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—proclaiming Christian Holiness—

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.....From the..... EDITOR



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.

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 man 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.

*Music evangelist, Church of the Nazarene.

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!

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

*Loon Lake, Wash.

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.

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

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.

*Pastor, Church of the Nazarene, Greeley, Colo.

"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

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.

*Sunday school evangelist, Oklahoma City

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 salvé. 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

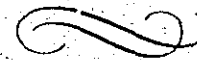


RESOLUTION

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



by
Ross W. Hayslip

Pastor
Church of the Nazarene
Tucson, Ariz.

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."

NAZARENE FOCUS

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
HAROLD O. PARRY, Office Editor

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.

Presenting the 1974 designs... Pastor's Remembrance Plan 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.

Designed with dignity and beauty, appropriately expressing in prose, scripture, and prayer the love and interest of a pastor. Printed on a rich-grain card stock, 4 1/2 x 5 3/4". Matching envelope.

GREETING CARDS

- G-741 "A Birthday Prayer from Your Pastor"
- G-742 "An Anniversary Prayer from Your Pastor"
- G-743 "A Prayer in the Time of Illness from Your Pastor"
- G-734 "A Prayer in the Hour of Bereavement from Your Pastor"

Package of 12 (identical cards) \$1.20

RECORD SUPPLIES

- R-124 INSTRUCTION SHEET. Outlines the procedures for the Pastor's Remembrance Plan. **FREE**
- R-125 FAMILY RECORD CARD. Provides space for required information. Size, 4 x 6".
Package of 50 for \$1.25; 2 pkgs. for \$2.00
- R-126 CHURCH RECORD DATA SHEET. Four sections (days) per sheet for entering birthdays, anniversaries, and other information on that date. Size, 8" x 11".
Package of 100 for \$2.50
- R-127 VINYL BINDER. 3-ring, 10 x 11 1/2". **\$2.00**
- S-537 MONTHLY INDEX DIVIDERS. Black leather tabs for three-ring binder. Set, **\$2.25**
- S-146 RECORD CARD FILE BOX. For R-125 cards. **\$2.20**

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

NAZARENE PUBLISHING HOUSE
POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Pastor -

If you have not yet made this PASTOR'S REMEMBRANCE PLAN a part of your total ministry, you will want to join the hundreds of pastors already using it with success.

Seminary Offering

February 10, 1974

\$75,000 Goal

Every Church Participating

AN INVESTMENT IN PEOPLE

Thanks to your generous offering last year, we were able to keep pace with our peak enrollment by purchasing additional equipment. Now, after 20 years in our building, several more postponed maintenance items must be cared for.

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.





A Doubleheader



PRAYER FOR REVIVALS WORLDWIDE AND BIBLE READING

These are the NWMS emphases for January. While both of these are a year-around need, we especially call attention to them in January.

a. What better time than at the beginning of the year to challenge your congregation to pray for revival in 1974 in your own local church and on every Nazarene mission field?

You will find an excellent editorial on "A Prayer for Revival," by Dr. McGraw, in the October, 1973, *Preacher's Magazine*.

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.

MISSION POSSIBLE

WHAT—Denomination-wide CST study on the HOME MISSION CHALLENGE

WHEN—February—March, 1974

WHO—EVERY NAZARENE—EVERY CHURCH

TOOLS—MISSION POSSIBLE—\$1.50—10 percent CST discount on orders of 5 or more.

LEADER'S GUIDE—one FREE with each order of 5 or more texts—additional copies, 50c each.

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

See page 16f for handy order blank and registration form.

Order Form

NAME _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP _____

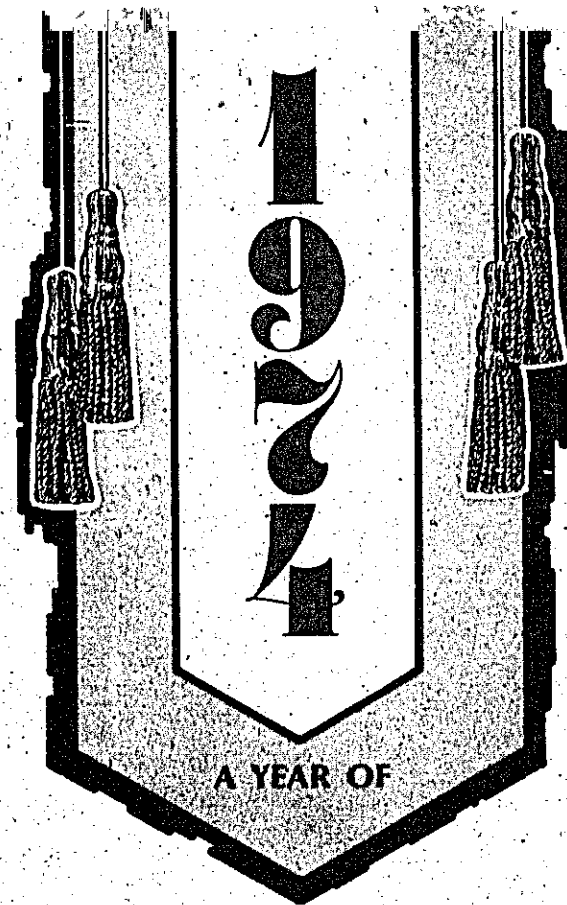
PHONE _____

MAIL TO: MONEY ORDER, CHECK, CASH
 NAZARENE PUBLISHING HOUSE, INC.
 627, Kansas City, Missouri 64111

Registration Form

COURSE TITLE _____
 TEXT TITLE _____
 Church of _____
 Address _____
 City _____ State _____ Zip _____

Beginning date _____
 Ending date _____



HOLINESS EMPHASIS

Plan now to emphasize this all-important doctrine in:

- CST Courses
- Sunday School
- Laymen's Retreats
- City-wide Holiness Crusades
- Sermon Series
- Every Way Possible!

INFLATION

PENSIONS AND BENEVOLENCE

STEWARDSHIP

INFLATION CLOUDING YOUR RETIREMENT PLANS?

TAXES BURNING UP YOUR INCOME?

COST-OF-LIVING INCREASES WASHING AWAY YOUR GAINS?

