and I are unwilling to accept as the values of our communities those that are now being attributed to us by the courts and the manure spreaders, we too may act. As is common with teachers of literature, I am very uncomfortable with the idea of censorship. Yet none of the great defenses of freedom of expression with which I have any acquaintance rule out the need for limits on such freedom. John Milton says, "I deny not but that it is of greatest concernment in the church and commonwealth to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors."

A community may rule that some expressions are so pernicious that they are not to be permitted at all. They are inalterably destructive of the common good, that is, are treasonous, slanderous, libelous, or murderous. It may also move to limit access to certain published materials. In this way the taste of a minority does not compromise the rights of others.

Smut shops can be quarantined to certain areas rather than be allowed to take on the air of neighborhood respectability and enjoy an accessibility which hurts the public good. Offensive advertisements can be curtailed. The mails can be kept clean.

Single voices, since the beginning, have served to alert communities, to evoke latent moral convictions, to trigger new movements for probity and righteousness.

Certainly we need not be locked into the description-approach to community standards. Ideals can be defined which challenge and inspire the community. The biblical call (see 2 Peter 1:3-4) is to a life partaking of the divine nature, which quite escapes the corruption that is in the world through lust.

In the role of private citizen you may, as I have, ask the manager of the local store to make offensive materials less accessible. (The rate of compliance is encouraging.)

Above all, you and I may by the grace of God embody the ideals of love which show lust as the poor substitute it is. I dare to say that pornography has never thrived in a community which took pains to value all its members.

For help in making an organized approach to pornography in your area, order the brochure *How to Start an Anti-Pornography Drive in Your Community* from Citizens for Decency through Law, Inc., 450 Leader Building, Cleveland, Ohio 44114.

For a copy of Dr. Kaufmann's article, "I'm Angry About the Moral Climate," send 25 cents and a self-addressed, stamped envelope to Light and Life Press, Winona Lake, Ind. 46590.

Sermons at best cannot be repeated often, but songs can be sung regularly, and men remember what they sing

## Music in the Lutheran Reformation

By Jerry W. McCant\*

AS A LAD, the son of a poor miner, Martin Luther delighted in music. Once a woman heard him singing in the street and was moved to finance music lessons for him. While a student at a Franciscan monastery school, he is said to have sung at the windows of wealthy citizens for alms to give to the poor. In later years he used music to advance the Lutheran Reformation. The key to the Reformation was not preaching but congregational music.

The common man on the street was set to singing his Christian faith. "While others, both before and after, were valuable contributors, Martin Luther was the real founder of congregational hymnody."<sup>1</sup> At a time when church music was dominated by the clergy and worshippers had become mere spectators, he introduced congregational singing. No doubt Renaissance humanism played a great part in this. Luther's emphasis on the priesthood of believers surely was a contributing factor. Instead of idly observing the mass "performed" in Latin, every man participated in the service through singing. Instead of the minister saying, "I believe in God . . .," the congregation sang, "We believe in God . . ."

Congregational music, written in

the vernacular, gave men a medium of religious expression. Religion became real and vital. Soon they were singing ancient ecclesiastical hymns, the creed, the Lord's Prayer, and many other parts of the liturgy in German. Luther's *Catechism* and *Augsburg Confession* were written in music. The people were given a voice with which to utter their religious emotions in songs of praise.

Generally, Luther's accomplishments in the Reformation are regarded to be the result of his great preaching. This was not the case at all! Sorry, preachers! Bainton says: "The greatest innovation [of the Reformation] was congregational participation in song." Massie quotes Coleridge as saying, "Luther did as much for the Reformation by his hymns as by his translation of the Bible." The Reformer intended them to go together. He was eager that music in public worship should clarify the words of Scripture to the congregation. Common men could not sing the complex Latin hymns, so Luther sought to write the hymns in the vernacular of the common man.

What a way to teach theology! How can Protestants forget it? "The friends as well as the enemies of the Reformation asserted that the spread of the new doctrines was due more to

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Luther's hymns than to his sermons."<sup>2</sup> Thousands were won to the faith through his hymns who otherwise would never have heard of Martin Luther.

Theology can be taught through music. Luther knew if he could get the people to sing their faith, the battle was half won. An indignant Jesuit said: "Luther's songs have damned more souls than all his books and speeches."<sup>3</sup> T. Creighton Mitchell quotes the pope of Luther's day as saying, "That monk conquers us not by his speech but by his songs." Literally, the people sang themselves into the doctrines of the Lutheran Reformation.

No effort is made to prove Luther a poor preacher. There is no wish to denigrate the value of preaching. However, the common man will always have to learn his doctrine through song. Men sing their faith. While theologians argue fine points of doctrine, the common man sings his affirmation of faith. Theology taught by music recognizes the educational principle of repetition. Sermons at best cannot be repeated often, but songs can be sung fairly regularly, and men remember what they sing!

The spirit of the Reformation was embodied in Lutheran hymnody. Restraints on self-expression were removed so people could have freedom in worship. "It is extremely significant that Martin Luther, who led the Reformation, was also the first evangelical hymn writer."<sup>4</sup> His message of justification *sola fide* was fervently evangelical and his songs were on the same order. Militancy, courage, and theology filled every line of his hymns. It was not so much new forms as the new spirit of his hymns that attracted people. Some deny that Luther wrote any music himself, but he certainly adapted the tunes well to the texts so as to present

the message and spirit of the Reformation. Everyone sang his songs. Mothers sang them by the cradle; children sang them in the streets; soldiers sang them in battle; martyrs sang them as they died.

His method was extremely effective. Missionaries would enter Catholic churches and draw away entire congregations with their singing. Itinerant preachers stood on street corners and at the marketplaces and sang to excited crowds. After the crowds would gather, the preachers would pass out music sheets so the crowd could join in singing. By this method they sometimes won entire cities to the Protestant faith in a single day.<sup>5</sup>

By singing, Luther believed Christians could defeat Satan and gain victory. When he was despondent, he sang. He advocated teaching music to children in parochial schools. All should be able to sing, for their souls' sake. His great hymn "A Mighty Fortress Is Our God" was written while he and his followers were being threatened and their lives were at stake. He wanted them to sing their faith in God for strength at this hour. For this purpose he wrote this memorable hymn.

Modern ministers could learn much from Luther. Let us be reminded that people must have hymns that express our faith if we expect to impress the world. Mere conformity is not enough, whether it be the snappy, modern sound or the ecclesiastical "high church" tone. Church music is functional. Our hymns must speak for us as did Luther's hymns for him.

We have a great and glorious message to proclaim. What an opportunity to teach our faith and doctrines in such a pleasant way—singing our theology! This leaves the pastor with an awesome responsibility. Toe-tapping, emotion-stirring

songs may entertain, but they will not teach our faith. *Texts* and *tunes* must be worthy of use in Christian worship. Unworthy and cheap music must be discarded and replaced with hymns that will allow our people to sing themselves into the deeper spiritual life. The great holiness message can best be taught by hymns that adequately express that doctrine. The challenge of the holiness church is for a hymnody peculiar to itself

that will allow us to sing ourselves and others into the faith we seek to proclaim.

1. Edward S. Ninde, *Nineteen Centuries of Christian Song* (Fleming H. Revell Co., 1938), p. 58.
2. Edward Dickinson, *Music in the History of the Western Church* (Charles Scribner's Sons, 1908), p. 225.
3. *Ibid.*, p. 62.
4. William Jensen Reynolds, *A Survey of Christian Hymnody* (Holt, Rinehart & Winston, Inc., 1963), p. 17.
5. Dickson, *op. cit.*, p. 256.

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Can we learn a lesson from professionals who receive handsome salaries for gaining and holding the attention of their prospective buyers?

## **How to Entitle a Sermon**

**By Merrill Williams\***

ONE OF THE MAIN PURPOSES of any title is to catch and hold attention. Especially is this true for sermons. While a title should usually give at least a hint of what's to come, much of its value lies in its ability to attract attention and heighten anticipation for what follows.

