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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness

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When to Keep Cool



THE TEMPTATION for a surgeon is to get upset and lose his cool under pressure. Surgeons make mistakes, but they compound them with more mistakes if they cannot take pressures with poise. When a life depends on you, keep your cool. Controlled action is necessary."

The speaker was chief surgeon in Bellevue Hospital, New York. His listeners were the 1,100 interns who were hopeful of becoming surgeons. They heard the warning, and those of us who may someday be under the anesthetic in the operating room where one of them is wielding the knife can only hope they remember it.

If this is the kind of advice that is appropriate for surgeons, how much more would it be necessary for ministers of the gospel to hear it and heed it! When a life depends on the surgeon, he must "keep his cool"; when a soul depends on a preacher, how much more must he maintain his poise and control his actions in the will of God!

There are many situations in surgery that could cause an ordinary doctor to compound his problems with panic, and there are just as many possibilities for panic for the overseer of God's flock. He will do well to be warned, and his members will be fortunate if he can control his actions and maintain his poise under pressure.

The pastor's most severe test, of course, is in his own spirit. He dare not lose sight of his dream, become blurred in his vision, and begin to accept defeat. Please notice the phrase "*accept* defeat." It is asking too much of any preacher to expect that he never encounters any failure or goes down to moments of defeat; but he need not *accept* it as irrevocable or final. God is still on the throne; the Bible still reads the same; sunrise will occur tomorrow as always; and he must fight on.

To keep the vision clear and the dream alive is of utmost importance for anyone who faces crises that threaten the maintenance of his control. Elijah saw where the source of power and the assurance of victory lay, and prayed, "Open the young man's eyes, that he may see . . ." Fear that had paralyzed the younger prophet and could have caused

him to compound his mistakes was miraculously siphoned away when he was able to see what the older man could see. He “kept his cool” and the victory came.

Paul saw what no one else on board could see that dark day when their ship was threatened with destruction and 276 people were in danger for their lives. He was able calmly to declare, “For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:23-25). What a difference it made when God’s man maintained his poise, refused to panic, steadfastly believed, and permitted God to make him the channel through which the message of hope came!

The secret is where the focus of our priorities is pointing. The surgeon panics if his purpose becomes centered in what he can do to save his face, remedy his mistake, avoid embarrassment, and protect his ego. Therefore he is taught to focus his expertise on the problem, rather than his feelings. The pastor has much more in his favor than does the physician, and there is less reason for him to panic. He is doing God’s work, and he is assured of God’s help. We are “workers together with him” (2 Cor. 6:1) and His unlimited resources are there when we need them.

There is therefore no need for the focus of our attention to be upon our own inadequacies or our limited powers. It is when we are preoccupied with these that we are likely to lose control of our actions and compound our mistakes. It is when the speech student becomes fascinated with what he is doing with his hands, how he is pronouncing his words, and what his listeners are thinking about his performance that he is likely to heighten his nervous tensions and reduce considerably his level of effectiveness in speaking. It is also when the pastor begins to be more and more concerned about his hopes of advancement, his records of achievement, and his needs for praise from peers and parishioners that he becomes vulnerable. He is diverting precious energies to protect his ego, when he needs them to fight the enemy.

It is when we see Jesus that we are able to hold steady under pressure and overcome in times of crisis. Peter, walking on the water, was doing well until he saw how boisterous were the waves, and then he began to sink. Thoughts of his own discomfort in cold water, his own attempts to stay afloat when the surf was up, and maybe his total humiliation before his fellow fishermen, brought panic. He survived the ordeal, and was no doubt the stronger because of it. He seemed to have learned his lesson well when later he wrote: “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pet. 3:13). Even thoughts of the world on fire did not upset him.

So when the times of crisis come, look to Jesus, and keep your cool. The soul you save may be your own.

The voices of the best human teachers are sometimes mistaken for the voice of the Holy Spirit; but the Scriptures announce to us the ministry of a speaking Spirit

Jesus Carried No Books to Night School

JESUS LEARNED, and it takes time to learn. He was taught by the Spirit, and spent much time in school. Much of His schooling was carried on at night in the mountains; "as his custom was," He retreated there alone for guidance and understanding.

It is evident that He carried no books in the darkness of the night while He sat at the feet of the great Teacher. The Holy Spirit did not use a textbook for His class—He had access to all "the deep things of God" and "searched" them, and brought to His pupils such things as the "Holy Ghost teacheth."

In assuming that Jesus carried no scrolls into the darkness, we are not thereby inferring that He used none of the written Word. He knew the Scriptures and quoted them. He was taught by the Holy Spirit through the recorded Word, as we must be, but we are trying to emphasize the importance of the school in which the Holy Spirit teaches, which is not

related to any written volumes penned by men.

This school of personal teaching has been much neglected, and the voices of the best human teachers have so long been considered to be the voice of the Spirit that no place is left for the great Teacher speaking on His own.

God has spoken and does continue to speak through men, and human teachers have been given to us by God. His Word clearly announces that fact. But the same Word announces the ministry of a speaking Spirit.

It is this neglected announcement that we desire to spotlight. The Spirit is still using His voice and desires to be heard by all His children.

When Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13), He was making room for the Spirit's personal guidance—not ignoring the work of human, God-sent teachers, but indicating a place—an important place—for a personal Teacher.

If the Spirit cannot teach in His own right, apart from men, by what means could a Christian shut up in a prison (a death cell), with no written message and no man-spoken message, get instruction or help from God? The fact is, God can speak the language of the human soul aside from the thinking of men, and He



by
T. W. Willingham

Kansas City, Mo.

desires to do so.

When Jesus said, "It is written . . . they shall be all taught of God," He was not confining God to the use of textbooks. Jesus was human and learned of God—learned in the darkness of the Judean mountains—learned without textbooks. He needed none. He had as His Teacher the Author of all the authentic textbooks ever written, and He had not forgotten how to speak nor what He had inspired men to write.

In addition to all that He had given to men to write for Him, He had an inexhaustible supply of unsung songs and unprinted sermons, and out of this infinite supply He taught the Son. He stands ready to teach His other sons likewise if they but have the desire to be taught and the faith to believe that the great Teacher is willing to teach them.

Men often speak so glibly about being led of the Spirit, when to them the Spirit is an impersonal, non-speaking Spirit. It is an urge, a feeling, or a thought gained from someone else. All of these may come, and do come, from God to us—but there still remains the great Schoolmaster, standing at the head of all others, willing and anxious to do His own teaching.

Without doubt the Holy Spirit was present with Jesus as at home He read from Isaiah and the other Old Testament writers, and guided the Master in the understanding of what had been written. This is part of His work, and He stands ready to do that today. But having acknowledged that kind of ministry of the Spirit, it still remains that He can teach without books, and speak without notes, and reveal what is not written; and it is this advanced and little understood teaching of the Holy Spirit that we wish to underscore.

He could not find in the prophecy

of Jeremiah that Jesus should raise Lazarus from the grave, or turn the water into wine at the wedding at Cana of Galilee.

Ezekiel gave no instruction to the Master as to what He should say to Pilate at the trial, nor to the disciples concerning coming events.

The Psalms gave Him no direction as to His day's work, nor instructed Him to go to "other cities," but Jesus said that He was thus sent. Who gave Him that instruction and when?

He said that He could do nothing except what He saw the Father do (cf. John 5:19). Where did He see Him do it? It must have been in the mountains that His Teacher guided Him, without scroll, commentary, or candlelight, but by the light of His own countenance guided Him into the way that He should go. He had no books, but He had the Author.

We too need instruction that is not found in the Psalms, prophets, or Epistles—details in guidance which only the living Spirit can give to us. We need the Spirit to illuminate the written Word, and to help us see the truth and the error in the messages of men.

We are enjoined to "work out" our own salvation with "fear and trembling," but are reminded that "it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It is the working of this living, speaking God within that is so important. The Spirit has been given to us for this very thing, and it is only by His guidance that we can find our way.

If Jesus needed the guidance of the Spirit, how much more do we! If He must needs be taught, how much more do we need the Teacher! He needed help beyond what He could find in the scrolls, and so do we; and the Spirit that aided Him stands ready to help us if we care to listen and to learn.

There are some extreme hazards for leaders whose commitment is anything less than what they preach.

Spiritual Growth and Unity— *Imperatives in the Leadership Process*

By Gordon W. Johnson*

IN HIS EXCELLENT BOOK, *Growth Toward Leadership*, Melvin L. Hodges makes a statement that, in a sense, is the theme of this article. He states: "Let us remember again that our public ministry can never in reality grow beyond the development of our spiritual life." And again, "Growth is not an accident. Neither is growth accomplished instantaneously; it is a process."

We shall endeavor to examine growth within the framework of man-to-man, leader-to-leader relationships. I believe we shall see that there is really no growth in a leader outside this framework. Therefore, let us look at a leader's growth not only as it involves growing competence and administrative skill (for this could be a peripheral thing) but rather as a growth that involves the whole man in all that he does, says, and is. Such growth will sanctify his skills and give permanence to his work.

Facing what's there—

Even a cursory reading of scripture reveals that men do not grow in isolation. St. Paul's statement cannot be

gainsaid, "No man liveth to himself." There are no "loners" in the ministry. To expect leaders to grow outside of the spiritual union with others is a travesty on experience. The leadership process involves the required ability to adjust to, to accept, and to love people. The analytical and critical faculty so requisite in leadership must be balanced by a strong capacity for affection.

Moreover, leaders soon learn that men are not robots. They have ideas, wills, opinions, feelings, sentiments, and faults. Men are individuals. Individuality is a hallmark of leaders. The preservation of individuality is given a large place in New Testament history. (This also explains the observable differences of style and emphasis in the writings of the New Testament.) Provision in the grace of God for the liberty of being an individual and the spiritual freedom found in an achieved unity with other individuals stands out as a strong evidence of the divinity and dignity of our faith.

There is a path of the Spirit in developing leaders in any day which, if followed, will give maturity, utilize gifts, and produce unity. It argues well for the spiritual development of leaders in our time that a great deal of thought, study, and writing has

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gone into this matter. Vision for training spiritual leaders (whether as laymen or pastors) has now emerged as a top-priority item for denominations. It will take sacrifice, however, if this priority is to be realized. As Waylon B. Moore says: "It takes time to build men, but this long-range vision will ensure a fruitful, mature church. . . . What we promote and pursue in the present will determine what the church is going to be in the future."