**COME ON IN
OUT OF THE
FINANCIAL STORM!!!**

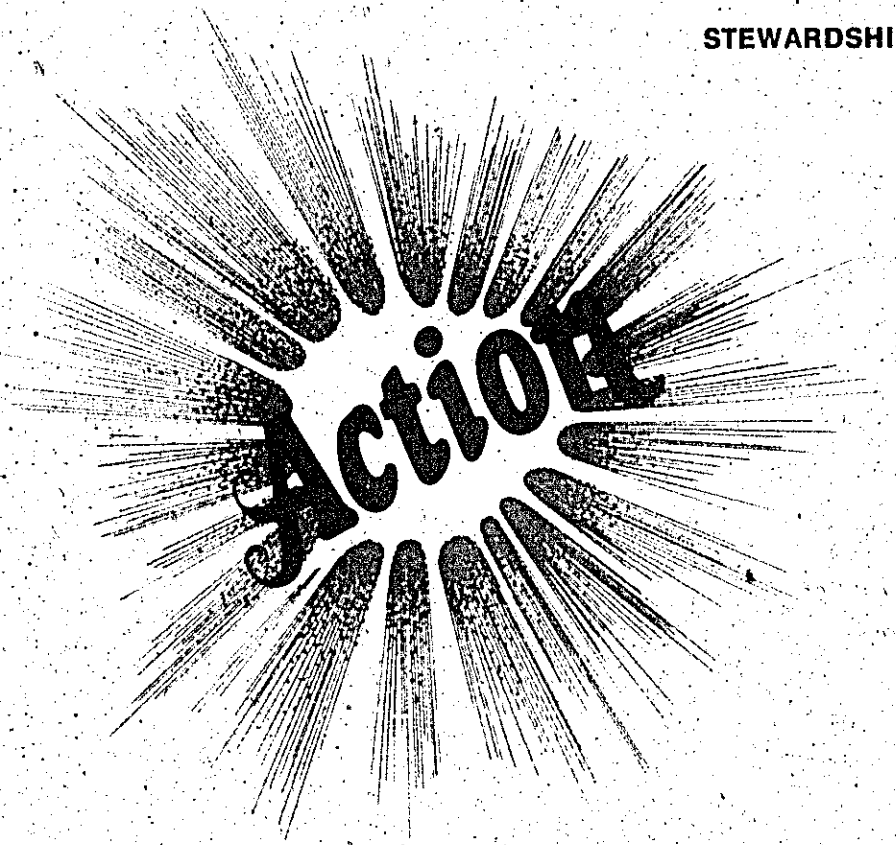


Most of us have enough sense to come in out of the rain, but to get in out of the financial storm is something else! It seems like price hikes, tax bites, and dollar shrinkage are becoming irreversible trends; and with the low financial starting point of most ministers, the storm damage increases at 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

federal income taxes, and the 7 percent interest that it earns will chase away the shadows of inflation. As living costs tend to erode your financial foundation, the tax-sheltered annuity will continue to bolster and reinforce it to keep it strong and stable.

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.



**In Building
God's
Kingdom!**

THEME FOR
FEBRUARY, 1974
STEWARDSHIP MONTH

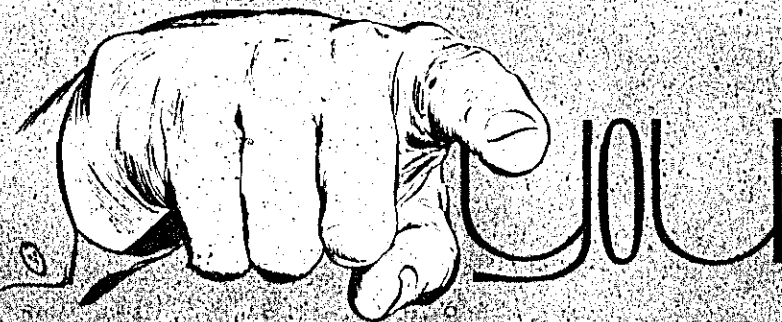
CHURCH SCHOOLS

Regular
Teachers'
Meetings
Will
Help
Your



SUNDAY SCHOOL GROW

**YOUR CHURCH SCHOOLS STAFF
IS HAPPY TO JOIN**



in your
DISTRICT CONVENTIONS*

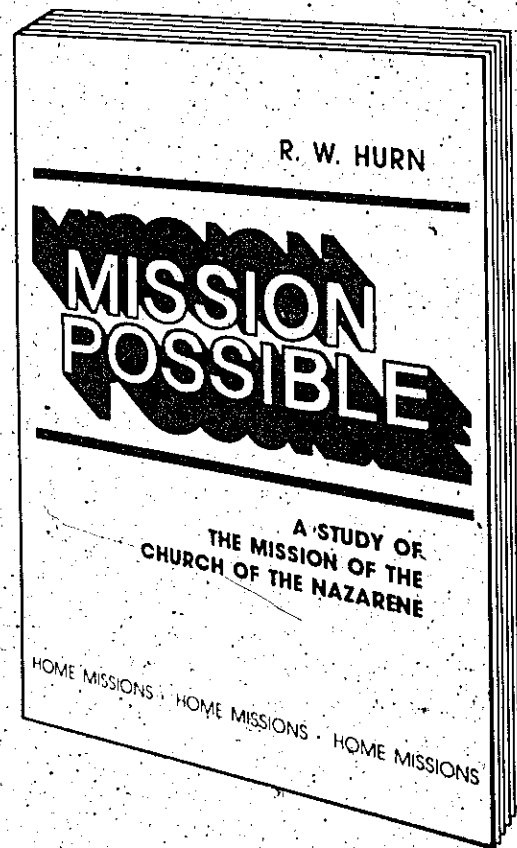
Check your district schedule—
Be sure to elect representatives.
Bring your officers and teachers.

*Where applicable.



**MARRIAGE WEARS CLOTHES
AND LIVES IN A HOUSE**

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.

Every Nazarene will want his own personal copy. Every church will want to sponsor a CST-approved study of *MISSION POSSIBLE*.

\$1.50

10% discount on 5 or more

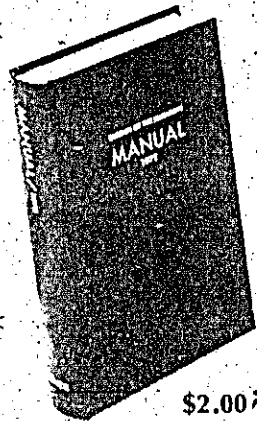
LEADER'S GUIDE

One sent at NO CHARGE with each order of five or more texts

Additional copies, each 50c.