If we fail here in the beginning, we really do fail. But if we succeed, our success will more than balance the time and effort expended to achieve a tantalizing title. If our title grabs, we'll give it more than tack-on-at-the-end attention.

Obviously a striking title is no substitute for a stale sermon. We might devise the best title Madison

Avenue ever saw, but fall flat on our faces with a mediocre message under it. A great title over a not-so-great sermon accomplishes nothing. But an attractive title to a well-prepared, relevant, and need-meeting message will go a long way toward effectively communicating that message.

I plead for creativity and design in sermon titles because of the competition. The same people who pick up a secular magazine and read eye-catching titles drive by our churches or pick up our newsletters and read "Spiritual Growth."

Anything spiritual fails to interest most of them anyway. What do they care about spiritual growth? But what if they read, "On Your Mark! Get Set! Grow!" Would it make any difference? Christ has commissioned

\*Pastor, Church of the Nazarene, New Iberia, La.

us to communicate the truth. Let's clothe it with style and appeal.

We compete with professionals who make handsome salaries to think up gimmicks for selling products that aren't worth one-tenth what they say they are. Yet we undersell the greatest product in the world—the gospel of Jesus Christ. Do we want a hearing? Then we'll have to compete to get one.

The next question is how.

1. *Study contemporary advertising slogans.* Professionals trained in getting and holding attention for months at a time compose these slogans. Why can't we learn from them? Didn't Jesus say, "The children of this world are . . . wiser than the children of light" (Luke 16:8)? Advertisers have access to the same dictionary and vocabulary we do. They just put those words in unusual and unlikely combinations that speak to people in the 70s. If we put our minds to it, so can we.

2. *Tantalize.* In ancient Greek mythology a man named Tantalus was condemned to stand in Hades in water up to his chin while luscious grapes hung just out of his reach. When he stooped to drink, the water receded. When he reached to eat, the grapes retreated just beyond his grasp. From Tantalus we get our word *tantalize*.

If we want our hearers' attention, we must discover their needs, prepare messages to meet those needs, and then tantalize them with attractive sermon titles. Do these titles tantalize you? "The Man Jesus Looked Up To" (Zacchaeus), "The Hurt That Helps" (repentance), "The Man Who Condemned Himself" (Pilate).

3. *Contemporize.* Make your titles contemporary and up-to-date. Last year I read the tragic and heroic story of the survivors of a plane that crashed in the Andes. The book was

called *Alive: The Story of the Andes Survivors*. Not long after, I preached a sermon on the church entitled "Alive: The Church of Jesus Christ."

Earl Lee preached a message on "The Death of Life" about the time that great magazine *Life* went out of business. It shouldn't be hard for you to guess the spiritual application. But the non-Christian or nominal churchgoer does not catch the meaning, and before he knows it, he's caught.

4. *Change a word in a common phrase.* A good title for a message from Romans 6 might be "Wanted: Dead but Alive." A sermon on church membership might be preached under "When the Roll Is Called Down Here." Preach on gossip and use W. T. Purkiser's phrase "A Keen Sense of Rumor."

Someone came up with this one on compromise, "I'd Rather Be Right than Switch." On a recent Sunday night I preached from Psalm 73 and entitled the sermon, "Prosperity Is Only Skin-deep." A good title for a message from Luke 6:46-49 is "The House that Obedience Built." A message from James 1:12-15 might be entitled "The Devil *Didn't* Make Me Do It."

I have used "Forgiveness Is for Giving" for a message on forgiveness, "Seeing Is Believing" for a message on the healing of the man born blind, "How the Rest Was Won" for Heb. 4:1-9.

I hope no one misunderstands my intention. I don't plead for becoming proficient in a cute little game of devising clever gimmicks. I have no desire to sacrifice theological or homiletical orthodoxy on the altar of novelty for novelty's sake. But we pay too high a price for orthodoxy if that price is failure to communicate our message. We can help spread the gospel more effectively by dressing our titles in contemporary style.

# More Excellent Way

By G. Roger Schoenhals\*

**I** ONCE SAW A PERFORMER on TV who had a terrific one-man-band act. Seated in the midst of his homemade contraption, he looked like a bionic man who had sprung his springs.

The left foot was connected to a bass drum pedal. The right foot was rigged to a pedal which pumped air into a small, old-fashioned organ. A pair of cymbals were attached to the inside of his knees. To the outside of his right elbow was strapped a tambourine which would jangle when he flapped his arm against the side of his chest. The right hand (between flaps) played the organ keyboard. The left hand was free to squeeze horns, ring bells, and scratch. Mounted at mouth level was a harmonica, kazoo, and whistle. On the head was fastened a crown of sleigh bells which he could jingle by violently shaking his head.

After strapping himself into position, the man "struck up the band" and swung into a series of contortions. It reminded me of a palsied octopus. But recognizable music was audible proof that his gyrations were planned and coordinated.

As the tempo increased, his eyes took on a wild look of determination. Beads of sweat oozed from his face. It was a total effort. (A sadistic urge made me wish he would try it faster.)

When it was over, the audience cheered with delight. The bent, spent figure seated amid the wreckage managed a faint smile of appreciation. Time for a shower.

The one-man band is a fascinating novelty. It reminds me of the pastor

who tries to run the whole show by himself.

Personally I prefer to think of the pastoral ministry in terms of a maestro. The maestro is a master musician. He knows music well and is deeply committed to it. He also knows the purpose and capabilities of the various instruments. He is probably able to play a number of them himself. Because of his knowledge and ability he can arrange the music to best fit the talents of the musicians under his direction.

The orchestra meets regularly for practice. The conductor explains the composition and the message it is to convey. He tells them about the composer. Then, after tuning, up, he leads them through the music. Rough spots are smoothed out along the way. In everything, the leader urges, encourages, motivates.

Of course, each musician also practices his part privately. He is no less committed to music and excellence than the maestro. In addition, small groups of musicians meet to play over their parts. They help each other.

The conductor is well acquainted with the talents and temperament of each musician. When needed, he counsels them individually about their personal problems and performance.

When the orchestra is ready, the conductor picks up his baton.

And, oh, the magnificence of the music as it wafts out across the world. And, oh, the rapture on the face of him who wields the baton.

Wouldn't you really rather be a maestro than a one-man band?

\*Managing editor, *Light and Life*, Winona Lake, Ind.



Priorities must be established, and the sooner in life this is done, the better it will be for the man and his ministry

## Giving Your Whole Life

By C. D. Hansen\*

**H**E HAS PUT HIS *whole life* into the heating business," the commercial declared. "He is available 24 hours a day, 7 days a week. He is a professional."

As I listened to the announcer, the words *his whole life* stuck in my mind. Here was a man evidently motivated to service by an ideal. He wanted (even though there was to be a monetary gain) to be a professional at his business. Therefore he was dedicating his *whole life* to being the best at his profession.

On another occasion, I watched a match between two professional tennis players. The announcer said, "Many people say these players come here for a couple of days and win a huge sum of money; but that's not true, for they have dedicated their *whole lives* to tennis."

There it was again. The ministry, however, a high and noble profession, is often treated as an avocation. If God has called a man to be a minister of the gospel, he should never stoop to be anything less.

It is true that when a young man assumes his first pastorate, he must frequently supplement his income with secular employment. Unfortunately, some men are inclined to attach more importance to the material source than upon the spiritual, thus giving the ministry secondary status.

Perhaps the desire to be a full-time minister was the original inten-

tion. But over the years a higher standard of living dictated the necessity for more income, thereby making it difficult to live on the church salary alone.

Moreover, having obligated himself to certain creditors, he rationalized, "When I get these bills paid, I will be able to live on less." The truth is, this seldom comes to pass, for there will be new furnishings to buy, other places to go, and more vacations to take. Each purchase only prolongs the day when he can give his *whole life* to his calling.