A very serious evaluation of our goals is due in our holiness denominations. It must result in an alignment of priorities which will produce leaders. The stewardship of our time and money must give large place for this. These leaders must be encouraged to find a useful place among us. The *program* of the church must make provision for this. At the same time, it should be understood that none of this will take place unless older leadership is alert, growing, and unified. As denominational leaders, there is a soaring responsibility bearing down upon us. It includes:

1. The perfection of our relationships with one another which will result in a growing ability to work together.

2. The maturation of our spiritual lives and administrative skills within the experience spectrum of a leadership role in the church.

3. A testimony that is not only orthodox in theology and sentiment, but worth imitating in practice by younger potential leadership.

If there is a shift at the center of life in any one of us in which Christ becomes less than supreme, the maturation process will break down. The whole corps of our ministry will suffer as a result. We believe, therefore, that if the doctrine of perfect love is meant to do anything for us, it is to enhance our growth capability by:

1. Removing the subjective and embarrassing deterrent of sin.

2. Obviating the faults we see in others by giving grace to be charitable, and the insight and winsomeness to be helpful.

3. Providing the dynamic and motivation to keep going; to keep adjusting; to keep on believing, and to keep on expanding.

4. Giving courage to press ahead in the "labour of love" whether appreciation is expressed or withheld.

5. Building in us a spiritual productivity that is growing year by year.

Such men will be leaders. The well-known statement of E. M. Bounds reminds us of our responsibility, "The preacher must impersonate the gospel. Its divine, most distinctive features must be embodied in him. The constraining power of love must be in the preacher as a projecting, an all-commanding, self-oblivious force. The energy of self-denial must be his being, his heart and his blood and his bones. He must go forth as a man among men, clothed with humility, abiding in meekness, wise as a serpent, harmless as a dove; the bonds of a servant with the spirit of a king, a king in high, royal, independent bearing, with the simplicity and sweetness of a child. . . . *These men can mold a generation for God.*"

In this statement there is seen all that a fruitful and wise leader will want to thread into the very warp and woof of his ministerial philosophy. In so doing, he will also be ready for what we briefly present as our next consideration.

Leadership hazards—

In your service as a leader for God among other leaders, everything about you comes into play. It is axiomatic that "if it's there, it will surface—eventually." There must be

a commitment to the *lordship* of Jesus, therefore, which is real. The reality of His lordship in us alone makes us adequate to meet the hazards involved in the ministry. If the commitment to His lordship is not real, an artificiality of our lives will result. Men elected to elevated leadership levels are not exempt from this law. What will result if commitment is not maintained is spoken of by Dr. Richard Halverson, well-known, Spirit-filled Presbyterian pastor: "It will produce an artificial rather than a real person. Under control he makes a fairly good demonstration of what a Christian ought to be. But when he is not under control, when he is not trying, he becomes what he really is . . . and the contrast is sometimes rather startling. The acid test . . . is not one's actions . . . but one's reactions." In this statement Halverson points to the hazards which threaten those who are not possessed by what they preach. Let us look at a few of these hazards more specifically.

1. *Psychological Hazards*

A leader's subconscious life represents a potential trouble source if not committed to God. There is an area of commitment here that goes beyond what is faced at conversion or even in crisis sanctification. John T. Seamands, professor of Christian missions at Asbury, quotes a noted psychologist in his wonderfully helpful book *On Tiptoe with Joy* when he says, "Three-fourths of our mental activity transpires below the level of our awareness and comes to the surface only as the time of active use arrives . . . (but) the Spirit can heal and cleanse where our ideas and choices cannot penetrate fast enough. It is here that we need the Spirit most." Psychological hatred and resentments will surface under pressures which are inevitable in leadership. These feelings must be

faced, acknowledged, and committed to Jesus Christ for immediate purging.

2. *The Judgemental Hazard*

It was a saying of C. W. Ruth that "you can be as pure as a dove but some fellow will shoot you for a crow." The area of another man's motivation (and the consequent reasons for why he does what he does) involves so many factors of which we are often ignorant that seldom is any degree of real accuracy achieved when passing judgment. The scriptural rule "Judge not, that ye be not judged" is a good safeguard for leadership.

3. *The Attitude Hazard*

A man can determine what his attitudes will be. Therefore he is responsible for them. More than with most other factors, people are influenced by the attitudes of leaders. That "religion is more *caught* than taught," is not just a bit of euphemistic chatter. Attitudes in a leader come out as overtones of his basic commitment to Christ, or the lack of it.

Moreover, attitudes will largely determine administrative competence. If something is "eating" on a leader and he indulges it as a chronic mental habit, it will impair his self-confidence and undercut his administrative skill. Whereas he should be growing as a leader, he actually is deteriorating and is becoming a bewildered to his fellows.

4. *The Professionalism Hazard*

Is our love real? No more important question could be considered. One day Francis Xavier, the missionary statesman around whose name there is an aura of the sacred to this day, told his servant, "I am tired and am going to sleep. Do not awaken me unless a child passes by." There is no cold professionalism in that. But it took a dying daily for Xavier to maintain that kind of consecration.

The achievement of unity

There is really nothing mysterious about how to achieve unity. It is the natural result of adjustments honestly made. The Church is the one organism where actual unity is possible, since it alone offers the power to cure the soul's diseases. We need not fear differences of opinion if our hearts are kept right. Harmony will be maintained as leaders seek, are submissive to, and follow the guidance of the Holy Spirit. We can make the mistake of considering this matter of growth and unity only in a

philosophical way, all the while giving mental assent, without making full application. We must not do this, for we are brothers.

It was said at the outset that unity is an imperative in the leadership process. Strong and even differing opinions we may have on important issues. But our commitment to God and to one another must preclude our differences. We are under no mandate to all think alike, but we are under a divine mandate which says, "Keep the UNITY OF THE SPIRIT in the bond of peace."

People-Power Is the Power of the Hour

By Ron Lush, Sr. *

THIS IS THE DAY that all of us have waited for. Laymen have much to do if they are going to accept their responsibilities to help the pastors in the work of the church.

Laymen are the ones to tell others about the pastor's preaching; he cannot do this. They are the ones to invite others to hear everything that goes on in the church. It is their enthusiasm that will cause interest in other friends. In the community and in the church, laymen are responsible to express to others the excitement and pride they feel about their church. This excitement and enthusiasm is the thing that sells our church and pastor to the community.

It's that "Have a nice day . . . 'Love thy neighbour' . . . Have a nice day . . . 'Love the Lord'" attitude that will win them to us.

Be happy about your product. Be proud of your product. Your laymen's pride joy will sell it to others. Every major book on the number one list is sold because someone read it or is reading it—so people say, "I'll read it too." That's the way people are.

Here are our power and our opportunity. Let others know in an enthusiastic manner. Let them know what you like and why you like it. Let them know where you got your joy and how you got it. Let them know why you are happy, and who made you happy. If it is that good, they will want some of it. Then tell them where to get it and how to get it. Give them an opportunity to come under the power of the gospel.

If "people-power" is the power for the hour, then be sure to have something for your "people-power" to talk about!

*Music evangelist, Church of the Nazarene.

faith in **ACTION**

The Tragedy of the Inappropriate

By George Eplin*

THE TELEVISION gospel singer was at his best that morning. One felt his spirit immediately. Because the song he sang had depth and spiritual quality, the uplift was tremendous! The Holy Spirit, clothing the soloist with unction and seemingly creating a new dimension in music through his dedicated talent, exhilarated the emotions of both those who sat in the packed sanctuary and the multitudes who listened in their homes.

The Holy Spirit, through the soloist, had created an atmosphere such as any minister should desire in which to announce his text and deliver God's message. But this particular minister disregarded priorities and created a tragedy. He unwittingly chilled the atmosphere, checked the flow of joyous tears, and diverted the thinking of his listeners from heavenly elevations to the commonplace. Why did he do it? Why do other ministers do it?

His introduction would have been fitting at a banquet or some other social function, but it was entirely out of place in the worship service that Sunday morning. After the atmosphere created by the soloist, the clever, witty remarks of the preacher were on an entirely different wavelength. He followed the attempted jest by a wordy rehearsal of his preacher-father's exploits. This

didn't fit either, for the soloist sang about Jesus. The father's image, although possibly outstanding, was an interjection rather than a qualifying supplement to the holy atmosphere.

Less than 10 minutes elapsed while the jest was being related and the father's image portrayed, but they were tragic minutes. The warm atmosphere was chilled, disappointments were sighed, the worship service became too humanized to be remembered other than the voicing of expressions of "Why did he do it?"

Although it happened on television, it can happen—has happened—in a church sanctuary. But why should it happen? Innumerable laymen have wondered, then left the worship service disappointed and feeling cheated of that which was taken from them because one person unwittingly disregarded priorities and was pitifully insensitive to the Spirit.

Maybe somewhere, someplace, sometime, someone will devise a way of telling some ministers, without offending, that when Spirit-filled singing creates an uplifting atmosphere, laymen would prefer that he get with it and preach a sermon that will intensify the spiritual warmth rather than cool it with small talk or the portrayal of human images.

*Loon Lake, Wash.

Moving from one pastorate to another involves more emotional stress than most people realize.

When a Pastor Moves

By Jim Christy*

YOU HANG UP the telephone, go over to your wife, and say, "It's final. I accepted the call to the church. I will resign this week and we will move five weeks from today." Up to that point it was still a matter of prayer and searching and waiting. For a day or two, things will continue somewhat normally for the church, but then you will announce it and everything will be different.

The first response of the people is a mixture of anger, shock, and passive acceptance. Very few will ask a thing about the church to which you are going. You have to help them get used to the idea of a new pastor, and assure them that it is God's church, and He has another man who can do the job. Beneath it all, your excitement begins to grow. And so do your apprehensions. A new place of service. New faces. New problems. It all seems good. For the first time in years you are able to cease struggling with the local problems—and you do not know the new ones.

Then the rush begins. Suddenly everyone realizes that in a few weeks you will be gone. They had all intended, sometime, to have you out for dinner, or over to see the pictures taken at the Halloween party. Now is that "sometime." The church

board begins planning to fix up the parsonage—like your wife had always hoped they would. They treat you with detached interest. Though it is still your church, it is more theirs, and they intend to keep it moving smoothly during the transition. Friends call. People you cannot recall by name stop you on the street to tell you good-by. Finally the van comes, the furniture is loaded, and a few drop by to see that everything is going well. You have your last meal with your last family, and the car moves out of town toward your new assignment.