See page 16r for handy order blank and registration form.

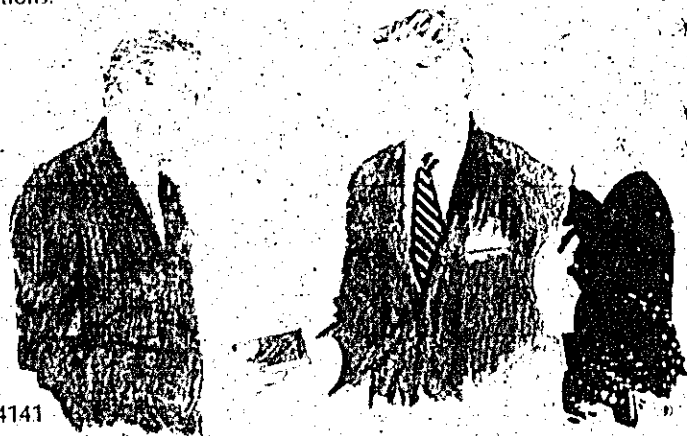
The Gift of a Church Manual



\$2.00
12 for \$21.00

NEW MEMBERS need to have access to information about the history, doctrine, ritual, and polity of the Church of the Nazarene. Why not keep a supply of the 1972 Manual on hand to present to those joining the church for the first time? A significant remembrance of an important occasion.

Durably bound in black cloth board with gold-stamped title. Bar-thumb indexing for instant reference to 12 different sections.



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STEWARDSHIP

CHANGE OF ADDRESS FORM

PASTOR—a Service to You

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

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

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

Former Address _____

Former Church _____

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

Check: "Herald of Holiness" () ; "Other Sheep" () ; "Preacher's Magazine" () ;

Other _____

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

WORLD MISSIONS



HOW THE WORLD MISSIONS BUDGET DOLLAR—1973—IS USED (Does not include special funds.)

MISSIONARY SUPPORT	21.5c
FIELD OPERATIONS (field budget, additional allocations, special grants)	44.6c
TRANSFERS (to reserves, new fields, radio)	3.0c
FIELD-RELATED OPERATIONS AND MISSIONS BENEFITS (travel, social security, insurance, education, vacation, etc.)	19.3c
SPECIAL ALLOCATIONS (Latin Division, NWMS, Other Sheep, Student Mission Corps, etc.)	8.3c
OFFICE ADMINISTRATION	3.3c

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)

Here's Some
GOOD NEWS!

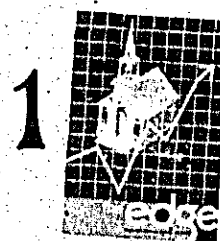
TABLE TALK can help you get family altars established in your church.



Provide a copy for each church family where there are children of junior age and under. Order on your regular Sunday school literature order blank.



Two NEW Happenings



1

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

2



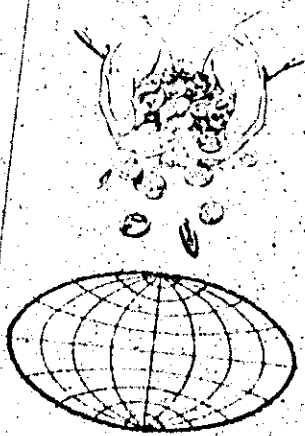
... send truth and love into their homes—LISTEN. A new take-home story paper for each nursery and kindergarten child in your Sunday school.

Order both for the spring quarter from the Nazarene Publishing House.