Certainly a pastor has as much right to the same respectable standards of living as his parishioners, but common sense tells the man he must make a choice. Priorities must be established, and the sooner in life this is done, the better it will be for the man, his ministry, and the church.

Many times the excuse to work outside the church comes from a genuine desire for security. The man may con himself into thinking of his future. While every reasonable man must consider the future, and there is nothing evil about planning for old age, he must consider the ineffectiveness of his own ministry with loyalties divided between church and job.

Then there are those who enter the ministry thinking, If I fail at the ministry, I can take other courses so I will have something to fall back on. This attitude reflects an absence of faith in the God who has called them.

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

Furthermore, it will cause them to look longingly at the other side of the employment fence, especially when the going gets a little rough, as it does at times in the ministry.

Many good men have left the ministry simply because they wanted something material to fall back on. For some it has been selling real estate; for others selling insurance, building houses, or some other type of secular work. Most started their extra line of work as an avocation, and it ended as a vocation.

The tragedy is that the temptation to make extra money sometimes causes the church to take a backseat. Priorities are confused. The church fails to grow, and soon the man becomes critical of the church and its

leaders. He decides he was not meant to be a preacher. With his spirit discouraged and his vision blurred, he drops out of the ministry. All because he failed to put his *whole life* into his God-given calling.

Paul underscored this issue pointedly: "Oh, Timothy, you are God's man. Run from all these evil things [making money to gain riches] and work instead at what is right and good, learning to trust him and love others, and to be patient and gentle. Fight on for God" (1 Tim. 6:11-12, TLB).\*

Less than a *whole life* given to the ministry will prove to be fatal to the man, his ministry, and the church.

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

## Practical Points

*that make  
a difference*

### Our New Members Know What They Are Joining!

Dear Son:

I have watched with amazement as our pastor prepares our new people for membership. He has three different groups in preparation most of the time for church membership.

Our children's coordinator, a lay woman, spends time on Sunday evenings prior to the night service with possible candidates for membership. She knows how to work at their level of understanding and articulates the doctrinal and ethical stands of the church in a clear and wonderful way. Time is given in one of the services before their reception for them to share

in what they have experienced.

Tom, our youth minister, works with those teens who are candidates for membership. They meet on a Friday night as part of the general youth program. He finds that our teens are challenged by the nature of the church, its possibilities for service, and its standards for thought and behavior.

Our pastor takes an adult membership class during the Sunday school hour—both for those who are planning membership and those who want to know more about the church. A good group always comes out of the hours of study with a beautiful commitment to what the church is all about.

You know, Son, I am more and more convinced that we have everything to be proud of, nothing to shy away from, and the future is all before us. People today are challenged by the Christian life enervated by the Holy Spirit in Christ. Have a good week.

Love,  
*Dad*

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## ***What to Preach***

ONE OF THE MOST VIVID MEMORIES of my pastoral ministry is the recollection of the weekly struggle to find divine leadership for the next Sunday's sermons. Sometimes it came quickly and definitely. But not always. Pastor, does this sound familiar?

Do you suppose God might be willing to give advance notice of His will for at least some of your messages for the coming church year? What better way to spend part of your summer vacation than praying and searching the Scriptures to find divine guidance for your preaching program?

Since this is the year for "Lifting Up Christ—the Sanctifying Saviour," it would be in order to plan several series of holiness messages. Here are four excellent subjects for Sunday mornings: "Sanctification and Sin," "Sanctification and Self," "Sanctification and Spiritual Power," and "Sanctification and the Second Coming."

Then, Christmas, Easter, and Pentecost are prime time for series preaching. Other special days on the calendar lend themselves to such vital topics as "Spiritual Freedom" (Fourth of July or Dominion Day), "Starting Over Again" (New Year's Day), and "Thanks Means Giving" (Thanksgiving Day). And how about preaching through some books of the Bible?

Then, what would be wrong with polling your people about areas of need which they would like you to preach on? One pastor did. He suggested nine subjects and requested them to check the four which they would most like to hear

discussed in the light of God's Word. The response was most enlightening. The four selected were:

1. Maintaining Faith in Myself
2. Coping with Fear
3. The Disturbance Caused by Doubt
4. Keeping Life out of the Ruts.

This is one way of guaranteeing that you are preaching where your people are.

Of course all such planning is subject to change at the Holy Spirit's prompting. There will be times when the divine afflatus flames up as unmistakably as the fire in Moses' burning bush. It must never be disregarded. But just as inspired and inspiring are those messages which come quietly, yet with certainty, as God's servant takes the long look toward the year's pulpit program.

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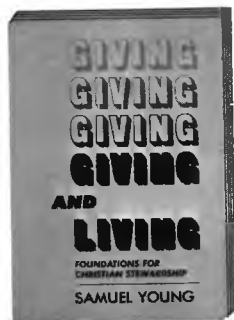
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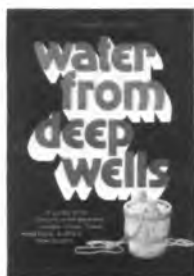
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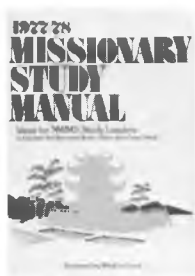
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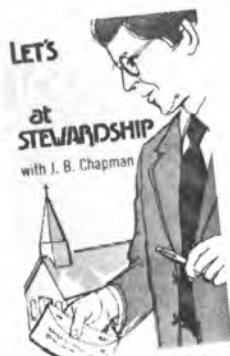
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# THE PREACHER'S WIFE



## Gracious Acceptance

**J**ESUS SAID, "It is more blessed to give than to receive." And no doubt we accede to the truth of this assertion. Our hearts have all been warmed by the joy that comes from sharing with others.

Stimulation to giving is felt in many areas, and rightly so. We are urged to experience the thrill of cheerful, spontaneous offerings to God and to Kingdom building. We are admonished to express love and appreciation to friends and family—the timely gift, the thoughtful compliment, the ready smile, the warm handclasp. To develop generosity toward others is a lifetime pursuit.

Less has been said and written about the gracious *acceptance* of a gift. This, too, is an art that deserves cultivation. A gift can be so poorly received that the giver is hurt or embarrassed. The compliment can be so dissipated with protests and denials that the one offering it wishes

he had not spoken. Finding fault with a gift or leaving the impression that it is inadequate or unsuitable is without excuse. Unless the giver sincerely offers a choice or the privilege of an exchange, the receiver should consider the motive prompting the gift and should accept it gratefully.

Parsonage families are more often the recipients of favors and expressions of praise than representatives of any other profession. Let us never accept these kindnesses as though they were due, and fail to reward the giver with well-chosen words of thankfulness. A word of caution is in order. No minister's family should accept personally the monies that rightfully belong to or are intended for the church as tithes and offerings. And a minister's family will be wise if they do not accept extravagant personal gifts that leave them beholden to the giver.

It is a good thing not to anticipate a gift or a compliment; then if it is not forthcoming, one is not disappointed. Some have discounted themselves and clouded the image they should have portrayed as servants of God and His people by appearing to be never quite satisfied. Let us practice the expression of appreciation for every good thing which we receive.

Another blot upon gracious accep-



by  
**Audrey Williamson**

Wife of General  
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tance is a lurking suspicion or doubt—"Why did he say that?" "Why should they give *me* a gift?" "What does she expect in return?" "I'll just take that with a grain of salt!" Such thoughts are unworthy of one representing the Master. And why should we be mistrustful of praise or of a kindly deed? We never doubt the unkind word, the slighting remark. We accept that at full value and often exaggerate its significance. Let us be sincere ourselves, and let us accept others with the expectation that they too are genuinely sincere. To indulge a suspicious nature is to discount everyone else. If we are operating with perfect love in our hearts, let us assume that all who offer us the gifts and tokens of friendship are themselves prompted by genuine love.

A third attitude that clouds a gracious acceptance is that of reproach or rebuke—"I hope you didn't think you *had* to do that!" when a gift is given, or "Oh, I was just *awful*!" when a compliment is offered, or even, "You spent too much, you'd better take that back!" when a presentation is made.