As you look for the last time upon the city where you have served, where you have wept and prayed, where you have laughed and loved, you make a final commitment of the work and the people to God. You know that the city, the church, and the people have left their mark upon you, and you have placed your stamp upon them.

The map guides you toward your new home. The scenery changes. The signs have different words. After two days of driving, your destination is close. The lights of the city are ahead. You reach in your pocket for a dime and a phone number. The prefixes are new to you. The dial tone is strange. An unknown voice answers

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and gives you directions to the motel. Early next morning you slip over to the parsonage, where strange faces greet you. The house smells of fresh paint and cleanser. The clutter of boxes and furniture in disarray soon fills the house. Everyone is trying his best to let you know you are welcome. Finally the last helper has gone home and you are alone with your family. The house is a mess; the neighbors have their draperies drawn; and the phone is silent.

Was it John or Paul or Jim or Frank who had the yellow jacket? Where is the nearest grocery store? Everything looks so strange. The children are silent. You are exhausted and fall into a restless sleep.

You struggle with books and boxes through Saturday night. Then you brace yourself for the first Sunday. Some thoughtful members have arranged to take you and your family to dinner following the morning service. Your wife and the children are ready. You drive to the church and meet the first of the folk. Two or three names and faces connect, but most of them are a blur. The service takes on the atmosphere of "you look me over and I will look you over." You realize that the church people are as nervous as you are. They want you to like them as desperately as you want them to like you. The singing is different. The sound is not what you are used to. The choir, the music director, the ushers, the organist all do things differently from your former church. But you are caught up in the spirit. God helps you with your sermon delivery.

Following the message you slip to the door, and then the rush of

people is upon you, sharing delightful words and smiles. You are sure the same woman has walked out of the church three or four times. Two months later you understand why you felt that way. In your heart you whisper: "I made it. Thank You, God!"

The days slip by and it looks like everything is going well. But then a report reaches you that a certain couple is having marital problems, or a teen has done the unforgivable, or two board members are having a severe conflict. You become restless and anxious. You find yourself slipping into the closet of prayer more often. This bright and beautiful church has clouds and deep shadows over it. Through prayer and commitment, the Lord helps you get on top. But then another report comes and again the clouds descend.

The schools are not as good as those you left. The grocery bills are higher. The dishwasher leaks; the furnace does not heat adequately; the faucets drip; the basement is impossible; the phone company is not giving the best service; the newspaper office is cool to you; the neighbors keep their draperies closed. The clouds get thick. You long for the house you left, the problems you faced and knew you could handle.

Gradually you get used to the new schools, the strange house, the odd grocery stores, the different weather. You get acquainted with the neighbors and you come to grips with some of the problems.

One day you wake up and say to your wife, "I just love my new work and this town."

And then you will be moved.

“An Impassioned Appeal”

By A. S. London*

MANY YEARS AGO when I was much younger than I am today, I sat on the platform with Dr. P. F. Bresee, the founder of the Church of the Nazarene.

The service was in the interest of a small holiness college. The trustees had a big vision. They had placed a large sign outside—so high in the air that passengers on a train could read it as they passed by—“Holiness University.”

This institution had erected a nice building with a chapel that would seat a hundred or more. On the second floor were dormitory rooms.

The congregation had given until they had come to “their wit’s end” as some testified. But in order to save our good name, we had to raise \$80.00 in cash. Eighty dollars looked as large as \$8,000 would look today. One must look back 60 years to see conditions as they were in those days. Eggs sold for 10 cents a dozen, butter for 10 cents a pound. Teachers were working for a few dollars a week.

Dr. Bresee had given a wonderful message in the interest of Christian youth in that section of our country. When he was through speaking, he turned to me and said, “Now get up and raise the \$80.00. You have the burden on you and the people will respond.”

I had plenty of enthusiasm and a voice that could be heard. I pleaded with the people to give the money to pay off the note. The atmosphere was wonderful. People were weeping and shouting. I kept repeating, “The \$80.00 must be raised!”

A man arose and said, “I have a two-room house I will gladly mortgage to get the \$80.00.” I replied, “No, my brother, as much as we need the money, you must keep your little home for your family.” This touched the crowd and many were rejoicing.

Several men stood and said they would give \$5.00 each. Then I asked that the offering be finished in \$1.00 gifts. We raised more than the \$80.00. Dr. Bresee was as happy as I ever saw him. He said, “You have raised the \$80.00 with ‘an impassioned appeal.’” I did not know all the meaning of his words, but the money was on the table!

That small institution was saved and for years gave fine young men and women to the cause of Christ and His Church. Some strong pastors and able missionaries lived and died carrying out the vision that came to them in this college.

I would like to experience again what I felt and saw in the audience that day. Times of special “lifts” are needed. Today the church world needs a special “lift.” Thirty-five million of our youth never enter a

*Sunday school evangelist, Oklahoma City

church door. Crime is a major problem in our so-called Christian America. I have just read that crime is increasing nine times faster than our population. Robbery increased 110 percent in one year, and assaults on women 485 percent.

Ordinary services must experience a special "lift" now and then. I remember once when a special blessing came upon our late Dr. J. B. Chapman. He stopped preaching right in the middle of his message and shouted aloud, producing some-

thing like a Christian electric shock on the audience.

Another time I saw H. C. Morrison rise from his chair on the platform and go over to Dr. Bresee, put his arms around him, and weep like a brokenhearted child.

Our ministers need a new touch now and then to make their ministry felt. Our laymen need a lift that will bring them to new heights in Christian experience.

May God let His great grace rest upon us all!

Pastoral ponderings and prayers

By G. Lewis VanDyne*



Give Me Words, Lord

I HAVE COME to the realization that a great deal of my work has to do with words. The proper use of them for the cause of Christ can do more to change the world for good than a thousand acts without words. Maybe that is too strong. Nonetheless, one man with the right use of words can stir a thousand men to actions that will change the world. This seems to be my calling. God did not allow me a strong physical body, so I must compensate with the use of my mind and my mouth.

This is not as easy as I had thought. I must learn to use them skillfully as a man who works with plants uses a pruning knife and a spade. Words are not meant to be thrown around

carelessly and thoughtlessly, but rather to be used so that they turn out "like apples of gold in pictures of silver"—priceless and useful to the beautifying of the world and of lives.

Thanks, Lord, for this priceless privilege of using words to convey Your love and Your message to the world.

Now as I arrange words on paper and prepare my own heart and mind for the delivery of the message with the use of words, give me wisdom and Your Holy Spirit. My own wisdom and spirit are not adequate for the task. I am an inadequate man—only Christ is adequate. Lord Jesus Christ, come and speak through these lips of clay.

A brother pastor pours out his heart in an open letter to fellow laborers.

Dear Friends,

I have not been in the ministry very many years, so what I am about to say does not necessarily come from personal experience but rather from personal observation.

Many problems that exist between pastor and people have arisen needlessly because they were not handled properly when they first developed.

I heard one pastor say, concerning a certain problem in his church, that he was going to “take the bull by the horns.” He did, and he was “gored” when the church voted on the pastoral arrangements for the new church year. Dr. Jack Hyles recently advised pastors not to drop a “bomb” when a “slingshot” would get the job done. What we sometimes consider to be the boldness and power of the Holy Spirit in our lives could better be described as a good case of stupidity.

Do not misunderstand what I am saying. Any doctrinal or moral issue in a church should be dealt with quickly and firmly. May God always help us to take our stand against sin and worldliness that constantly threaten our beloved Zion.

All churches have problems. Some have large problems, some have small. Some have many, some have few. But all have problems. So how do we handle them?

Love is a wonderful salve. If people know their pastor loves them, they are less apt to resist him when he has to scold them. And they are more likely to cooperate with him if they sense his concern for their well-being.

Tact is something we all need more of. When a problem arises in the church and needs to be corrected, we need to tell our people how much we love them and appreciate what they are doing. *Then* make our *constructive* suggestions. Because you, pastor, have been trained to lead the church, and the average layman has not, don't be afraid to make your recommendations. They may be ideas you gleaned from school, from experience, from your reading, or from observation of a church that is “getting the job done.”

The Bible says that the man of God is to be an overseer. We are responsible to God and to our churches to oversee every area of our work. Let's do this to the best of our abilities in the easiest and best way possible, and with the least resistance. As we lead our churches and deal with our problems, may we remember some advice that has proven true through the ages: “A soft answer turneth away wrath” (Prov. 15:1).

Sincerely,
MILTON AKEY



RESOLUTION

I've been a dead weight many years
 Around the church's neck.
 I've let the others carry me,
 And always pay the check.
 I've had my name upon the rolls
 For years and years gone by.
 I've criticized and grumbled too;
 Nothing could satisfy.

I've been a dead weight long enough
 Upon the church's back.
 Beginning now, I'm going to take
 A wholly different track.
 I'm going to pray and pay and work,
 And carry loads instead;
 And not have others carry me,
 Like people do the dead.

—Author unknown



This Year

This year I will not fret.
 Last year I did not get
 A single thing that way.
 So I won't fret—I'll pray.

This year I will not doubt.
 Last year I did without
 A lot of peace that way.
 So I won't doubt—I'll pray.

This year I will not worry.
 Last year passed in a hurry
 And I'm alive today.
 So I won't worry—I'll pray.

This year I will not ask.
 Last year I found each task
 Had answers for each day.
 So I won't ask—I'll pray.

BILL HARVEY



Practical Points

that make a difference

A New Year's Blessing

Dear Son:

As a boy I wearied through watch-night services from 9 to 12 p.m. fidgeting in my pew while we prayed, testified, sang, preached, and prayed for three hours!

But this year it was different. Our pastor planned well for each age-group. There was a time of fellowship for the young people. The young adults met in one of the homes and we oldsters enjoyed seeing each other and eating our pie and coffee until 11 p.m., when we all came to the sanctuary.

It was a glorious service—the teens gave triumphant messages; the young adults told what the year meant to them; and the senior citizens looked expectantly to a “new day.” After a 10-minute meditation by our pastor, we approached the altar by candlelight and welcomed the new year through the sacrament.

Now Son, several things happened to me. The moods changed rapidly enough so that no one segment was too long—after all, our interest span is just so long. Second, the service combined the elements of worship and fellowship which were so characteristic of the Early Church.