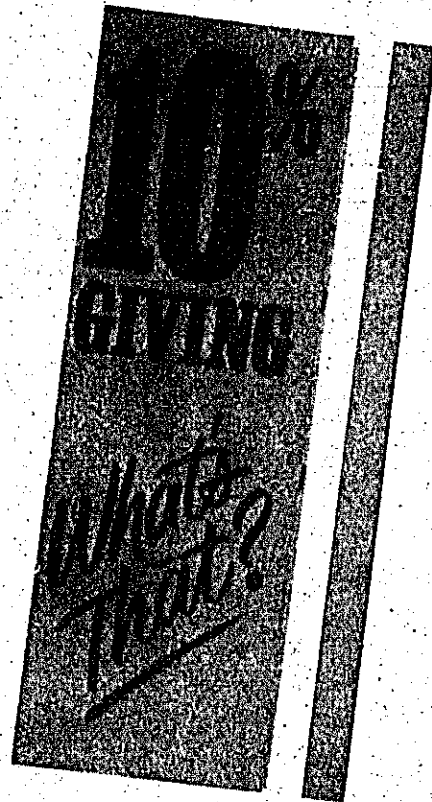
January, 1974



**Faith
Promise
For
World
Evangelism**

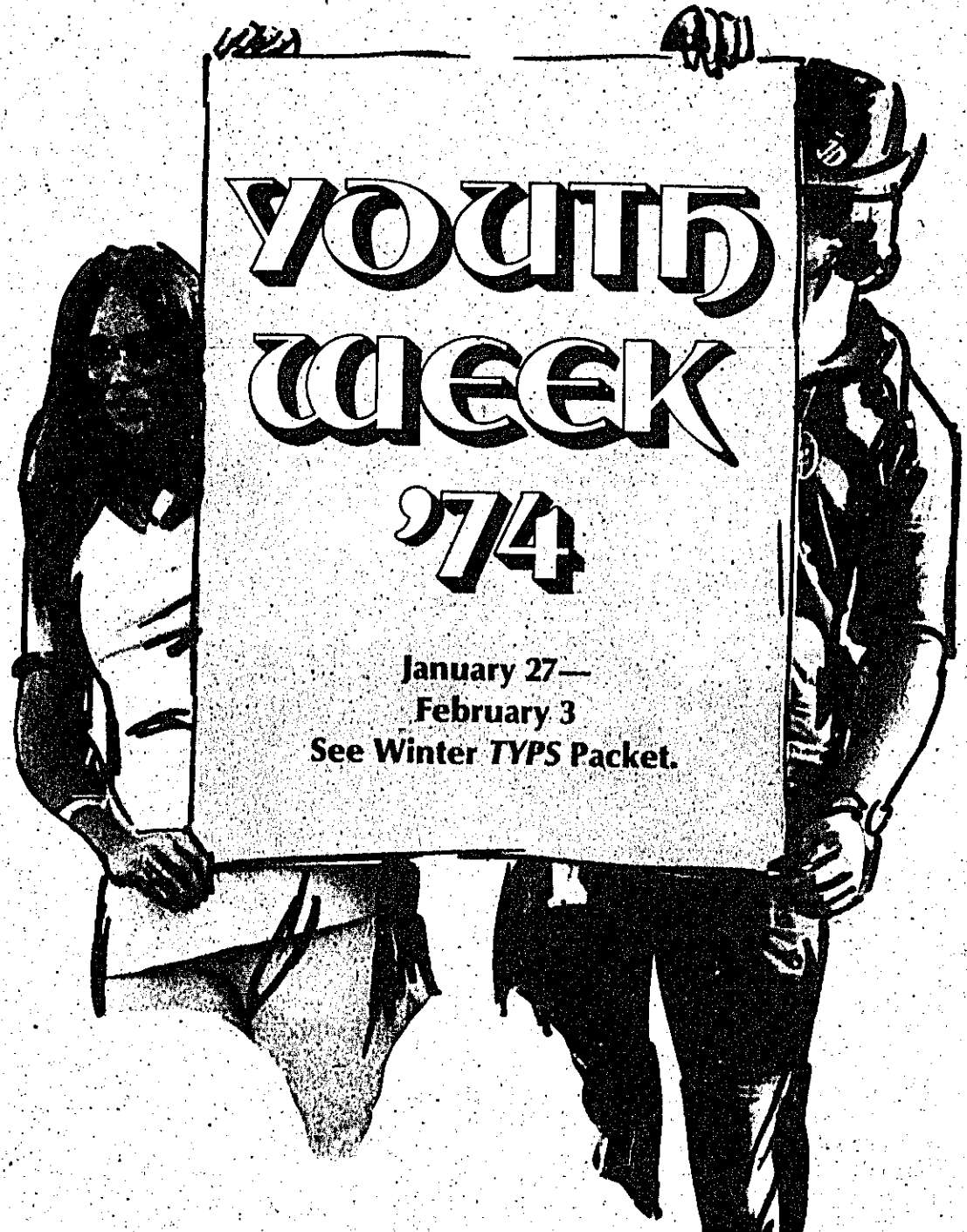


If you want some excellent guide-
lines for initiating the faith-promise
plan of giving to world evangelism,
this is a valuable tool.



A clear and accurate description
of what 10 percent giving involves.
It answers many questions which
the pastor should be able to an-
swer.

For information write to:
General Stewardship Commission
6401 The Paseo
Kansas City, Mo. 64131



NEW

PASTOR: It's time to order!

Clergy's Federal Income Tax Guide 1974 Edition

1974 EDITION THE MINISTERS MANUAL

ACT NOW!

CLERGY'S FEDERAL INCOME TAX GUIDE

Prepared by the Staff of Ernst and Ernst for 1973 Returns

Includes tax laws through October, 1973. Examples and nontechnical explanations are easy to follow, helping the pastor and evangelist get his full return. 64 pages. 8 1/2 x 11". Paper.

\$2.95

NOTE: Available December 15, 1973

THE MINISTERS MANUAL

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Edited by Charles L. Wallis

For nearly 50 years a valuable resource book for busy pastors of contemporary material for pulpit and pastoral ministries. Five indexes. 280 pages. Hardboard.

\$4.95

CONTRIBUTION RECEIPT FORM

An important reference for regular contributors when figuring their income tax. Space is provided for filling in money given through the various departments 5 1/2 x 8 1/2".

No. R-70 Pad of 100 for 75c

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NOW! Make Plans NOW! Make Plans

MISSION POSSIBLE

Denomination-wide Study, February & March, 1974.

Order Form

Registration Form

Date _____

Please send items as indicated below:

MISSION POSSIBLE	1.50
Leader's Guide—1 FREE with order of 5 or more texts	.50
TOTAL	

SHIP TO: _____

CHECK or MONEY ORDER Enclosed \$ _____

CHARGE (30-day) TO: Church SS NYPS _____ (other) Account

Church location (city) _____ (state/province) _____

Church name _____

BILL TO: _____

NAZARENE PUBLISHING HOUSE, Box 527, Kansas City, Missouri 64141

COURSE: Unit 153a, "Mission (Home) Possible"

TEXT: MISSION POSSIBLE, Hurn

Church name _____

Address _____

District _____

Enrollment estimate _____ Beginning date _____ Number sessions _____

Class to be held NYPS hour Wednesday night other _____

Send Report Blank, Registration Material to: _____

—Aldersgate CORE STUDIES VBS Course

FIVE SESSIONS: For the first time our churches report more one-week vacation Bible schools than two-week! Sixty-one percent of the schools had five sessions. For years an increasing minority asked for a five-day set of VBS materials. Each year we wrote more instruction into the manuals for the shorter schools. Now the majority of our schools are one-week with five sessions. Our new materials are now reversed in their planning and are written for five sessions with a great new approach to longer-school options.

CORE STUDIES COURSE: A full, scheduled core course is planned within a two-and-one-half-hour VBS day. It is based upon Bible passages that the pupils both memorize and comprehend. A worship feature, Bible study, workbook, music, recreation, and craft program are all scheduled to provide a broad-band vacation Bible school set of learning strategies. These five sessions are complete with pupil book, teacher's manual, and resource packet. The studies are the core for any one of the VBS options that many of our churches are using.

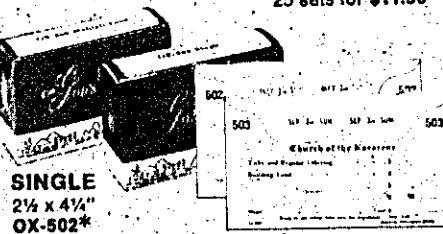
X-SERIES EXPANSION STUDIES COURSE: This course runs for five sessions, alternating with the core study sessions. It implements the concept of using strategies such as discovery learning, dramatics, field trips, and creativity applications in a two-and-one-half-hour day, not complicated by other activities. Each X session covers the same material as the previous core session (1 and 1-X, 2 and 2-X, etc.). It may contain customary elements such as a worship period, but in many cases does not. This whole approach is one more instance of your VBS program moving into new directions. Try it—you'll like it!