Sometimes these reactions are due to habit; sometimes they arise from a negative state of mind, or from a feeling of unworthiness or inadequacy, or from awkwardness. But they dampen the enthusiasm of the giver. Try phrasing your acceptance positively—"What pleasure you have given me." "How unworthy I am of such generosity." "I didn't realize how much you loved me." "I am humbled by your kindness."

A student said to a professor, "I don't know what to say when I sing a special in church or chapel and my

classmates tell me they enjoyed it. If I say, 'Thank you,' it sounds as though I am proud of myself and my accomplishments."

The professor wisely answered, "A thank-you is a recognition of a gift, and a compliment is a gift. No reply at all would be a rudeness. And remember, you can always transfer the praise to Him who gave you the voice to sing and the opportunity to develop it for His glory."

And this is the ultimate in gracious acceptance. Wherever possible and appropriate, recognize God as the Source of anything you are or are able to do. Magnifying His grace, His wisdom, and His strength as imparted to you will truly assure the Giver of your gift that you are genuinely humble and deeply grateful.

To our mates, to the members of our families, to our neighbors, and to the fellowship of the church, let us practice the art of gracious acceptance. It will make us more aware and more grateful for the manifold grace of God and the gifts of His Spirit so lavishly bestowed upon us. We can improve the quality of our acceptance of His gifts to us even as we seek to develop in our attitude toward all His people a spirit of gracious gratitude for their many kindnesses to us.

We well may echo the prayer of George Herbert who wrote in the 16th century:

*Thou hast given so much to me,  
Give one thing more—a grateful  
heart!*

*Not thankful when it pleaseth me,  
As if Thy blessings had spare days;  
But such a heart, whose pulse may be  
Thy praise.*

# Wesleyana



## Wesley on Romans 7

By George E. Failing\*

**T**HIS PASSAGE, Romans 7:7-25, is sometimes called the watershed of theology and sometimes referred to (not so politely) as the graveyard of theologians.

It is very helpful to us of the Wesleyan persuasion to recall with precision what John Wesley actually wrote on this passage. The writer feels that Wesley has made an excellent distinction when he emphasizes the meaning of this passage as being the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. In Rom. 3:21—5:21, the deliverance involved is one of justification and regeneration. In Rom. 7:7-25, it involves the deliverance from the bondage of inward sin, leading to freedom to live as those who walk after the Spirit because of the inward renewal by “the law of the Spirit of life in Christ Jesus” (Rom. 8:2).

So, without arguing as to whether the “I” of Romans 7 is an unsaved person or a believer, not yet fully sanctified, John Wesley directly speaks about deliverance, in the first instance, from the condemnation and

guilt of a life of sinning to, in the second place, a heart and life set free to serve God by the mighty work of the Holy Spirit—in His sanctifying fullness.

Below follows the exact text of John Wesley’s comments on this passage:

7. What shall we say then?—This is a kind of digression (to the beginning of the next chapter), wherein the apostle, in order to show, in the most lively manner, the weakness and inefficacy of the law, changes the person, and speaks as of himself, concerning the misery of one under the law. This Paul frequently does when he is not speaking of his own person, but only assuming another character, Rom iii, 6; 1 Cor x, 30; chap. iv, 6. The character here assumed, is that of a man, first, ignorant of the law, then under it, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or any true believer, would have been foreign to the whole scope of his discourse; nay, utterly contrary thereto; as well as to what is expressly asserted, chap. viii, 2. Is the law sin? Sinful in itself, or a promoter of sin? I had not known lust—that is, evil desire. I had not known it to be a sin. Nay, perhaps I should not have known that any such desire was in me. It did not appear til it was stirred up by the prohibition.

\*Editor, *The Wesleyan Advocate*.

8. But sin—My inbred corruption, taking occasion by the commandment—Forbidding, but not subduing it, was only fretted, and wrought in me so much the more all manner of evil desire. For while I was without the knowledge of the law, sin was dead; neither so apparent, nor so active; nor was I under the least apprehensions of any danger from it.

9. And I was once alive without the law—Without the close application of it. I had much life, wisdom, virtue, strength. So I thought. But when the commandment (that is, the law, a part put for the whole: but this expression particularly intimates its compulsive force, which restrains, enjoins, urges, forbids, threatens) came in its spiritual meaning to my heart, with the power of God, sin revived, and I died—My inbred sin took fire, and all my virtue and strength died away. And I then saw myself to be dead in sin, and liable to death eternal.

10. The commandment which was intended for life—Doubtless it was originally intended by God as a grand means of preserving and increasing spiritual life, and leading to life everlasting.

11. Deceive me—While I expected life by the law, sin came upon me unawares, and slew all my hopes.

12. The commandment—That is, every branch of the law, is holy, just, and good—It springs from, and partakes of, the holy nature of God: it is every way just and right in itself. It is designed wholly for the good of man.

13. Was then that which is good made the cause of evil to me?—Yea, of death, which is the greatest of evils? Not so. But it was sin which was made death to me, inasmuch as it wrought death in me even by that which is good—By the good law, so that sin by the commandment became exceeding sinful—The consequence of which was, that inbred sin, thus driving furiously in spite of the commandment, became exceeding sinful; the guilt thereof being greatly aggravated.

14. I am carnal—St. Paul having compared together the past and present state of believers, that in the flesh (v. 5), and that in the spirit (v. 6); in answering two objections, (is then the law sin? v. 7, and is the law death? v. 13) interweaves

the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. This he does from v. 7 to the end of this chapter. Sold under sin—Totally enslaved: slaves bought with money were absolutely at their masters' disposal.

16. It is good—This single word implies all the three that were used before, v. 2, holy, just, and good.

17. It is no more I that can properly be said to do it, but rather sin that dwelleth in me: that makes, as it were, another person, and tyrannizes over me.

18. In my flesh—The flesh here signifies the whole man as he is by nature.

21. I find then a law—An inward, constraining power, flowing from the dictate of corrupt nature.

22. For I delight in the law of God—This is more than I consent to, v. 16. The day of liberty draws near; the inward man—Called the mind, vv. 23 and 25.

23. But I see another law in my members—Another inward constraining power of evil inclinations and bodily appetites, warring against the law of my mind—The dictate of my mind, which delights in the law of God, and captivating me—In spite of all my resistance.

24. O wretched man that I am! The struggle is now come to the height, and the man finding there is no help in himself, begins almost unawares to pray, Who shall deliver me? He then seeks and looks for deliverance, til God in Christ appears to answer his question. The word which we translate "deliver," implies force; and indeed without this there can be no deliverance. The body of this death—That is, this body of death; this mass of sin, leading to death eternal, and cleaving as close to me as my body to my soul. We may observe, the deliverance is not wrought yet.

25. I thank God through Jesus Christ our Lord—That is, God will deliver me through Christ. But the apostle (as his frequent manner is) beautifully interweaves his assertion with thanksgiving: the hymn of praise answering in a manner to the voice of sorrow. O wretched man that I am! So then—He here sums up the whole, and concludes what he began, v. 7, I myself—Or rather, that I

(the person whom I am personating til his deliverance is wrought) serve the law of God with my mind—My reason and conscience declare for God; but with my

flesh the law of sin—But my corrupt passions and appetites still rebel. The man is now utterly weary of his bondage, and upon the brink of liberty.

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Second of a series comparing productive methods of industry managers to the church pastor

## ***Productivity and the Pulpit***

**By Jerald L. Duff\***

### **II. Renewal of the Sunday School**

**A** RATHER COMMON expression in industry depicts the manager as “up to his eyeballs in alligators while forgetting the initial objective was to drain the swamp.” The daily dilemma of lines down, absenteeism, equipment failure, and union grievances tends to erase the overall objective of producing the bestest and mostest for the leastest.