These are days when we must strike at the threshold of need. Our people want to serve God, but sometimes they are at a loss as to method and do not know how to proceed. Your careful planning can make the difference—and the Holy Spirit will give the initiative.

Love,
Dad

The Significant Sermon

IN A DAY of decreasing emphasis upon a pulpit ministry of the preached word in many of the large denominational groups, it seems that we need to recall periodically the primacy of preaching in our services of worship and evangelism.

Pierre Berton, in his controversial book, *The Comfortable Pew*, says, "To the average man the real image of the Church emerges from the Sunday sermon." Here is a man highly critical of the organized Church, who sees clearly the importance of the voice from the pulpit, and loudly condemns what he terms the "lukewarm pulpit." I disagree violently with Berton in many of his conclusions as offered in his entire study, but I find myself in full agreement with his appraisal of the priority of the pulpit.

Some time ago, I attended a conference on "Biblical Preaching" sponsored by two great Methodist conferences. Main speakers featured were: Bishop Gerald Kennedy, whose feelings toward the importance of the preaching phase of the pastoral ministry is widely known; Dr. Thor Hull, professor of preaching at Duke University School of Religion; and Rev. Wallace Crawford. Here were three men from widely varied areas of the activities of their group who

had come together in a three-day conference to urge Methodist pastors to give more time and effort toward the preaching of the Bible.

Our church has been known across the years as a church with dynamic pulpits. Is one reason for a trend toward a decrease among the number of our prospective ministers a de-emphasis in the glory of proclaiming God's Word of truth? Are our people too easily satisfied with promotion instead of preaching? Do we prefer the administration of the affairs of the church to the application of the truths from the Bible? Do we want the pleasant, good-mixer-with-all in preference to the prophet who proclaims without fear or favor? The minister who is cumbered about much serving must of necessity come up with some "canned sermons"—often of the "instant" variety.

The kind of preaching that needs emphasis is described in William Penn's character sketch of George Fox: "He had an extraordinary gift of opening the Scripture. He much laboured to open Truth to the people's understanding, and to bottom them upon the principle and principal, Christ Jesus, the Light of the world, that by bringing them to something of God in themselves they might the better know and judge of Him and themselves."

God save us from the appraisal made by Edgar Dewitt Jones when he said, "The trouble with most of us preachers is that we do not impress the public as holy men. We are known as soap box orators, good self-advertisers, excellent politicians, good fellows generally, but not many people think of us as prophets—holy men of God."



by
Ross W. Hayslip

Pastor
Church of the Nazarene
Tucson, Ariz.

General Superintendent Stowe

Paid and Unpaid Assistants



IT IS ONLY NATURAL that, with our strong emphasis on evangelism, we are seeing a marked increase in the number of larger churches. And it is just as natural that these larger churches will, of necessity, supplement their pastors' ministries with that of multiple staffs. One man can do only so much.

But there is evidence that along with this warranted use of associates we may be developing a "Second-man Syndrome" which needs to come under scrutiny. It is highly possible that a paid staff may in some cases become an ecclesiastical status symbol. There is considerable question whether a church of fewer than 250 members actually needs, or can adequately finance, a full-time, paid assistant. There is evidence that some churches have taxed their local budgets too heavily for such salaries and as a consequence are neglecting their responsibilities to others in benevolence budgets.

In addition to these perils there is the all-too-apparent fact that just the adding of an additional man (or woman) will not necessarily result in sufficient growth and efficiency in problem areas to justify the expense involved. Because of a shortage of well-trained, experienced personnel, a "buyer's market" has developed, and the salary level of associates has in many cases risen to an unreal plateau as related to that of pastors, educators, and administrators.

But perhaps the most pernicious evil of premature and unjustified multiple staffing is the effect upon "unpaid assistants." Our church is producing a growing number of capable, committed laymen who genuinely want to and need to be involved in meaningful service. In effect the hiring of a paid assistant to manage the area of Christian education or youth may discourage the development of lay leaders who could do creditable work in these departments. Failure to provide our people with adequate challenge and responsibility will produce a generation of stunted churchmen suffering from acute "spectatoritis."

Pastor, before you hire that associate, ask yourself the hard questions about real need, financial capability, and effect on lay potential. And then come up with equally hard and supportable answers.

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Public-Relations Program

A systematic method for recognizing those special occasions of your members and for contacting prospects. Requires an investment of just pennies per member and only minutes of time each week.

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NOTE: Suggested quantities for church of 150 in attendance: 100 R-125; 100 R-126; 150 Birthday; 50 each of Anniversary, Illness, and Bereavement.

Pastor—

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Seminary Offering

February 10, 1974

\$75,000 Goal

Every Church Participating

AN INVESTMENT IN PEOPLE

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Your offering this year will also make it possible for us to convert our facilities for greater year-round use in our summer school and continuing education ministry to students and pastors.

Scholarships for needy and worthy students will also be set up from your offerings, making it possible for many with financial problems to continue their preparation for the ministry.





PRAYER FOR REVIVALS WORLDWIDE AND BIBLE READING

b. Bible reading. Reading God's Word goes hand in hand with revival. Urge your congregation to read the Bible—by subject, by type of books (poetry, prophecy, history, Epistles, Gospels, etc.) or chapter by chapter. Urge the formation of Bible study groups in the homes. Convictions based on “thus saith the Lord” is a great need in these days of subtle rationalizing.

HOW—Use the ORDER FORM and REGISTRATION FORM (facsimile below) received in September to order your books and register your class.



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**Plan now to emphasize this
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**INFLATION CLOUDING YOUR
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**COST-OF-LIVING INCREASES
WASHING AWAY YOUR GAINS?**

**COME ON IN
OUT OF THE
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Most of us have enough sense to come in out of the rain, but to get in out of the financial storm is something else! It seems like price hikes, tax bites, and dollar shrinkage are becoming irreversible trends; and with the low financial starting point of most ministers, the storm damage increases at an alarming rate. So how can the minister clear away the gloom of the clouds of inflation, defuse the destructive power of the mighty lightning bolts of taxes, and dry the deluge of increased living costs that threaten to wash away each monetary gain?

Come on in to the warm and dry security of the tax-sheltered annuity! It is more than just a cozy place to store away a nest egg for retirement. The amount contributed to the annuity is insulated from current

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Perhaps you are afraid that you don't have enough "cents" to get into the shelter. If so, there is good news for you, because the tax-sheltered annuity can be tailored to your specific income requirements. So get out of the storm and come on in to the comfort and protection of the tax-sheltered annuity. For more information, write to DEAN WESSELS, Executive Secretary, *Department of Pensions and Benevolence*, 6401 The Paseo, Kansas City, Mo. 64131.



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**THEME FOR
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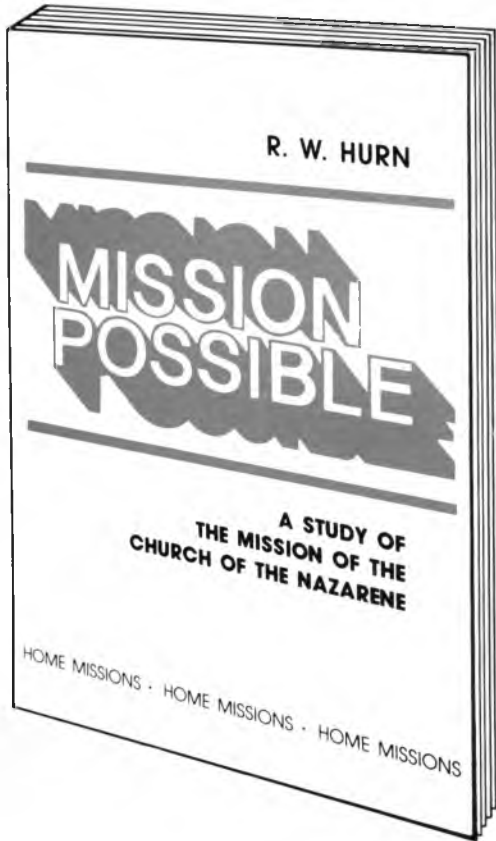
Be sure to elect representatives.

Bring your officers and teachers.

**Where applicable.*



Find out more by registering for Unit 420a, *The Church and Family Life*. Text: THIS ADVENTURE CALLED MARRIAGE



**February 17 is
BROTHERHOOD
SUNDAY**

for
**THESE
TIMES**

A  Text

Denomination-wide Study February—March, 1974

MISSION POSSIBLE, a textbook on the mission of the Church of the Nazarene, will be the subject of a denomination-wide study during February and March of 1974.

This is the first time a denomination-wide study has been devoted to home missions under the Christian Service Training program.

MISSION POSSIBLE tells how the Church of the Nazarene began in Pentecostal fire, how it grew in the face of hardship, and how it stands ready to face new challenges in our fast changing world of today.

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READ AND LEARN

A SHORT COURSE IN CABLE, 1973

There are 2,996 operating cable systems in the U.S., serving 5,663 communities. Another 1,763 systems are approved but not yet built, and 1,604 communities have applications pending. Pennsylvania has the most systems (280) and California the most subscribers (918,000). Systems currently in operation reach about 7.25 million homes, perhaps 22.5 million people—10.1 percent of the U.S. television-homes universe. The average cable system is estimated to have 2,240 subscribers. The largest (in San Diego) has 57,000. Some have fewer than 100. Teleprompter is the largest multiple-systems owner (MSO) with 800,000 subscribers. The fiftieth largest has 18,000. Most systems offer between 6 and 12 different channels. Systems in the top 100 markets constructed after March 31, 1972, are required to have 20-channel capability. Monthly subscriber fees average \$5.40. Installation fees range from nothing to over \$100; the average is about \$15.00. Costs of laying cable range from \$4,000 per mile in rural areas to upwards of \$75,000 in the largest cities. The average system size is between 100 and 200 miles of cable.

Approximately 1,500 systems provide automated programming; 700 systems originate live programming from their own studios. Costs to equip a small black-and-white cable studio range from \$25,000 to \$50,000 and for a color studio from \$50,000 to \$200,000. The average system originates between 8 and 10 hours a week. Advertising is accepted on approximately 450 systems, with rates varying from \$4.00 to \$200 per minute. Pay cable serves 29,000 homes in 15 cities. Hotel pay TV operates in 130 hotels in 32 cities serving 37,500 rooms. In early 1972, 47 percent of the industry was owned by other media interests. Broadcasters accounted for 38 percent, newspapers and other publishers about 9 percent, motion picture producers 8 percent. Total subscriber revenues: \$391 million in 1972.