NEWCOMER

**REGULAR Style
CHECK SIZE**
and **NOW**
the **NEW**
**CHILDREN'S
TITHE
ENVELOPE SET**



CHECK SIZE 3 x 6 1/4"
OX-803* 55c; 12 sets for \$6.00
25 sets for \$11.50



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OX-502*
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* Imprinted "Church of the Nazarene" and contains a year's supply of envelopes with the same number throughout to identify it to the contributor, plus a pledge card, "how to use" leaflet, and a "defray the cost" envelope.

Available in consecutive numbers (example: 324-56) and orders will be filled from the next series of numbers available in our stock. Requests for specifically designated numbers series and imprint will be treated as custom-printed orders and prices will be adjusted accordingly. For **CUSTOM-PRINTED ENVELOPES**, write for **SPECIAL BROCHURE**.

with PICTURE STORY
Gives boys and girls a sense of personal pride; encourages the habit of systematic giving. Scriptures are repeated on two envelopes: once with a Bible picture; the other with a modern scene. Set of 52 envelopes include space for amount, name, and address. Single pocket style, size 2 1/2 x 4 1/4".
39c; 12 sets for \$4.32
25 sets for \$8.25

**NO MINIMUM ORDERS—
ORDERS FILLED IMMEDIATELY**

from your
NAZARENE PUBLISHING HOUSE
Post Office Box 527,
Kansas City, Missouri 64141.

O-39

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



by
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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

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

*All quotations designated NEB are from *The New English Bible*, © the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

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.



By Ralph Earle

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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

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, *gēgraptai*—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.

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,

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.

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.

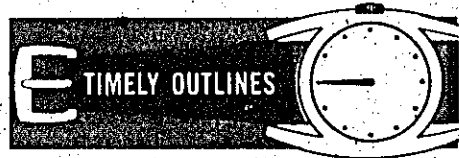
But Jesus said, "Turn the other cheek." We must remember, however, that Jesus was talking about attitudes, not putting on a ludicrous stage act. We must always be sincerely kind and compassionate if we are to be truly Christian.

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 out-poured 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).

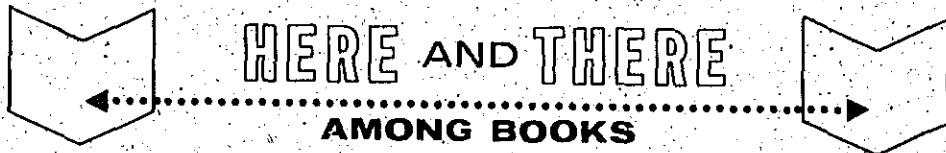
12. Can glorify God for His forgiveness and cause other sinners to be converted.

"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



HERE AND THERE AMONG BOOKS

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. 180 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 grandioso, 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 Cullmann 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, Vancelevé, 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

• Ministerial Malaprops

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

• Ten-Day Prayer Meeting

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.



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,

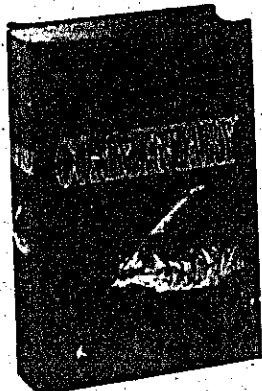
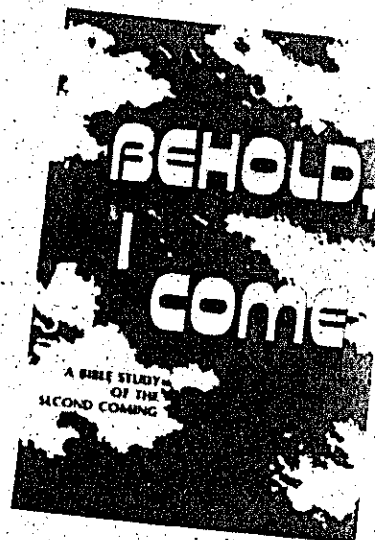
A Timely Publication **BEHOLD, I COME**

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

In keeping with the subtitle, "What the Bible Says About the Second Coming," the author directs attention to the major scriptures on this timely subject.

Chapter one covers the Old Testament prophecies concerning the *First Advent* followed by the exposition of New Testament passages dealing with the *Second Advent*. The section on Revelation points out the correlation with Daniel. Although Dr. Earle underscores the importance of the last days, he avoids speculation and naming days.

BEHOLD, I COME is a foundational study, simple and unadorned, on a popular theme that everyone should read. 86 pages. Paper. **\$1.50**



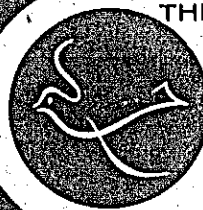
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THE

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.....From the..... EDITOR

Ministerial Malaprops



A MALAPROP, according to the dictionary definition, is a word or phrase used in the belief that it has the meaning which belongs to other words that resemble it. Therein lies a lesson for preachers, who, among others in the professions which use words as the tools of their trade, find at the same time delight and chagrin in these inadvertent slips of the tongue.

Ring Lardner made a fortune in the use of these oddities, and of course he did it intentionally. In his book *You Know Me, Al*, he used such expressions as "although he was not a good fielder, he was not a good hitter either," and "we could hear his footprints coming down the hall."

Rare is that person who is not amused by such marvelous verbal blunders as "radium was discovered by Madman Curry," or the one perpetrated by a minister we know who supported a scriptural point by referring to "Madam Clarke's commentary." So subtle sometimes as to escape notice, these phrases, that are almost but not quite correct, delight us when they convert a platitude into a laugh or provide unintended condensations of truth. "An oral contract is not worth the paper it's written on" almost makes sense. "Underneath those shabby blue jeans beats a heart of gold" somehow does not come out quite as accurately as intended.

Was there ever a child who did not add occasionally to our treasury of verbal malaprops? In Wisconsin, a kindergarten pupil drew a picture of a man with tiny tailed creatures creeping all over him. The teacher, of course, asked what the drawing meant, and the child explained, "That's John, with all the mice on him." "What John, what mice?" he was asked. "From the poem, Diddle diddle dumpling, mice on John," was his explanation.