So it is with the Sunday school. Teacher illness, individual discipline, supply shortages, “somebody took our scissors” type problems can overshadow the initial objective of providing a Christian experience to all. The time is *now* to stop and evaluate your course.

#### **STEP 1—“LET’S BEGIN AGAIN”**

Unless your Sunday school has had a major shakeup within the last year, you may find:

1. Teachers drafted as “temporary”
2. Teachers frustrated
3. Teachers unchallenged by routines
4. Teachers who would rather not teach
5. Minor irritations summed to major proportions

\*Senior engineer, National Cash Register Corp., Dayton, Ohio.

6. Supervisors who are glorified record keepers
7. Supervisors with little teaching ability
8. Supervisors with no managerial talent.

If this is your situation, rather than spend months working with individuals, politicking, cajoling, advising, maneuvering, etc., merely call a teachers’ meeting (written invitations) and “fire” everyone. Before the formal stoning procedure begins, quickly pass out cards requesting names and desired positions. Then after study, lay out new assignments and start again. Thus, nearly everyone can be revitalized in one swift *coup de grace*.

#### **STEP 2—“SUPERVISORS SHOULD SUPERVISE”**

Ideally, industry rewards performance with increased responsibility and compensation. In the church, however, too often the supervisor and superintendent is someone devoid of teaching ability but “needs to be busy,” and therefore is little more than a record keeper. Since there is no challenge, the best teachers pass up supervision, and hence “clerical George” is caught again.

Any Sunday school with over six teachers should have supervisors. Industry recognizes four to seven subordinates as ideal. The large church may have one or more supervisors for each grade. The supervisor should be totally responsible for the department. He/she handles discipline problems, stock requirements, teacher complaints and improvements, facility recommendations—or, in short, must be the manager. No superintendent or pastor should deal directly with problems without the supervisor's permission or solicitation of help.

The supervisor should also be responsible for targeting of goals. Where do you expect to be in three months, six months, one year; and what is the plan to reach these goals? If an attendance increase is an objective (shouldn't it always be?), what is the faculty and stock (crayons, etc.) plan for fulfillment? Then a quarterly review is held to determine progress and reevaluate goals. Until becoming "my goals," the responsibility for success or failure remains in the hands of "clerical George." Motivation begins one on one sitting across the desk. Start by upgrading your supervisors to managerial level. You will be amazed that, rather than losing control, you will actually gain

increased communication since you are not bothered with trivia and have more time for planning.

To alleviate the old alligator/swamp crises, large industry employs individuals whose sole purpose is to see "the big picture." Once a year this group compiles and revises a five-year plan.

In the church, too often the only one aware of the big picture is the pastor. Failing to share developmental responsibility further alienates "clerical George" and goals seldom become internalized with the people. Thus the pastor is again "pedestalized" just beyond commonality of experience on the street.

Stop tying up board members with such monumental concerns as the location of the water fountain and start tapping their intellect with the where, when, and how of the big picture.

#### SUMMARY:

Big business succeeds through delegation of authority and responsibility and through future planning. The local church may fail because "clerical George" is afraid to do so because of lack of confidence in himself and/or his laborers. Perhaps it is time for some *productivity* from the *pulpit*.

## *The Voice of the Dead*

With what voice shall we speak when we are dead? . . . What part of us will remain alive, singing or jarring in men's remembrance? In some it is wealth, in others it is goodness; some go on speaking in their cruelty, others in their gentleness . . . Yes, something goes on speaking.

But these biggest things not only continue to speak in the ears of memory, they persist as actual forces in the common life of men. Our characters do not die when our hearts cease to beat . . . our dominant dispositions persist and mingle as friends or enemies in the lives of others. By them we, being dead, still speak, and we speak in subtle forces which aid or hinder other pilgrims.

—John Henry Jowett



# THE STARTING POINT

## Faith and Abraham

Gen. 15:1-11 records the great dialogue between Abraham and God. It marks the "turning point" in Abraham's life—where faith took hold. Three things stand out in the dialogue:

1. Abraham is seen as a *listener*. Seen throughout this dialogue is the substance of what God is saying. The first requirement for a vital relationship with God is that we listen to what He says.

2. Abraham is seen as a *learner*. To listen is good, but to learn from the conversation is a plus. Abraham calculated in his mind, and in his heart, what God was saying, and who God promised to be in his life. Vital relationships—and faith—grow only where one is learning the walk of trust.

3. Abraham is seen taking the "leap of faith"—"And Abram believed God" (v. 6, TLB).<sup>1</sup> Kierkegaard spoke of that moment when man casts himself upon what he believes to be true as the "leap of faith." And every heart must launch out upon what he believes if his relationship with God is to be victorious and vital.

## A Thought About Flinching

The dictionary defines *flinch* as "to shrink from . . . to wince . . . to tense the muscles involuntarily in fear . . . to recoil."

Moffatt translates Heb. 11:27-28, which is a thought about Moses, to read:

"Like one who saw the King invisible, he never flinched." Another use of the word is in Ps. 44:18, "Our heart has never flinched."<sup>2</sup>

Halford Luccock says, "We can be equipped to keep from flinching in the presence of some duty or opportunity for service by the same means that fortified Moses—by seeing that God who is invisible and being grounded in him" (365 *Windows*, Abingdon, 1955, p. 180).

## Thoughts From 1 John 1:7

Here is a verse you might develop under a title like "Daily Discovery," as you preach about the daily journey with Jesus.

1. There is the *decision for the journey* in the word "if." It is conditional, and if the journey is to be one of discovery, it must be continuous.

2. There is the *directions for the journey*—"walk in the light." These are plain words, and they speak of priority.

3. There are the *dividends of the journey*—"fellowship" and "cleansing."

## Consider the U-turn

You have seen the sign often—"No U-turn." And we know the danger of such a turn on busy streets. But there is a place for U-turns in the spiritual journey.

Acts 9:1-9 records a U-turn that forever changed the course of history. It was Saul's conversion. Saul's U-turn—repentance—was his moment for turning his life around and heading it in God's direction.

## Thoughts on Preaching from Havner

Vance Havner, in an issue of *Proclaim*, gave these answers to the question "What kind of preacher do we need?" I pass them along for your consideration.

1. One with the anointing of God to preach. Havner says a preacher "may wear all the trappings of ecclesiastical prestige and pageantry; but he cannot function without unction."

2. That authority that comes from being anointed and believing God's Word. Havner states, "You can't preach it like it is if you don't believe it like it was."



**By C. Neil Strait**

Pastor, First  
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3. Preachers need an apocalyptic perspective. He believes that "preachers must be aware we are living close to the end time and let that inform and sustain their preaching." (In *Focus*, Vol. 1, No. 6, a Division of Word, Inc.)

### **What Makes Good Preaching?**

George E. Sweazy, in his book *Preaching the Good News*, writes this about preaching: "What makes good preaching

is not musty maxims of homiletics but a burning eagerness to say what congregations need to hear" (George E. Sweazy, *Preaching the Good News*, Prentice-Hall, Inc., 1976, intro.).

And the Word presses itself upon the preacher, begging expression.

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# IN THE STUDY

## **Seeds for Sermons**

**During the month of May we invite you to read the stories of Ruth, Esther, and the Song of Solomon as we see**

### **THE LORD'S LADIES**

**May 1**

#### **NAOMI**

**SCRIPTURE:** Ruth 1:1-8, 16-22

**TEXT:** "Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me" (1:19c-20).

**INTRODUCTION:** Next Sunday is Mother's Day. Today let us have Mother-in-law Day! Too often we hear cheap jokes about the mother-in-law. The Book of Ruth is a beautiful mother-daughter-in-law story.

**I. THE FORGOTTEN NAME—MARA—"call me Mara" (v. 20).**

Naomi had cause for her request. In the 10 years in Moab (v. 4), her husband, Elimelech, whose name means "God is his king," and her two sons have died. Her world has collapsed. Her grief is great (vv. 13, 20-21). It can only testify of a great character that neither her daughter-in-law nor anyone else remembers Naomi as "Mara."