(Broadcasting, June 18, 1973)

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The **EDGE**, on ideas for church school leaders. Spring, 1974, issue—*The Edge on Growth*.

2



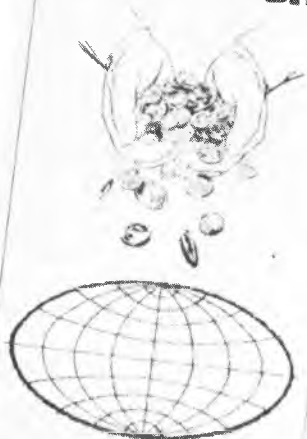
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January, 1974



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YOUTH WEEK '74

January 27—
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See Winter *TYP*S Packet.

PASTOR: It's time to order!

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NOTE: Available December 15, 1973



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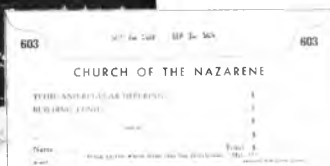
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THE STARTING POINT



By C. NEIL STRAIT

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

"The Harm I've Done by Being Me"

JOHAN MASEFIELD, in *Everlasting Mercy*, shows Saul Kane's concern at "the harm I've done by being me."

Now, if you want a text for this, probably 2 Cor. 5:17 would be a good one. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Three things suggest themselves quickly. One, "the harm I've done by being me" when I could have been Christ's man. Regrets are so much a part of life. How many times were we just selfish, when we could have had the touch of Christ upon us!

Another thought: "The harm I've done by being me" when being me wasn't what someone else needed. How many times we could have been what Alan Paton referred to as "instruments of peace," but we were like those who attended Job—selfish and stoic! They parroted self when they should have passed on strength. They were cold when Job needed compassion and warmth. They were pessimistic at a time when Job needed hope and encouragement.

There are times when life can be just plain selfish, unopen to anyone or anything. There are other times when it can be in touch with others, but touching others with the wrong things.

A final thought creeps through. What about "the harm I've done by being me" when being me wasn't what Christ wanted? He wanted surrender, but we hesitated, only to realize the harm to ourselves, to others, and to God. He wanted service, but we were preoccupied with serving ourselves, and the great things of God had to pass us by.

The gospel liberates a man. Changes him. It sets him free—free from self—to be Christ's man. It unclogs the channels of his life so that love and mercy—and God—can flow through.

Men want to be changed, liberated, set free. And the good news of Christ is that they can be changed—gloriously changed. Self can be absorbed into the new creation of God. Then "the harm I've done by being me" is no more. Out of the surrender comes a new man in Christ!

Creative Listening

Lora Lee Parrott—As a pastor's wife, what is the main concern you would have for the new year, 1974?

Evelyn Sutton—I think it would be to try to become more aware of people's needs.

L. L. P.—How can you fulfill this goal, in what way?

E. S.—In being a more "creative" listener.

L. L. P.—What do you mean by "creative" listening? Are there several ways to listen?

E. S.—Well, I might define it as trying to listen as if Jesus were listening within me. Sometimes I like to think of it as listening with my heart. To be something other than just a "passive" listener.

L. L. P.—In other words, a passive listener would be more or less

mechanical—the words are coming but not reaching the listener.

E. S.—Exactly.

L. L. P.—In "creative listening," what is your part in the conversation—or do you say anything?

E. S.—In creative listening I find myself saying to the person, "I know how you feel. Tell me more. What do you mean?" In other words, I find myself genuinely interested.

L. L. P.—Does this take on the characteristics of empathy—or is this empathy?

E. S.—Well, yes, that is the basis of creative listening.

L. L. P.—Doesn't this sometimes require a lot more time in dealing with someone than passive listening?

E. S.—Well, I'm thinking more of



An interview with Evelyn Sutton (Mrs. Robert Sutton), a pastor's wife in Oregon City, Ore. Mrs. Sutton is author of *The Teen She* (Beacon Hill Press of Kansas City) and also writes the feature "In Your Mirror" for *Conquest*, a magazine for youth.

quality than quantity. Yes, I would admit that it takes more time—but I find the closer I draw to people and their needs, the closer I draw to God.

L. L. P.—Do you steer clear of giving out good advice?

E. S.—Well, I find people can work out their solutions more easily if I let them pour out how they feel.

L. L. P.—Do you ever condemn anything they tell you or confess to you?

E. S.—In my own heart I try to accept them just as they are. This helps me listen better if I accept them—without judgment—just as they are.

L. L. P.—In other words, no matter what they might bring to you, you try not to show a shocked attitude at what they reveal to you.

E. S.—I think this helps them to find new answers for themselves if I'm able to do this.

L. L. P.—What benefits do you your-

self receive in experiencing this creative listening?

E. S.—I feel it has given me an answer to show love.

L. L. P.—And that you really care?

E. S.—Right.

L. L. P.—I have experienced times when I definitely felt that God was listening to me in this manner.

E. S.—Yes, and I have too. That makes the communication with God an exciting and thrilling thing. He knows how I feel and He accepts my feelings as they are.

L. L. P.—This listening with God works in two ways.

E. S.—Oh, yes, this could be another part of my resolution for the new year—to learn to listen to Him better. The better we listen to Him, the more capable we are to listen to others.

L. L. P.—It's a good resolution for all of us!

Introducing Our New Editor for the “Preacher's Wife”

Lora Lee Parrott is the wife of Dr. Leslie Parrott, president of Eastern Nazarene College. Before going to ENC in 1970, she served in the role of pastor's wife for many years, and is the author of several books. The Parrotts have three sons: Richard, Roger, and Leslie.

As a change of pace, Mrs. Parrott plans to share some personal interviews. Next month she will interview Mrs. L. S. Oliver, general president of the Nazarene World Missionary Society.

—EDITOR

Spiritual Gifts

MANY SECTORS of the church, both Protestant and Roman Catholic, are today experiencing interest and even some anxiety over the matter of "speaking in tongues." Similar forms of ecstatic religious experience have been known in all ages of the Church, from the New Testament on, and are well attested in non-Christian religions as well. The present concern is typically human in that a complex interweaving of spiritual, psychological, social, and other factors makes any pat answer an inadequate one. A brief statement may be helpful, however, if it endeavors to place glossolalia ("speaking in tongues") in the broad perspective of New Testament teaching on spiritual gifts as a whole.

Jesus nowhere refers to spiritual gifts (or *charismata*), but Paul and Peter do in six different lists, to which I shall refer by a letter, as follows:

- A Rom. 12:6-8
- B Eph. 4:11-12
- C 1 Cor. 12:8-10
- D 1 Cor. 12:28
- E 1 Cor. 12:29-30
- F 1 Pet. 4:10-11

From this material I wish to draw three generalizations: (1) There is a rich variety of charismata; (2) The purpose of all gifts is service to Christ, the Church, and all people; (3) The New Testament establishes a definite hierarchy in the importance of charismata.

I. The Variety of Gifts

The New Testament is specific in its emphasis on the variety of spiritual gifts which may be present in Christ's Church. Paul says the gifts "differ" (A) and that the Holy Spirit apportions them, on His own and as He wishes, to various people (1 Cor. 12:11). Peter says that whatever gift one may receive should be used for God's glory (F). Paul's choice of the human body as a metaphor for the Church also implies diversity. He mentions six separate limbs and organs, and says that without the variety there would be no body at all (1 Cor. 12:14-21).

No two of the six lists agree totally. Several gifts are mentioned only once: faith, discernment of spirits (C), assistance, administrative abilities (D), evangelists, pastors (B), encouragement, sharing (A).

This richness corresponds to the kaleidoscopic variety of human personality itself. No two persons are exactly alike, and therefore no gift will be standard equipment with all believers. In fact, each Christian's gifts will probably be in the area of abilities which he already possesses. It follows that a charisma is a skill or



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ability which, surrendered to God, is enhanced and made fruitful by the Holy Spirit in Christ's service. Thus Rudolf Otto, learned historian of religion, spoke of the charismata as "mysterious heightenings of talents and capacities" already possessed by the believer (*The Kingdom of God and the Son of Man*, 1943, p. 340).

This understanding does not naturalize the spiritual gifts; it simply recognizes that the Holy Spirit does not normally upset one's natural configuration of skills and potential skills. He adapts himself to the distinctive abilities and interests represented in each individual. He does not impose on the believer a totally different personality, but cleanses and makes fruitful what is already there. There is no more reason to expect people to be alike after their conversion than they were before. It follows that no one charisma or gift will be found in all Christians.

II. The Purpose of the Gifts

What is the point of a charisma or gift? Clearly its function lies in service to Christ and others. First, note the gifts mentioned in list A (which must always be the basic passage for any discussion of the charismata). There are seven: inspired utterance, administration, teaching, encouragement, philanthropy, leadership, and helping those in need. Are not these the utterly practical (even grubby) activities by which the Christian spends himself for the good of other people and the glory of God?

Second, since the broad emphasis in A is on the manner in which full dedication to God will be expressed in daily life, the context of verses 6-8 reinforces its specific teaching. Paul's living sacrifice appeal is well known and is immediately followed by an appeal for humility and mutual support, using the illustration of the human body (3-5). After the list

of gifts, he offers a series of short, staccato suggestions for Christian behavior, especially in the area of interpersonal relationships (9-21). It follows that the gifts have their primary function in the area of service, both to one another and within the world of unbelief.

Third, the same point is clear in Peter's rather brief statement (F): "Whatever gift each of you may have received, use it in service to one another, like good stewards dispensing the grace of God in its varied forms" (NEB, *italics mine*).*

Fourth, writing in the midst of the flap caused at Corinth by major misunderstanding about spiritual gifts, Paul again deals with their purpose. He implies that the wide variety found in the abilities and work of dedicated Christians is produced by the triune God. He says this in the threefold manner common in the Old Testament and loved by Jesus (Ps. 1:1; Matt. 7:7-8, for example), in which each of the three lines states the basic truth in a slightly different way:

"There are varieties of gifts, but the same Spirit.

"There are varieties of service, but the same Lord.

"There are many forms of work, but all of them, in all men, are the work of the same God" (1 Cor. 12: 4-6, NEB).

Just as *Spirit, Lord, God* are parallel to each other, so *gifts, service, forms of work* seem to be synonyms. This passage clearly defines the purpose of the gifts as the "service" and "work" of God.