A 10-year-old girl read the Easter scripture lesson in Norman, Okla.: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Margarine and the other Mary" (cf. Matt. 28:1). And it was in one of our Sunday schools that the memory verse for

one of the primary pupils came out sounding like, "Forgive us our trash baskets, as we forgive those who put trash in our baskets."

Malaprops are not limited to the verbal communication of ideas; they are also the nightmare of editors and writers. One newspaper referred to "Patrick Clancey, a defective on the police force," and had to run a correction the next day, which came out "Patrick Clancey, a defective on the police farce."

But there are behavioral malaprops, just as there are the verbal and editorial varieties. The malaprop of a minister is of greatest peril when it occurs in his conduct, his attitude, his theological understanding, or his motivational life. There is little to laugh about when he discovers that he is working to build his attendance mainly for reasons of personal satisfaction, ecclesiastical aggrandizement, or statistical superiority over another pastor. It looks so much like the real thing that it may happen to the most conscientious pastor under the pressures he faces. He slips slowly into a situation that resembles, but is not quite the same as, being motivated "by the love of Christ [which] constraineth us."

The preacher exhibits a behavioral malaprop when he raises the inflections in his voice, affects a tremble in his speech, and even wets his eyes with real tears, when it is only a skill he has developed instead of genuine emotion from the anointing of the Holy Spirit. Only he knows, sometimes, when this happens; but hopefully he brings himself into line, so that whatever else he may be, he is authentic and real.

He can even give the illusion of preaching holiness by using the word *sanctification* occasionally in his sermons, or by referring to other terms associated with this doctrine. A lady told her pastor that a certain well-known radio pulpiteer was a "holiness preacher," which was news to the pastor, since the man was an extremely vocal opponent of the Wesleyan doctrine of perfect love. It turned out that this man had used the word *holiness* in one of his radio sermons, and this was the basis for her conclusion (which, incidentally, helped her decide to send him a contribution in response to his appeal for donations from his listeners). Just as a malaprop resembles, but is not the same as, the word it is supposed to represent, so there is more to preaching scriptural holiness than an occasional mention of the term.

An unfortunate example of the ministerial malaprop is the spectacle of a preacher who resembles someone earnestly "contending for the faith once delivered to the saints" but who actually is venting his personal feelings, expressing his human opinions, and riding his pet hobby. It is good that he hates sin, of course, but it is tragic when he discovers he is hating people who have sinned.

A pastor discovered one day that he was working to bring people into his church mainly for reasons of statistical gain and personal ambitions. The discovery, in a moment of open honesty before the Lord, brought him to his knees in a penitential rebirth of his priorities and motives, and it revolutionized his ministry.

Whether they are intentional or otherwise, the results of these "near-misses" are equally harmful. Our efforts and our prayers may well be directed toward their elimination. Help stamp out ministerial malaprops.

The Lord's Supper can be a time of spiritual refreshment and a means of grace.

Spiritual Refreshment

By John C. Bowling*

A SMALL BOY was overheard saying that he preferred to go to the Christian Church down the street because they served refreshments every Sunday. He was referring to the fact that the Lord's Supper was a part of every Sunday morning service.

Children often lead us to profound truths, for, indeed, Communion should be a time of refreshment—spiritual refreshment.

The Lord's Supper should be a time when people examine themselves, to remember the death of Christ, to reaffirm their faith in Him, and to offer themselves for service to Him.

John Wesley and H. Orton Wiley agree that the Lord's Supper is a means of grace whereby God can do something for the participant. God can and will refresh and renew a person's spiritual experience if he humbly approaches the Lord's Supper as a means of grace.

The Lord's Supper is also a commemorative act for Christian believers. It was not an accident that the institution of this sacrament took place on an evening when Jesus had completed observing the Passover meal with His disciples. In such a setting the minds and hearts of the disciples had already been directed back to an important event in the religious life of their forefathers.

This Passover season reminded them of the deliverance of their fa-

*Director of Christian Education, First Church of the Nazarene, Dallas, Tex.

thers from Egypt. It also recalled the covenant relationship with God which was instituted at Mount Sinai during the Exodus. In the same manner, the sacrament of the Lord's Supper brings to mind the new covenant, sealed by Christ's atoning blood.

We see in 1 Cor. 11:26 that the Supper also points to the future. Christians are admonished to observe the sacrament "till he come." The Lord's Supper has past, present, and future relevance.

During the Eucharist the person participating should experience a time of self-examination and meditation before, during, and after the observance. He should commune with God during this sacrament. The individual should remember what God accomplished for him in the death of His Son. The bread and the cup are reminders of the body and the blood of Christ.

Paul wrote to the Corinthians to let them know of his concern for the sacredness of this sacrament. Paul said it ought to be observed with dignity and in an attitude of worship.

This divine ordinance should not be tacked on as an appendage to the "main" service. It should be an act of worship itself.

By remembering exactly what the sacrament represents, the highest expression of God's love, and by expecting God to do something for us as we participate, the Lord's Supper can be for us, too, a refreshment.

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

Which Way Are We Growing?

SOMEONE HAS accurately observed that there is a vast difference between being big and strong and being big and fat. Weight-conscious Americans know well that size can, in some cases, be a very undesirable addition to our physical anatomy. Is it not reasonable that—in our efforts to make churches grow—undesirable growth is a possibility? Every pastor is anxious to make numerical gains. We all hope for bigger and better buildings. The demands for increased financial strength grows with spiraling inflation.

However, the question of motives, methods, and direction cannot be ignored. The motive to advance God's kingdom and save the lost is unimpeachable. Every pastor rejoices when there is a new name written down in heaven. And unless we have this kind of growth in our churches,

it is generally agreed among us that we are not getting the job done. No Christian would ever seriously question that which brings men to Christ in saving faith.

But church growth is not necessarily synonymous with converting the lost. Maybe it ought to be, but it doesn't work out that way. We sometimes fail to bring our converts into church membership. This is regrettable. But worse, we can also fail to make converts of those we reach for the church. If we are satisfied with either failure, we will likely be guilty of what Woodrow Wilson described as "defeat by our secondary success."

The question, then, of motives and methods cannot be ignored if we are to have a strong church in the years ahead.