**by**  
**Mark E. Moore**

Pastor  
Church of the Nazarene  
Sylvania, Ohio

## II. THE REMEMBERED NAME—NAOMI

Naomi means "my pleasantness." Ruth saw in her mother-in-law, not a bitter old woman, but a pleasant woman going through a bitter trial. We see the concern Naomi had for her daughters-in-law (1:6-18). Ruth had seen in Naomi a spiritual character not found in the mothers in Moab. For one to remember their mother-in-law as "my pleasantness" in the bitterness of life is a great heritage.

## III. THE ETERNAL NAME—"THE LORD GOD OF ISRAEL" (2:12)

Boaz reminds Ruth of the Name wherein is her trust. Neither Ruth nor Naomi could see the leading of the Lord in their bitter days. Yet through the deaths of their loved ones, the Lord freed them to return to "his people" (1:16). Through their poverty the Lord brought them to one of great wealth (2:1). Through the bitterness of barrenness the Lord was reserving Ruth to enter the genealogy of David and Jesus.

It is not difficult to see the spiritual truths:

A. It is through the death and leaving of loved ones in Moab that we come to dwell with God's people.

B. It is from our poverty that we join ourselves to His riches.

C. It is from the barrenness of our lives that we become bride to the Master, and in time bring others into the family of God.

CONCLUSION: As we behold Naomi today, let our testimony be that of Arnold Walter who wrote: "I would be true, for there are those who trust me . . ."

May 8

## RUTH

SCRIPTURE: Ruth 1:22—2:12

TEXT: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (2:12).

INTRODUCTION: It takes only about 10 minutes to read this beautiful love story of Ruth. It is a fitting Mother's Day

story. A widowed mother, whose two married sons have also died, now returns from Moab to her old hometown of Bethlehem. One of the daughters-in-law, Orpah, remains in Moab. Ruth returns with Naomi to Bethlehem. In the one for whom the book is named we see:

## I. HONOR THY MOTHER

"Boaz . . . said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law" (2:11). Ruth has gone the second mile. With the death of her husband she could have felt full release of attachment to Naomi, but Ruth continues to give honor, love, respect to her mother-in-law. One of life's saddest pictures is to see aged mothers forsaken and forgotten by their children.

## II. MOTHERS, BE HONORABLE

"Thou art a virtuous woman" (3:11). Proverbs 31:10ff. is a word picture of a virtuous woman, and I can almost see the face of Ruth as I read those lines. King Lemuel, who wrote Proverbs 31, is only telling what his mother had taught him (v. 1). This is the key to a virtuous woman: "a woman that feareth the Lord, she shall be praised" (31:30).

## III. MOTHER'S GREATEST HONOR

"She bare a son" (4:13). The bridal blessing given (4:11-12) was that the blessing of her life might continue to bless others through her children. J. Sterling Morton, secretary of agriculture under President Cleveland, took his four children to the fresh-cut gravestone of his wife and their mother in Nebraska City, Neb., and told them if they should ever do anything to disgrace their mother's name, their own name would be removed from the marker which read:

*Caroline*

*Wife of J. Sterling Morton*

*Died at Arbor Lodge*

*June 29, 1881, aged 47 years.*

*She was the mother of  
Joy, Paul, Mark, and Carol Morton.*

*All the names remain.*

CONCLUSION: Because Ruth came to trust in the Lord, she received a "full reward" as our text today stated. Orpah could have had the blessings and inheritance of God's people had she chosen to come to

Bethlehem. "Destiny's doors turn on very small hinges." A choice to go with God's people will change destiny.

May 15

## ESTHER

SCRIPTURE: Esther 1:10-12; 2:5-7

TEXT: "The maid was fair and beautiful" (2:7).

INTRODUCTION: Today we want to see a beautiful woman. Beauty that is more than skin-deep. We will need to have our Bibles open to Esther through this message to truly see the beauty of women.

### I. As a woman BRING OUT THE BEST IN YOURSELF

"Vashti refused to come" (1:12). Commentators deal kindly with Vashti. A woman who chose to be a lady, not because she feared God, but because she respected herself. King Ahasuerus' desire was like unto King Herod's when the daughter of Herodias danced before him (Matt. 14:6). Women, whether you fear God or not, refuse to parade your bodies before the lustful looks of men. Modesty is still the best policy.

### II. As a woman BE THE BEST YOU CAN

Our story now leaves Vashti and continues with Esther. Esther was reared as an adopted daughter by her uncle, Mordecai (2:7). Even after Esther was the queen, she still obeyed her uncle-father (2:20). Because Esther chose to be the best she could, Mordecai was ready to obey Esther (4:17). While Esther had confidence in herself, she also had confidence in the advice of others. Before she first went before the king, she trusted not her own wisdom but that of the king's chamberlain, Hegai (2:15). In the crisis of Haman's plot to destroy the Jews, she listens to her uncle-father. Constantly she sought to be the best she could.

### III. As a woman BRING OUT THE BEST IN YOUR MAN

"What is thy petition, queen Esther?" (7:2). F. B. Meyer, in his book *Our*

*Daily Homily*, makes an interesting comment on this verse. His view is that it is not the king pledging himself to the queen as much as he sees his better self in his queen. In her unselfishness and purity he feels the awakening to a nobler life. Many a historian feels Abraham Lincoln would not have reached his great stature had it not been for his "queen."

Women, so live that your lives will make the king of your palace want to be better because of you.

CONCLUSION: Some of you women today are not Christians. I wish you were. Nevertheless, as a woman bring out the best in yourselves. Be the best you can, and bring out the best in your man.

May 22

## ESTHER

TEXT: "Who knoweth whether thou art come to the kingdom for such a time as this?" (4:14b).

INTRODUCTION: As an artist has a focal point in a picture, we find the focal point of the Book of Esther in this verse. In Esther we see a woman who was true to herself, true to her nation, and true to her God. The matter of difficulty and danger did not deter her from her duty. To this day, the Jewish people honor Esther in an annual celebration.

### I. WHO KNOWETH? (4:14)

In the crisis of life, even before we seek a solution, we say to ourselves, "Who knoweth?" Joseph saw intended evil turned into good. Job saw triumph after tragedy. As a teenager I watched the Administration Building of old Olivet Nazarene College burn to the ground. That dark November night no one knew a greater Olivet would come forth in Kanakee, Ill. In the crisis hour it is easier to quote Rom. 8:28 than to believe it. Yet—"Who knoweth?"

### II. IF THOU . . .

"If thou altogether holdest thy peace at this time" (4:14). Esther no doubt felt as we would: I must hold my peace. I must wait for a more opportune time. Surely there is someone else that can

better meet this crisis than I. We are notorious buck-passers. Yet Esther knew she must be involved. I often tell my people that to have a *rev-I-val*, I must be in the middle of it. Esther saw the place she must fill and, with the strength gained by fasting and friends, sought to fill it.

### III. Now . . .

"For such a time as this?" (4:14). I remember hearing Dr. H. C. Benner tell of listening to a concert in the Music Hall in Kansas City. He said he noticed one man sitting by the largest pair of cymbals he had ever seen. The man just sat there, the orchestra went on playing. Finally he reached for those cymbals, and then at just the right moment brought them together with a resounding crash and held them high as they reverberated over the orchestra. Dr. Benner went on to say: "If that fellow had missed, he would have missed it!" Then, looking at those before him, he said, "Men, there are times in the work of the church, if we miss it, *we miss it!*"

**CONCLUSION:** Not only in the great crisis of life, but in the daily needs, we face it: Who knoweth, if thou, now, are needed? It was only a little girl that gave hope to Naaman that there was help for his leprosy. It was only a little lad that gave the Master the loaves and fishes.

May the Lord make us aware of the place of service we fill **NOW**.