Fifth, Paul then uses the metaphor of the human body to argue that each part of the body has its own importance, but that the body can function only if all limbs and organs work

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together harmoniously. It follows that the gifts are not ends in themselves, but must contribute to the effective working of the congregation as a whole. "In each of us," he says, "the Spirit is manifested in one particular way, for some useful purpose" (12:7, NEB).

To summarize: The gifts which truly come from the Holy Spirit are those which lead their possessors to better forms of relationship with other people, and which are used in productive Christian activity in the Church and in the world. The gifts are not given to be enjoyed or to be exploited for one's own ends.

Does the charisma lead one into a clique? Does it lead to suspicion and mistrust of other Christians? It may well be a spurious gift. Does it contribute to the total life of the Christian congregation? Does it assist one's redemptive involvement in the world of unbelief? The triune God himself is at work there.

III. The Hierarchy of Gifts

Paul's use of the metaphor of the body to explain the various gifts in the total work of the Church makes it sound as if all gifts were equally important. But this passage (1 Corinthians 12) must be interpreted in the light of the clear, overall hierarchy established by the New Testament teaching as a whole. Here is the evidence.

First, although there are numerous gifts which are mentioned in only one of the lists, a few occur in several or all of them. For example: apostleship (*B, D, E*), prophecy (all lists, if "speaking" in *F* is included), service (*A, C* [12:5], *F*), and teaching (*A, B, D, E*). The gifts which are thus repeatedly noted, and which occur in the non-Corinthian lists as well, would seem to have been more important to Paul than the ones he lists only once or lists only in Corinthians.

Second, a specific ranking is offered by list *D*: "First, apostles; secondarily, prophets; thirdly, teachers," and so on.

Third, several specific statements in 1 Corinthians reveal a preference in Paul's own mind. For example, "Desire the higher gifts" (12:31, RSV); there are gifts other than love which Christians should have, "above all prophecy" (14:1, NEB); "desire to prophesy, and do not prohibit speaking in tongues" (14:39, RSV), where the choice of verbs clearly stresses the greater importance of prophecy.

Fourth, Paul's advices on the use of tongues and of prophecy during the worship service make a similar distinction. The use of tongues is rigidly regulated: only two speakers, or at most three; only one at a time; and none at all without interpretation (14:27-28). On the other hand, "You can all prophesy, one at a time, so that the whole congregation may receive instruction and encouragement" (14:31, NEB).

Finally, some of the charismata are more useful in Christian service and evangelism than others. Besides those noted in "First" (above), see how practical some of the others are: management, philanthropy (*A*), evangelism, pastoral work (*B*), assistance, administrative ability (*C*), healing (*C-E*). By contrast, tongues has primary benefit to the speaker himself. It can do nothing to strengthen the Christian congregation or to create an impact on the world of unbelief which prophecy or teaching cannot do better (14:1-6, 18, 19).

In my opinion, tongues would never have been mentioned in the New Testament as a spiritual gift at all if it had not become a problem at Corinth. Some in that congregation had made spectacular religious practices more important than the less

showy ones, an outgrowth of the pride which was rampant there (1 Cor. 3:3-4; 4:6-7, 18; 5:2, 6; 8:1; 11:22; 13:10-11). The exercise of the spectacular gifts provided a person not only with the transport of religious ecstasy, but also with public notice and attention. The more solid gifts—teaching, management, encouragement, and so on—provided neither (although, of course, they provide a lasting satisfaction of a deeper sort, since they build up the congregation in the faith).

It was precisely this skewed emphasis which required Paul to deal with the whole question of charisma. He grants tongues the status of a spiritual gift, but reluctantly, and is at pains throughout to minimize its importance and to regulate its use. While we are grateful to have a full discussion with him on the subject (1 Corinthians 12—14), we must not forget that it is a discussion shaped by the somewhat offbeat features which were causing the problems in Corinth.

NEW YEAR'S WISHES

What shall I wish thee? Treasures of earth?
Songs in the springtime, pleasure and mirth?
Flowers on thy pathway, skies ever clear?
Would this insure thee a happy new year?

What shall I wish thee? What can be found
Bringing thee sunshine all the year round?
Where is the treasure, lasting and dear,
That shall insure thee a happy new year?

Faith that increaseth, walking in light;
Hope that aboundeth, happy and bright;
Love that is perfect, casting out fear—
These will insure thee a happy new year!

Peace in the Saviour; rest at His feet;
Smile on His countenance, radiant and sweet;
Joy in His presence, Christ ever near—
These will insure thee a happy new year.

—Unknown

IN THE STUDY

Meditating with the Master in Matthew

January 6

THE TRIUNE GOD (3:16-17)

SCRIPTURE: Matt. 3:13-17

INTRODUCTION: Nowhere in the Old Testament is there a clear revelation of the doctrine of the Trinity. We have to wait until the New Testament for that.

There are some hints, to be sure. One of them occurs right in the first verse of the Bible: "In the beginning God created the heaven and the earth." The Hebrew word for "God" is *Elohim*. The *im* suffix is the regular masculine plural ending of Hebrew nouns. So this very word is translated "gods" many times in the Old Testament, referring to the pagan gods. When used for the one true God it probably suggests His glory and majesty, but it also hints at a plurality in unity in the supreme God of the universe, who is Creator and Lord of all.

In Ps. 110:1, quoted several times in the New Testament, the Hebrew reads: "Jehovah [Yahweh] said to my *Adonai*." This is a Messianic psalm, and the clear meaning is: The Father said to the Son.

But the first clear revelation of the Trinity comes at the baptism of Jesus.

As He came up out of the water, the Holy Spirit descended on Him in the form of a dove, and a voice from heaven said: "This is my beloved Son, in whom I am well pleased."

I. THE SON INCARNATE BAPTIZED (v. 16).

The birth of Jesus as the Son of God had been foretold to Mary by the angel Gabriel. He said to her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God" (Luke 1:35, NASB). Also Joseph was told by an angel: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). When Jesus appeared at the Jordan River, John the Baptist protested: "I have need to be baptized of thee, and comest thou to me?" (v. 14). Clearly this Jesus was the Son of God.

II. THE HOLY SPIRIT AS A DOVE (v. 16)

The term *Holy Spirit*—usually *Holy Ghost* in the King James Version—occurs only two or three times in the Old Testament, and even then it does not seem to be a proper name. For instance, David prayed: "And take not thy holy spirit from me" (Ps. 51:11). But in the New Testament we find it as a proper name over 90 times. Almost always (89 times) it is translated "Holy Ghost." It is better to use *Holy Spirit*. *Spirit* and *Ghost* are translations of the same Greek word (*pneuma*). Today *ghost* means the spirit of a dead person. We would not say *the Ghost of God*, and we should not say *Holy Ghost*. God is not dead!

The dove is a symbol of gentleness and



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love. The Holy Spirit, when He comes in His fullness, will fill our hearts with divine love and will help us to be gentle.

III. THE FATHER'S VOICE FROM HEAVEN (v. 17)

Here was Jesus the Messiah standing on the bank of the Jordan River. The Holy Spirit (clearly revealed in John 14—16 as a Person) descended on Him. Then a voice from heaven said: "This is my beloved Son, in whom I am well pleased." This was obviously the Father speaking. So here we have three Persons, carefully distinguished. And yet the New Testament teaches that they are one in essence. We cannot, with our finite minds, understand the Infinite. The Trinity—or better, Triunity—is a mystery. It must be accepted by faith.

January 13

THE TEMPTATION OF JESUS (4:1)

SCRIPTURE: Matt. 4:1-11

INTRODUCTION: The question is sometimes raised: "Could Jesus have failed in these temptations?" This is an academic question, and perhaps there is no certain answer. What we do know is that He did not fail, and that is what really matters.

It does seem, though, that we must insist that Jesus, in His human consciousness, felt that He could fail. Otherwise His temptation would have been a farce. This was no play acting on the stage. It was a real life situation, as desperate as ours ever are. We are told that Jesus "suffered being tempted" (Heb. 2:18). He suffered the agony of a real struggle with Satan.

How did the temptation take place? Did Jesus actually see the devil? Again we are told that He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). If this be true, then His temptations came to Him as subtle suggestions in His mind, with no visible tempter, for that is the way we are tempted.

I. "COMMAND . . . THESE STONES" (v. 3)

The first suggestion was: "If you are the Son of God, command these stones to become loaves of bread" (RSV). The

Greek construction of the "if" clause implies that the tempter assumed that Jesus was the Son of God. "Since You are hungry but have divine power, why don't You do something about it?" A. B. Bruce wisely observes: "At bottom the issue raised was selfishness or self-sacrifice" (*Expositor's Greek Testament* 1:89).

Jesus answered the devil's suggestion by saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8:3). The use of the perfect tense in Greek for "It is written"—just one word, *gegraptai*—carries the force: "It has been written and still stands written." The Word of God is eternal, unchangeable.

By His reply Jesus indicated that man is more than physical; he is spiritual. It is more important to feed the immortal spirit than the mortal body. E. Stanley Jones once said that the devil's philosophy is "A man has to live, doesn't he?" The correct answer is: "No, he can die. Jesus did!"

II. "CAST THYSELF DOWN" (v. 6)

The first temptation was in the realm of the physical. The second was more subtle: "Throw yourself down from the pinnacle [highest point] of the Temple." The devil even went so far as to try to quote some scripture himself (Ps. 91:11-12). But he left out one important clause: "in all thy ways." Jesus' ways were God's ways. Only when we are in God's will can we claim His protection.

Jesus' answer was: "It is written again, Thou shalt not tempt the Lord thy God" (Deut. 6:16). To do something foolhardy, spectacular, is to tempt God. Here was the temptation to sensationalism. Some Christian workers have fallen victim to it.

III. "FALL DOWN AND WORSHIP ME" (v. 9)

The third temptation was the most serious. Jesus had come to establish His kingdom. Satan said, "Worship me, and all is Yours." It was the temptation to take a shortcut, the easy road, to avoid the Cross. But Christ had not come to set up a political kingdom; it was to be His spiritual rule in the hearts of men.

Once more Jesus said, "It is written," and quoted Deut. 6:13. Then the devil gave up and left Him.

CONCLUSION: Jesus successfully met every temptation by quoting scripture. He made no use of His divine powers. All He used was the "sword of the Spirit, which is the word of God" (Eph. 6:17). We have that very same weapon to use, and we will be victorious if we always depend on the Word.

enjoying God's world of nature more than the wealthy who pay taxes on it! The beauties of nature have been called "un-assessed real estate." It doesn't cost us anything to enjoy a beautiful sunset or a blooming flower—except a little time and attention.