To seek size for its own sake is to grow fat rather than strong. Any church in a populated area that is not growing has something wrong with it. There are not many justifiable reasons for a church remaining the same size numerically year after year. Some churches in declining communities or remote areas where people are moving out and few new families moving in do face problems. The rest of our churches should grow with the community.

However, just adding numbers is not the primary goal. The philosophy of the cancer cell is growth for growth's sake. The motive behind all the effort at growth is to populate heaven. If we work toward this goal, we will build churches that are big and strong.

Church buildings built for beauty rather than blessing can be an indication of fatness. Our church buildings can and should be as beautiful as the budget allows. Poor taste and inferior material and workmanship are seldom the money savers they seem to be. Buildings that are well designed, well constructed, and well located are always in order.

There are occasions, nevertheless, when beauty for beauty's sake is obtained at the price of blessing. No church has a budget this large. The building must reflect our theology. The altar is primarily a place where seekers can pray, and Christians can pray with them. The acoustics should afford good congregational singing and, hopefully, good preaching. The aisles should be wide enough and numerous enough for people to get out if they desire to go to the altar. The whole building should be designed with our purposes in mind. If we have to choose between beauty and utility, the latter should have priority. To reflect the theology of a liturgical worship at the expense of our own form of worship is not likely to be a source of strength. It will result in unwanted fat.

Services that entertain rather than inspire and evangelize may bring in crowds but the growth can be fatness, not strength. Any preacher would rather preach to a full house than to empty pews. The latter is discouraging to the members and deflating to the pastor. Services that are drab, singing that is poor, and preaching that is inferior usually result in empty churches. They don't deserve a

hearing from the community.

We live in an entertainment-oriented society. People see and hear the best in the nation today. If we expect people to come to church, we had better have something worthwhile in progress when they come. But the object is not to entertain, but rather to inspire, motivate, and evangelize. The singing and other elements of the service may be entertaining but our objectives must go much deeper than that. A packed auditorium may create the illusion of a big, strong church; but if entertainment is the goal, it is only big and fat.

Finally, to gather about us disciples that seek to be served rather than to serve others is but to grow fat. Lazy Christians, like the poor, we will always have with us. James, in his Epistle, indicates that there were some even in the New Testament Church. It is the pastor's duty to indoctrinate every new Christian with the urgency of dedicated good works. "O land of rest, for thee I sigh," may be the way the song begins, but it ends with the words, "We'll work till Jesus comes." We are indeed justified by grace, through faith, without works; but we will never justify laziness when we are called to give an account of our stewardship.

People must be taught that every member is a crew member and not a passenger. They must also be motivated, inspired, and challenged to do what they know they should be doing. We all need this kind of stimulation. This is why we need preachers' meetings, zone rallies, camp meetings, and retreats. Revivals offer fresh enthusiasm. People who sit around get fat and lazy. Some churches do the same thing. People who are overweight are not as healthy as they may appear to be—and neither are churches.



by
R. E. Maner
Pastor
First Church
of the Nazarene
Garland, Tex.

"Sanctified imagination" goes behind the scenes and makes the Pentecostal experience seem like yesterday.

The Ten-Day Prayer Meeting

By Ira E. Bray*

THE GOSPEL STORY of Christ's earthly ministry ends apparently with His resurrection. Then follows His 40-day post-Resurrection ministry. In it we are told of the gathering on the mountain in Galilee; of the lakeside incident with its miraculous draught of fishes and its account of Peter's threefold confession of his love for Christ, and of Christ's repeated command to "feed my sheep." The period actually ended, however, with His final command to "tarry until," just before His ascension.

Immediately the Eleven returned to the Upper Room in Jerusalem, where they were joined by 109 other believers to begin the 10-day prayer meeting leading up to Pentecost. Rather than in the Temple, this Upper Room was likely in the home of John Mark, where Jesus and the Twelve had eaten the last Passover and the first Lord's Supper.

This day-by-day account of the thoughts, sentiments, and prayers of this waiting group is not in the Bible, but it is possibly and very probably true.

FIRST DAY—Someone speaks out, "Well, brethren, here we are—nothing to do but pray and wait. I surely hope it won't be long. Truly the har-

vest is white and that last 'Go ye' burns like fire in my soul. It looks to me, like we're killing time."

Another speaks up: "You're right. Why shouldn't we go out and hold weekend revivals, win a few souls, then come back and tarry some more? But . . . let's pray."

SECOND DAY—Then spoke Philip, the practical one: "Say, whisper it, I don't see any need of this myself, but don't ever forget that little word *obey*. Remember old Samuel told Saul, 'To obey is better than sacrifice.' We'd better obey and 'tarry until.'" Most everyone nodded approval and all bowed their heads.

THIRD DAY—This day seemed marked by a spirit of caution. Perhaps it was Thomas, "Brethren, let's be careful; could this be best? Of course it is. He knew best! Power! Of course we'll need power. Remember dear old John the Baptist. This is a wicked old world. Surely, we want to be our best for our Lord. Surely we should 'tarry until.'" But a few frowned and turned away.

FOURTH DAY—Serious, thoughtful Bartholomew seemed to be the spokesman for that day. "Brethren," said he, "I've been thinking pretty carefully. This is a beautiful *theory*. And it seems so *reasonable* too. Every

true child of God wants power—power to witness, power to convince people, power to win souls.

"Yet, with all this zeal and carefulness, there seems not a thought of personal need of heart purity—no recognition of the great truth that purity is power. Thus it has ever been—great numbers want 'power from on high'—but few are concerned about 'Blessed are the pure in heart.'"

FIFTH DAY—First thing after the psalm was sung, someone asked Simon the Zealot, "Simon, do we really need more power?" He replied, "Now you said it. Surely we do. Power to preach big sermons, power to heal, power for miracles, power to speak, power to win souls, yes, and power to build up big churches." Then he continued: "Just see what we have done already—70 of us. We cast out devils in His name; now with this new-power we'll really do things and go places, won't we!" And he smiled to himself with satisfaction. So did all of them.