May 29

## THE BRIDE OF CHRIST

**SCRIPTURE:** Eph. 5:22, 25, 32-33; Rev. 19:7-9

**TEXT:** "I am my beloved's, and his desire is toward me" (Song of Sol. 7:10).

**INTRODUCTION:** The Song of Solomon for Pentecost Sunday? What a strange setting! Yet in this love story we see how spiritual love is deepened into a life of holiness. It is against the background of our scripture reading from Ephesians and Revelation that we see the noble story of love and life with Christ. We shall deal with three key verses.

### I. "MY BELOVED IS MINE, AND I AM HIS" (2:16)

This is the thrill of the bride with the bridegroom. It is as a bride at the wedding reception jokingly saying: "Well, I got him; he's mine now!" It is also the thrill of one finding Christ. Many of our testimonial hymns speak of the joy of Christ coming into our lives. All the love, joy, kindness, strength there is in Jesus, I now enjoy for He is mine.

### II. "I AM MY BELOVED'S, AND MY BELOVED IS MINE" (6:3)

Note the deepening of love. From "*He is mine*" as the leading thought to "*I am his*." A lasting love must pass from he/she is mine to meet my needs and one I can use, to I am his/hers that I might fulfill his/her life. This is the deeper love also of sanctification. It is the yielding of the bride to the love of her lover as Eph. 5:22ff. pictures. It is the deeper love of "I am Thine, O Lord" or "My life, my love, I give to Thee." It is a sanctifying love entered into through consecration of self to your Lover, Jesus Christ.

### III. "I AM MY BELOVED'S, AND HIS DESIRE IS TOWARD ME" (7:10)

Our text verse testifies of the most satisfying love. It is that life of peaceful living where the bride knows her husband's desire is toward her. He would do nothing willingly to hurt her. Her life, too, is yielded in love, seeking only the best for him. This is, likewise, the joy of daily living in holiness of life and heart. I know Jesus the Bridegroom's desire is toward me. My happiness is ever in His mind. I too am His. Never would I intentionally do anything to hurt Him or His work.

**CONCLUSION:** If in your love life with Christ you have stayed with "My Beloved is mine" and think of Him as the One from whom you go just to receive, move on to that deeper work of love. Enjoy that life of consecration and holiness, knowing "I am my beloved's, and his desire is toward me."

\* \* \*

*A true friend doesn't sympathize with your weakness; he helps summon your courage.*

By  
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# Gleanings

from the Greek

## 2 Corinthians 5

### “Tabernacle” or “Tent” (5:1, 4)

The feminine noun *skene* (skaynay) occurs 20 times in the NT and is translated “tabernacle” all but once (“habitation,” Luke 16:9) in the KJV. It often refers to the Tabernacle in the wilderness. But here (alone) we have *skenos* (neuter).

Today “tabernacle” suggests a large, plain building, seating big crowds. So “tent” is a better translation in this place. Paul thinks of the human body as a tent pitched here in this world. It is only our temporary home. In heaven our glorified bodies will be our eternal “house.”

### “Dissolved” or “Destroyed”? (5:1)

The verb *katalyo* means “destroy, cast down” (A-S, p. 236). “Dissolved” carries a somewhat different connotation today. The best translation is “torn down” (NASB)<sup>1</sup> or “destroyed” (NIV).<sup>2</sup>

### “House” or “Dwelling”? (5:2)

The most common word for “house” in the NT is *oikos* (114 times). *Oikia* (95 times) is the term used twice in the first verse here. Abbott-Smith distinguishes these two words thus: *oikos*, which in Attic law denoted the whole estate; *oikia*, the dwelling only. In classical poets *oikos* has also the latter sense, but not in prose, except in metaphorical usage, where it signifies both *property* and *household*. The foregoing distinction is not, however, consistently maintained in late Greek (p. 312).

Michel agrees. He says: “Originally

Greek distinguished between *oikos* and *oikia*. . . . *Oikos* had then a broader range than *oikia*, being the whole of a deceased person’s possessions . . . whereas *oikia* is simply his residence” (TDNT, 5:131). But in the NT the two are used interchangeably.

In verse 2, however, we have *oiketerion* (only here and Jude 6). It comes from *oiketer*, “an inhabitant,” and so means “habitation.” Today we would say “dwelling” (NASB, NIV).

### “Mortality” or “What Is Mortal”? (5:4)

The Greek is *to thneton*. An adjective, *thnetos* means “mortal” (see 4:11), that is, “subject to death.” With the definite article *to* (neuter) it means “what is mortal” (RSV, NASB, NIV), not the abstract idea of “mortality.”

### “Earnest” or “Deposit”? (5:5)

For this term see the comments on Eph. 1:14.

### “At Home . . . Absent” (5:6, 8-9)

There is an interesting play on words in the Greek: *endemountes* . . . *ekdemoumen*. The first verb means “to be at home.” They both occur only here (three times each).

### “Terror” or “Fear”? (5:11)

Out of its 47 occurrences in the NT, the noun *phobos* is translated (in KJV) as “fear” 41 times. Only 3 times is it rendered “terror” (Rom. 13:3; 2 Cor. 5:11; 1 Pet. 3:14), which is obviously too strong a translation.

### “Constraineth” or “Compels”? (5:14)

The verb is *synecho*, literally “hold together,” which occurs only twice in Paul’s Epistles (here and Phil. 1:23). Koester says that in these two passages it means “to be claimed, totally controlled.” Commenting on verses 14-15, he says: “It is the love of Christ which ‘completely dominates’ Paul . . . so that on the basis of Christ’s death the only natural decision for him, as for all other believers, is no longer to live for self but to live for Christ” (TDNT, 7:883).

In the David Livingstone Memorial in Blantyre, Scotland (just outside Glasgow), one can see on the wall of the last

room a cross. To the left are the words: "The love of Christ constraineth us. St. Paul." To the right: "The love of Christ compels me. David Livingstone." The NIV has "compels" here (v. 14).

Is the genitive "of love" subjective, objective, or possessive? Since we cannot be sure which, we can use all three for a sermon outline: (1) Christ's love for me compels me to crucial commitment. (2) My love for Christ compels me to complete consecration. (3) Christ's love in me compels me to compassionate service.

#### "After the Flesh" (5:16)

The phrase (twice here) is *kata sarka*—literally, "according to external distinctions," "By what he is in the flesh" (p. 176).

What did Paul mean when he said that he knew Christ *kata sarka*? Plummer writes: "Almost certainly he is alluding to some time previous to his conversion. . . . At that time he knew Christ as an heretical and turbulent teacher, who was justly condemned by the Sanhedrin, and crucified by the Romans" (p. 177).

#### "Know Him" or "Know Him So"? (5:16)

The KJV says, "Yet now henceforth know we *him* no more." Taken in its absolute sense, that statement, of course, is not true.

The Greek simply says, "But now no longer we know" (*alla nun ouketi gin-skomen*). The KJV added "him" in italics, to try to make sense, but made it worse. It seems that we have to add "thus" (NASB) or "so" (NIV) to make sense in English.

#### "Creature" or "Creation"? (5:17)

Which is better here? That is a hard decision to make, as shown by the fact that the NASB (as KJV) has "creature," whereas the NIV has "creation."

The noun *ktisis* first meant "the act of creating." Then it came to mean "what has been created." Arndt and Gingrich write: "The Christian is described by Paul as *kaine ktisis a new creature* 2 Cor 5:17, and the state of being in the new faith by the same words as *a new creation* Gal. 6:15" (p. 457). Some prefer to translate this second clause of the

verse: "there is a new creation" (NASB margin).

#### "Passed Away . . . Become" (5:17)

The KJV reads: "Old things are passed away; behold, all things are become new." This is a typical example of failure to represent the difference in tenses. "Are passed away" is the aorist tense (*parelthen*), which indicates a crisis experience. "Are become new" is the perfect tense (*gegonen*), indicating a continuing state. "The old things passed away; behold, new things have come" (NASB).