January 20

"BLESSED IS THE MAN"

SCRIPTURE: Matt. 5:1-16

INTRODUCTION: The Book of Psalms begins with the words, "Blessed is the man." This is the keynote of the psalms and in a sense of the whole Bible.

Jesus began the Sermon on the Mount (cc. 5—7) by saying, "Blessed are . . ." If we want God's blessing, we can find out here who it is that is blessed.

We call verses 3-12 the Beatitudes, from the Latin word for *blessed*. If we consider verses 11 and 12 to be an amplification of verse 10, we can think of eight beatitudes. They have been spoken of as "a sort of title page to the teachings of Jesus."

I. "BLESSED ARE THE POOR IN SPIRIT" (v. 3).

Jesus said that the Kingdom of heaven belongs to the poor in spirit. The first step toward God is a confession of our spiritual poverty. We can't get divine help until we file bankruptcy papers in the court of heaven and acknowledge that, in and of ourselves, we have no spiritual assets.

II. "BLESSED ARE THEY THAT MOURN" (v. 4).

When we realize that we are "dead broke" spiritually, we mourn over it and are comforted with forgiveness. Of course this beatitude also has a wider, more general application.

III. "BLESSED ARE THE MEEK" (v. 5).

True meekness is submissiveness to God's will, not demanding our own rights. The meek can afford to miss something here, for they will eventually "inherit the earth." But there is also a very real sense in which the meek inherit the earth now,

IV. BLESSED ARE THOSE WHO HUNGER AND THIRST AFTER RIGHTEOUSNESS (v. 6).

When we have recognized our spiritual poverty and mourned over our sins, we find the comfort of forgiveness. This makes us humble ("meek"), for all is of God, not ourselves.

Then, if we are truly children of God, we hunger and thirst after His righteousness. And when we do so, we shall be "filled." The Greek verb *chortazo* comes from the noun *chortos*, which means "grass." The picture is that of cows or sheep grazing until they are full, and then being "satisfied"—which is a good translation here. The same Greek verb is used in connection with the feeding of the 5,000: They all ate and were "filled" (14:20).

When we hunger and thirst after Christ's righteousness, we will be filled with His Holy Spirit. The reason some people are never filled with the Spirit is that they do not truly hunger and thirst after holiness.

V. "BLESSED ARE THE MERCIFUL" (v. 7).

When we realize how merciful God has been to us, it should make us merciful to others. Then, and only then, will we find mercy from Him and from our fellowmen.

VI. "BLESSED ARE THE PURE IN HEART" (v. 8).

We must walk in the light and have our hearts cleansed from all sin by the blood of Christ (1 John 1:7) if we expect someday to meet God in heaven. But there is another real truth we should not miss: We see God clearly here and now only if our hearts are clean, for sin obscures the spiritual vision.

What does it mean to be pure in heart? Kierkegaard said that purity of heart is to will one intention. It is the "single eye" (6:22). Someone has also well said: "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." The pure heart is the heart that is filled

with the love of God, which is a positive force for good.

VII. "BLESSED ARE THE PEACEMAKERS" (v. 9).

This means not simply on the national or international scene, but in our own community and church, and especially our own homes! The peacemakers will be called "children of God" because they act like their Father.

VIII. "BLESSED ARE THE PERSECUTED" (v. 10).

We must not neglect to add: "for righteousness' sake." Some people plead this promise and put on a martyr complex when they are really being persecuted for their own foolishness' sake!

CONCLUSION: Someone has said that "salt" (v. 13) is a combination of all the Beatitudes. And "light" (v. 14) means letting these things shine in our lives.

January 27

THE CHARACTERISTICS OF CHRISTIAN PERFECTION (5:48)

SCRIPTURE: Matt. 5:20-48

INTRODUCTION: Matt. 5:20 is usually considered to be the key verse of the Sermon on the Mount. The righteousness of the Pharisees was outward, formal, ceremonial, legalistic. The righteousness that Jesus demands is inward, spiritual, moral, loving.

Having stated this principle, Jesus proceeded to illustrate it in the remaining six paragraphs of this chapter (vv. 21-48). We have called these "The Characteristics of Christian Perfection."

I. PEACEABLENESS (vv. 21-26)

Each one of these is introduced by the formula, "Ye have heard that it was said." Then Jesus answers, "But I say unto you." This expression, which occurs six times (vv. 22, 28, 32, 34, 39, 44), is very emphatic in the Greek. The "I" is included in the verb, but it is also expressed separately by *ego*, for double emphasis: "But *I* say unto you." For Jesus to set himself up as the final Authority, above all the wisdom of the past, means that either He was the world's

worst fool and egotist, or He was what He claimed to be—the Son of God.

In these six paragraphs Jesus is dealing with attitudes, not just actions. So His demands are higher than those of the Mosaic law.

The Law said, "Don't murder." Jesus said, "Don't be angry with your brother, for hate is murder."

II. PURITY (vv. 27-30)

The Law said, "Don't commit adultery." Jesus said, "Avoid that lustful look, for it can be adultery in your heart."

III. HARMONY (vv. 31-32)

The Law spoke out against loose, irresponsible divorce. Jesus was much more demanding. But the real solution is harmony in the home, not letting it become a hell on earth through strife. Holiness means not only harmony in the heart, but also harmony in the home.

IV. HONESTY (vv. 33-37)

The Law said, "Don't swear falsely." Jesus said, "Don't swear at all!" The whole idea of perjury raises a double standard. We must be careful to tell the truth under oath or we may get into legal trouble! God has no such double standard. Jesus said, "Tell the truth all the time."

V. KINDNESS (vv. 38-42)

The Law said, "An eye for an eye, and a tooth for a tooth"—*lex talionis*. The purpose was to prevent exacting two eyes in compensation for one. It was the demand for justice.

But Jesus said, "Turn the other cheek." We must remember, however, that Jesus was talking about attitudes, not putting on a ludicrous stage act. We must always be sincerely kind and compassionate if we are to be truly Christian.

VI. LOVE (vv. 43-47)

The Law said, "Love your neighbor." For good (bad?) measure the scribes added: "and hate your enemy" (not in OT). But Jesus said, "Love your enemies." How can we? The answer is, "Pray for them." Then you *will* love them.

CONCLUSION: We come back to our text (v. 48). What did Jesus mean by being "perfect"? The answer is: In terms of the

context in vv. 21-47, and particularly the immediate context in vv. 43-47. Christian perfection is perfection in love—nothing more, nothing less.



His Coming and Our Call

SCRIPTURE: Mark 13:33-37

INTRODUCTION: We are living in uncertain times. At the hour of man's greatest achievements in science and technology, we face the hard facts of immorality, lawlessness, hatred, racial conflict, war on several continents, cosmic pollution, and possibility of nuclear destruction.

We are kept in a constant state of tension as we face each day. We wonder how much time is left. The "times" seem to indicate that we are moving toward the end. One noted scientist has declared that he gives the world 10 more years at the most, before we destroy it and ourselves.

Amid the hectic and treacherous twentieth century, this portion of the Olivet Discourse is particularly significant. No longer can we say everything is going to continue as it always has. We cannot be sure of "business as usual."

I. HIS COMING IS CERTAIN (v. 33).

A. This is our cause for optimism.

1. The times may be as uncertain as ever, but of one thing we can be sure: "There is an appointed time."

2. We need not be afraid, even when all about us is cause for alarm: His coming is certain.

B. This is our case against pessimism.

1. The Christian has hope; he is ready to meet God at any time.

2. The Christian remembers the promises of God concerning believers.

3. The Christian faces the anxiety of his age with courage and optimism, for he is farsighted enough to see beyond

the present state of affairs to God's eternal purposes.

C. This is our criterion of hope.

1. Jesus Christ is our only Hope.

2. He is the Answer to the world's need now.

3. While He tarries, we are to be sharing this hope that is within us.

4. Personal sharing will bring about personal renewal, which in turn helps produce a better world.

5. Proclaim Christ, not man's wisdom, as the Answer for the world.

II. OUR CALL IS CLEAR (v. 34).

A. To sound a clarion warning

1. We need eyes and ears open to our world to recognize signs and proclaim the Answer.

2. If we do not believe that Christ is the Answer, we dare not preach, for we have lost our reason for preaching.

3. Interpret events and proclaim the Bible with authority. We do not need to apologize for believing God's holy Word. We must lift God's Word as the Standard of truth and our Authority.

B. To seek decisive conversions (be about the task of evangelism)

1. Men are ready to listen if we are willing to share Christ's love and hope with them.

2. The Holy Spirit is being outpoured and we should take advantage of the opportunities for reaching people as never before.

III. THE COMMAND IS CRISIS (vv. 35-37).

A. A continual readiness: watch and pray.

1. His coming is certain, but the time of His coming is uncertain; therefore, keep on the alert. Four times He says, "Take heed."

2. His coming will surprise those who are asleep. There is no time for idleness; no time for preaching to needs that no one has; no time for setting up straw men to knock down in our preaching; no time for preaching in such generalities that we speak to everybody but reach no one.

3. People want hope, meaning, something to cling to. We must alert them to be ready.

B. A keen alertness—keep on the alert!

1. The command is for constant watchfulness, constant care, constant expectation.

2. We are to live each day as if it were our last opportunity to reach someone for Christ.

3. The command is for careful involvement. It is dangerous to get so engrossed in the cares of this life that we too become pessimistic. It is dangerous to let the world absorb all of our attention and thereby our spirituality with it. Be not conformed to the world.

C. A constant preparedness—keep awake.

1. Keep on the alert—lest the sin of compromise ensnare us; lest we neglect personal renewal and spiritual growth; lest the great opportunities for service pass us by.

CONCLUSION: Today is the time for living on our tiptoes in anticipation. Every disciple of Christ is called to live in expectation of difficult times and pressures, but at the same time remain confident and sure of the hope that is in Christ Jesus.

We need to be about the Kingdom's business more than ever before. It is our task to warn and woo people to Christ. We need to keep the channels of our hearts open, so that God may do His work through our lives. Are we awake? Are we alert? Are we doing the Master's business?

DAVID NIXON

Confession of Sin Brings Release

TEXT: *And David said unto Nathan, I have sinned against the Lord* (2 Sam. 12:13).