#### "Reconciliation" (5:18-20)

The two greatest passages on reconciliation in the NT are this one and Rom. 5:10-11 (see comments there). The noun *katallage* occurs twice here (vv. 18-19) and twice in Romans (5:11; 11:15), and nowhere else in the NT. The verb *katallasso* is found three times here (vv. 18-20) and once in Rom. 5:10. In the only other place where it occurs in the NT (1 Cor. 7:11), it is used of an estranged wife being reconciled to her husband.

Buechsel says of Paul's ministry of reconciliation (*katallage*): "It brings before men the action by which God takes them up again into fellowship with Himself" (TDNT, 1:258). Of the verb he writes: "*Katallassein* denotes a transformation or renewal of the state between God and man, and therewith of men's own state. . . . By reconciliation our sinful self-seeking is overcome and the fellowship with God is created in which it is replaced by living for Christ" (TDNT, 1:255).

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*A man never sees all that his mother has been to him till it's too late to let her know that he sees it.*

—W. D. Howells

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*A nation cannot rise above its womanhood.*

—Bishop H. Wells

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## The Way to Pentecost

SCRIPTURE: Acts 10

INTRODUCTION: Samuel Chadwick, in his book *The Way to Pentecost*, has penned these words: "The Holy Scriptures declare Him to be the revealer of all truth, the active agent in all works of redemption, and from first to last the instrument of Grace in the experience of salvation. In Him, and through Him, and by Him, is the power that saves. . . The Church is the body of Christ, indwelt and controlled by the Spirit. He directs, energizes, and controls. From first to last this dispensation is the Dispensation of the Spirit."

It is on this note that we need to examine the events that led to the Gentile Pentecost, and what we as Gentiles must do in order to receive the Holy Spirit. We must individually find our way to Pentecost.

- I. The Holy Spirit will come only to those that love the Lord (v. 2).
- II. The Holy Spirit will come only to those who are open to Him (v. 7).
- III. The Holy Spirit will come only to those who are prepared (vv. 9, 33).
- IV. The Holy Spirit will come only to those who obey (vv. 7, 23).
- V. The Holy Spirit WILL COME (v. 44).

DERL G. KEEFER

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BULLETIN



BARREL

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### For Mothers

What would You have me do, O Lord?

Where would You have me go?  
My soul is at Your beck and call;  
I love to serve You so.

The time is so much shorter now;  
I've watched the days go by.  
Lord, let me do some special thing  
For You before I die.

I'd like to go to distant lands,  
But that could never be.  
I feel so insufficient, Lord,  
After what You've done for me.

What's that You say—You're proud of  
me

As much as any other?  
You say my task was just as great  
To be a Christian mother?

To sow the seed entrusted me,  
To plant and help it grow;  
Yes, Lord, I see my special thing  
And thrill to serve You so.

Edie Hilsercop

\* \* \*

*Mother (to son wandering around the room):*

*"What are you looking for?"*

*Son: "Nothing."*

*Mother: "You'll find it in the box where the candy was."*

*A little boy, when asked where his home was, replied, "Where mother is."*

### Just like Mother

He criticized her pudding;  
He didn't like her cake;  
He wished she'd make the biscuits  
His mother used to make.

She didn't wash the dishes,  
And she didn't make a stew;  
And she didn't darn his socks  
Like his mother used to do.

And when one day he went  
The same "old ritual" through,  
She turned and boxed his ears—  
Just like his mother used to do.

Selected

\* \* \*

*When a person feels that his thinking is getting broader, it is more likely that his conscience is stretching.*

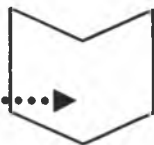
Progress nowadays seems to be the art of making bigger and better circles to run around in.





# HERE AND THERE

## AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### Preaching for Today

By *Clyde E. Fant* (Harper and Row, 1975. 196 pp., cloth, \$8.95.)

Dr. Fant is currently pastor of a large Baptist church in Texas. Formerly, he was professor of preaching at Southwestern Baptist Theological Seminary. He introduces in this book the concept of "incarnational preaching," and the result is a fresh, new way to communicate the gospel. The book does not propose to present a long list of rules on preparation and delivery of sermons such as many other books on preaching have done so well. The disadvantage of following such rules sometimes is the result of artificiality in delivery of sermons. The emphasis is upon sermons which are designed to be *spoken*, not read.

Incarnational preaching, of course, is new only in terminology. Others have emphasized the divine-human aspect of preaching. Preaching is divine truth communicated from God to men through human personality. It is, of course, much more than a performance. It is an event taking place. There is, to be sure, something about true preaching which is analogous to the incarnation of God in human flesh. Fant has presented this in fresh, new ways. The author clearly defines what he terms to be homiletical heresies, which stand either to the right or left of true preaching. To the right, the preoccupation with the historic and divine; to the left, the preoccupation with the contemporary and the human.

The reader will enjoy such sections as that on "upper and lower garble." Upper garble is impressiveness; never use a short word when a long one would be more impressive. Lower garble is vagueness. It speaks to no one in particular about nothing in particular. It lacks vividness because it is never involved. It is always third person and therefore impersonal.

The ministerial student will find this a real handbook for his world of preaching. Preachers who enjoy preaching and wish to do better will also find this book profitable reading.

JM

### Strait Lines: Probing Thoughts on Major Themes

By *C. Neil Strait* (Beacon Hill Press of Kansas City, paper, 54 pp., \$1.25.)

The author of the regular column "The Starting Point" in the *Preacher's Magazine*, and "Strait Lines" in *Quote Digest*, shares the cream of his incisive observations which have appeared over the years. They are grouped in 52 subjects arranged in alphabetical order. Here are some samplings of his quotations:

"The truly educated man is one whose heart has been trained along with his mind."

"Faith looks up and strides forward; fear looks down and stumbles."

"A man is not better *off* until he is better *within*."

"Marriage works best where trust is honored, where views are shared, where companionship is treasured, and where love is given a chance to flow freely."

"Sorrow is not something you and I can control. It is only something we can respond to with bigness or react to with bitterness."

JM

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## Preachers' Exchange



WANTED: Following books by Paul S. Rees: *The Face of Our Lord*; *The Radiant Cross*; *Fire or Fire*; *Things Unshakable*;

*Movies and the Conscientious Christian*; *Skyways of the Soul*; *Heart Throbs from a City Pulpit*. Also copies of the *Preacher's Magazine*, 1960-73. Glenn D. Black, 1810 Young St., Cincinnati, Ohio 45210

WANTED: Wesleyan Arminian holiness books. Especially: *Holiness in the Book of Romans*, A. M. Hills; *Foundations of Doctrine*, Jessop; *Christian Perfection Not Sinless Perfection*, Rose; *Holiness Essays and Experiences*, Inskip; *The Burning Question of Final Perseverance*, Jessop; *Checks to Antinomianism*, Fletcher; *Perfect Love, Purity and Maturity*, Wood; *Christian Purity*, Foster. State prices and condition. William Thompson, 9 York Dr., Shore Rd., Belfast 15, Northern Ireland

WANTED: Old *Preacher's Magazines* from beginning issues up to 1950. Kenneth Maze, 306 E. Ninth St., Belle, W.Va. 25015.



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Some preachers comfort the afflicted and afflict the comfortable, not necessarily in that order.

### ● Preaching, An Affair of Mere Words

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### ● Make Every Dollar Count

Stewardship of the Lord's money includes avoiding wastes due to our ignorance.

### ● A Parable

The men read "The Preacher's Wife" as avidly as do their wives. This is one they will not want to miss.



## AMONG OURSELVES

Sometimes bad things are so obnoxious they defeat themselves and fade away. There are some faint signs in the wind that the current pornography craze may have run its course and left its devotees bored and uninterested. But the people of God are not here to put on their armor and wait for bad things to go away. They should let their voices be heard and their power be felt by those who would corrupt our morals and destroy our institutions. Thank you, Professor Kaufmann (and thanks to *Light and Life* for permission to reprint). Page 23 should have our prayerful attention. Then what? I guess that is up to us, isn't it?

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