The tragic sin of David, recorded in 2 Sam. 12:1-14, reveals a transgression so terrible that we stand amazed that such a moral disaster could come to one in the wisdom of his years. And yet, when we are made to realize the infinite capacities of man's wicked heart, we tremble at the possibility of one sinning against God. Through the vivid account of David's

dreadful sin we come face-to-face with some disturbing truths. We see that it is possible that a man of God—

1. Can be blessed with so many privileges that he begins to feel that nothing should be denied him. David desired Bath-sheba, and although she was not rightfully his, he took her.

2. Can truly know the Lord and still sin against Him. "... tempted, when he is drawn away of his own lust, and enticed" (Jas. 1:14).

3. Can sin in older life. Even though he had enjoyed God's countless blessings, yet he was tempted to sin against Him. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

4. Can forget his own sins for a while. But sin will find you out. Suddenly Nathan came along. "Be sure your sin will find you out" (Num. 32:23).

5. Can hate the sins of others and yet excuse his own guilt (Nathan's parable, 2 Sam. 12:1-6).

6. Can be shocked by the two-edged Sword which is able to pierce through all self-deception and expose the foul mass of hidden sin. "And Nathan said to David, Thou art the man" (2 Sam. 12:7).

7. Can cause others to sin and be guilty of the same crime.

8. Can be forgiven of his sin, and yet others who were involved may go to their grave without ever repenting.

9. Can cause a harvest of woes in others although he himself is forgiven. "The child also that is born unto thee shall surely die" (2 Sam. 12:14). Note that the terrible judgment pronounced upon David's house (2 Sam. 12:10) was fulfilled by Amnon's murder, Absalom's death as a rebel, and Adonijah's execution as a traitor.

10. Can cause the enemies of God to blaspheme Him because of his sin and cause others to lose confidence in God.

11. Can seek to be a new creature by receiving a new nature. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Create in me a clean heart . . . and renew a right spirit within me" (Ps. 51:2, 10).

12. Can glorify God for His forgiveness and cause other sinners to be converted.

"Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:13).

13. Can realize that the bullock cannot take away sin, but a broken and contrite heart God will heed. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

14. Can either retain his sorrow of sin or turn to God and trust in His mercy. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. 32:5).

RALPH J. FERRIOLI



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Winds of Change in Christian Missions

By J. Herbert Kane (Moody, 1973. 160 pp., paper, \$2.25.)

This is the best book on missions that I have ever read, and while I am not a specialist in the area, I have read numbers of them. It does not present the myopic view so often found in missionary books, but covers much of the area in a grandiose, summary manner, as perhaps only a professor of missions in a distinguished seminary would be able to do. I intended to give it a quick reading, but found its material too important for that. The author pours into its pages the data and insight that have come to him from vast reading, experience as a missionary, and experience in teaching missions at Trinity Evangelical Divinity School. He refers to the alarm given some 25 years ago by certain missions authorities which feared that most countries of the "third world" were closing their doors to missions, and he shows that the present and future of missions looks very good indeed. He discusses in considerable detail such

matters as the so-called "halo" of missionaries, their training, the dropouts, nonprofessional, and short-term missionaries. Included is a comparison between the accomplishment of missionaries in relation to that of more than 40,000 Peace Corps workers that America has sent to some 60 countries since 1961. The comparison makes you proud of the Peace Corps, but more proud of the work of Christian missions.

J. KENNETH GRIDER

The Craft of Sermon Construction

By W. E. Sangster (Baker Book House, 1972. Paper, 208 pp., \$2.95.)

This book on building sermons, written by the late Methodist pastor of London, one of the outstanding preachers of our century, has already (through an earlier printing) been widely used as a homiletics textbook.

Sangster presents classifications of sermons according to their subject matter, their structure, and their psychological

method. He gives special treatments of introductions and conclusions, both so important in sermons. The book is closed with a chapter on mistakes commonly made, such as trying to be too original, too scholarly, apologizing for the sermon at the beginning, speaking inaudibly, preaching at or under or over the hearers, stealing the sermons of others (which he calls a "nasty sin"), repeating sermons without "glowing" over them, imitating other preachers, and preaching without preparing one's heart.

J. KENNETH GRIDER

Living Christian in Today's World

By William S. Deal (Beacon Hill, 1973. paper, 72 pp., \$1.25.)

This is an appropriate book for a pastor to give to a new Christian. It deals with the Christian's relation to such matters as money, dress, attitudes, recreation, work, and the home. Written by an outstanding leader, well known for his writings on the doctrine of holiness, it can be depended on to guide young Christians newly associated with holiness churches.

J. KENNETH GRIDER

The Message of the New Testament

By F. F. Bruce (Eerdmans, 1972. Paper, 120 pp., \$1.95.)

In this little book, popularly written by one of the outstanding evangelical scholars of our time, we have brief studies of such New Testament themes as Christ himself, justification, and the Church, all accomplished by treating the New Testament area by area, more or less according to the order in which the books were written. Bruce's own Calvinistic persuasion does not at all protrude.

J. KENNETH GRIDER

Cerebrations on Coming Alive

By William K. McElraney (Abingdon, 1973. 126 pp., cloth, \$3.95.)

This unusual book contains fresh, disconnected religious insights grouped under four headings: the self, marriage, the

family, and the church. Each page contains one basic insight about what it means when a person "comes alive." Usually the words that express the insight are about one-fourth the number usually found on a printed page. They appear on the page in varying type sizes. The author is as much an artist as he is a writer. You suspect that he cannot give a talk without using a chalkboard. If you read for fresh insights, you will applaud this innovative communication that has some of the characteristics of a book.

J. KENNETH GRIDER

Help Yourself to Life

By Roy L. Lauren (Moody Press, 1973. 128 pp., paper, 75c.)

This little book is not designed for ministers, but for lay persons. It would be a good book to give to a person on the verge of conversion, or newly converted. It is optimistic, evangelical (conversion is where "life" begins), biblically supported, and makes good use of apt illustrations.

J. KENNETH GRIDER

Where Was the Church When the Youth Exploded?

By Stuart Briscoe (Zondervan, 1972. Paper, 120 pp., 95c.)

This badly titled book is a superbly well written description of the present youth culture, with an evangelistic heartbeat throughout. It would help a pastor to become acquainted with the new vocabulary of the young, their habits and haunts, their hang-ups and their yearnings. The author indicts the Church for majoring on minors such as doctrinal matters (see pp. 66-67), so that a bit of shallowness is in it; but with this overlooked, it would go far in acquainting a pastor with the youth scene in general. It is badly titled because the title suggests that it has to do, not with the present time, but with some earlier period that is past, and because it suggests that the book will be purely and simply an indictment of the Church. It might have been called "Youth and the Church."

J. KENNETH GRIDER

Baptism in the New Testament

By G. R. Beasley-Murray (Eerdmans, 1973. Paper, 422 pp., \$4.95.)

This is a thorough, scholarly work by an English Baptist scholar. It treats the antecedents of Christian baptism in the Old Testament, the Qumran Community, and in John the Baptist's work; baptism in the Acts; its development in the Epistles of Paul, John, and Peter, and the writer of the Epistle to the Hebrews. Its theological significance is discussed, including the matter of its necessity.

The author gives one of the best oppositions to infant baptism to be found anywhere—much superior to the hundred pages or so that Barth gives in *Church Dogmatics*. Beasley-Murray is aware of the support of infant baptism in Oscar Culmann and others, but in good Baptist fashion denies its validity. He does not agree that the household baptisms of the NT support it, nor that Jesus' blessing children does, nor that infant baptism is a Christian counterpart of circumcision.

I myself agree with such theologians as Luther, Calvin, Arminius, Wesley, Clarke, and Wiley that infant baptism is a proper and important sacrament. Yet I liked reading through the opposition to it in this book.

J. KENNETH GRIDER

A Social Action Primer

By Dieter T. Hessel (Westminster, 1972. 138 pp., paper, \$2.95.)

This is a handbook on the overall matter of bringing about social change as a way of implementing Christian faith in the world we live in. The author taught in the area of a theological seminary, and is knowledgeable on the subject. He calls for sustained effort that brings about permanent betterment of social conditions. A more sensitive social conscience obtained in the holiness movement in the middle of the nineteenth century than has obtained in recent years. Reading such books as this would help Wesleyans of our time to become more conscientious about such actions as will help to Christianize social and political conditions in our world.

J. KENNETH GRIDER

Preachers' Exchange



WANTED—Copy of *Christian Fellowship Games*, by William Robert Adell, published by Beacon Hill in 1950. Rev. Louis A. Bouck, Vancleve, Ky. 41385.

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

COMING next month

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They look almost right and may sound very similar, but there is a vast difference in meaning.

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A refreshing look into the lives of the 120 who were there on the Day of Pentecost.

● Which Way Are We Growing?

A candid look at some conditions which contribute to "defeat by secondary success" in church growth.



AMONG OURSELVES

Two new features help us start the new year in what we believe will be helpful for the 15,000 parsonage families who read the *Preacher's Magazine* each month. Lora Lee Parrott is conducting the "Preacher's Wife" section, and C. Neil Strait is writing "The Starting Point." These will be regular features during the next 12 months. Mrs. B. Edgar Johnson (known to her friends as Kathryn) has done an excellent job for several years now in her "Preacher's Wife" section, but has asked to be relieved of this responsibility. Some of our readers (especially those who have contributed articles) know Mrs. Johnson as the editor's secretary, and she is that and more. This year, as an example, she has charge of the editorial office while the editor is on his sabbatical leave in Johannesburg, South Africa. Mrs. Johnson's efficiency makes it possible for production to go forward without interruptions, as she is in touch with the editor periodically in order to carry on the work of this office. We welcome in this issue Mrs. Parrott's first column and will be looking forward to her contributions. C. Neil Strait is known for his prolific pen, and needs no introduction for most of our readers. He is the author of several books, and a frequent contributor to other periodicals as well as our own. Meantime, we are receiving favorable responses to other features. Dr. Ralph Earle continues to write the biblical studies for a preaching program, beginning with this issue his studies in Matthew. Many have also expressed appreciation for "Practical Points," which we will be seeing again this year. Many thanks to these and all the other people who make an editor's task more rewarding—especially when he is 12,000 miles from his office.

Yours for souls,

A Timely Publication **BEHOLD, I COME**

By **Ralph Earle** *Professor of New Testament, Nazarene Theological Seminary*

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