SIXTH DAY—Sometimes divine light comes slowly—sometimes fast. Simon Peter, quiet until now, spoke out and testified almost sadly: "O brethren, the light dawns. Last night I could hardly sleep—I prayed—the vision came—the angel seemed to point at my proud, selfish heart and say, 'There's your trouble.' Woe is me! Is there any deliverance? What a failure I have been! Sleeping instead of watching, cutting off ears, forsaking my Master, denying Him thrice instead of standing bravely by His side!"

Then he continued humbly: "What made me do it? I didn't want to. Yes, I need power—power to control this ugly self."

All were quiet until someone exclaimed, "Tarry until!"

SEVENTH DAY—A deep seriousness had come over all of them when

one spoke up humbly (perhaps practical James) and exhorted them as follows: "Brethren, I too see my poor, selfish ego leading me astray. I always want my way. I need more grace and more determination.

"Let's go to the Temple—let's win souls, let's pray for those priests to find the Spirit of Christ, let's pray harder. The truth is I'm tired of *praying* and not *doing*. Let's get busy." The afternoon was spent in activity. They worked hard.

EIGHTH DAY—The day began with gloom. Everyone seemed defeated and discouraged. They had gone out in their own strength, had tried hard, and had failed. Several spoke their sentiments: "The harder I tried, the cooler my spirit." "I began boldly, but ended weakly." "I thought I knew how, but I failed."

Then spoke up loving John, "I'm sick of all our striving and failing. I want *His* way, not *mine*! Remember 'tarry until.' That is God's way, and His way is best." Several agreed to this.

NINTH DAY—Wise, patient Andrew! He knew and spoke the sentiments of everyone: "I see it all now. I give up. I need it. I must have this blessing. I need a pure heart far more than showy power. I'm coming in the morning and will pray and 'tarry until' the Holy Spirit comes to *cleanse* and *fill* my poor soul." To this the rest heartily agreed.

TENTH DAY—For some time all prayed fervently. Then simply and humbly Levi concluded their prayer as follows: "O God, Thou all-wise, powerful, loving Heavenly Father, Thy way is best. Thy will be done. Our need is so great! Come with Thy purifying, sanctifying fire."

After a few quiet moments he concluded, "I trust Thee—Thee alone. All is in Thy hands."

And the fire fell.

*Elder, Ava, Mo.

Not outward circumstances but inner attitudes paralyze our praying.

When It's Hard to Pray

By Allen Bowman*

ONE OF THE MOST SAINTLY ladies I have ever known told me of a period in her life when, as she expressed it, "the heavens were like brass." It seemed that her prayers weren't getting through. Even after this period, she seemed unable to find a reason for it. I suspect that it was a trial of faith. Madam Guyon once experienced a seven-year period when her praying produced no emotional reaction whatever. But she kept on praying just the same.

Ordinarily, however, when it is hard to pray, the reason is discernible. We need to face the facts honestly and courageously.

A young ministerial student, out on a rabbit hunt one day, made up for lack of success by shooting a tame rabbit and taking it home. The matter seemed trivial—yet whenever he tried to pray he saw that rabbit. Needless to say, his prayer life didn't revive until he had paid the owner.

One often hears complaints like these: "I can't find time for prayer." "When I try to pray, I can't concentrate." "I always get drowsy." Such problems are symptoms rather than causes. Everyone finds time for the things that really interest him. You have time to talk with the people you love. As to wandering thoughts, praying aloud easily cures that ailment. And standing up or walking around will fend off drowsiness. Maybe you

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have done too much of the talking anyway! Remember, God wants to speak to you too.

Actually, the roots of the trouble go much deeper than a busy schedule or woolgathering or sleepiness. Let's look at a few examples.

One man of God was puzzled by an indefinable block to his devotions. His conscience kept hurting him for spending so little time with his Lord, and he would resolve to do better. But it was always the same old story. His attempts to commune with God would fail within minutes. At the same time, he was spending very little time with his wife and children, a condition of affairs he chose to ignore.

Finally it dawned on him that the two situations might be connected. With humiliation he acknowledged to those dearest to him his inexcusable neglect. Setting aside less important matters, he undertook to remedy it. At once his prayer life was transformed. Strange, is it not, how we consider as minor the very things with which God is most concerned?

When Frank Ineson, later known affectionately as "Uncle Frank," went to Japan in 1951 as business manager of Youth for Christ, he found the missionaries in his locality facing a stalemate. Their prayer life was at a low ebb. Though "only a layman," he persuaded them to meet for the purpose of confessing their faults and praying for one another.

"We were getting our horizontal

relationships cleared up," Uncle Frank explains, "to open the door to vertical relationships." It took days to do it, but at last the hearts of those good people were prepared. Then prayer became easy. So effective did it become that within two years a revival broke out. Says Uncle Frank, "We cannot pray for others when we aren't right ourselves."

It is the higher levels of prayer—intercession, communion with God, praise to Him—that are most easily impaired by wrong attitudes; and most of these attitudes stem from simple neglect.

Years ago one of my students (I shall call her Ellen) became a valued friend of my wife and myself. After graduation she wrote to us faithfully. Upon her marriage she sent a picture of her husband, whom we were anxious to meet. She was almost like a daughter. We longed to see her.

Then Ellen and her husband moved 2,000 miles away. Their route took them right through our area. But she didn't stop—not even to say hello and good-bye. All we got was a note saying that she had been economizing, and had had a cold, and so hadn't stopped. Later she moved back to a state adjoining ours, but still no Ellen appeared. Years have passed, and still we haven't seen her.

Maybe it was somehow our fault, although we do love her. But obviously the relationship has been severely strained. Suppose she finds herself in our community again. Will she look us up? If so, what apology will she make?

Sad to say, that is how many people treat God. And they hate to admit it. Outward circumstances are not the basic barriers to prayer. The crux of the problem is wrong attitudes. Resentments, doubts, selfishness—these paralyze our praying. Let's confront these insidious foes head on, with no illusions!

**Practical
Points**

*that make
a difference*

Friendliness and Holiness

Dear Son:

Have you ever recognized that, as far as winning people, theology takes a backseat to friendliness? Now that runs against my "grain," but I have to admit that it is true. Guests evaluate churches at first, not so much of *what* they say, but *how* they say it! That is why we must "speak the truth in love."

The Johnsons were that way. They united with our fellowship yesterday over a large, well-organized church that had everything to offer them. One of our good lay ladies made the difference. She greeted them with warmth and enthusiasm. She invited them with a group for dinner. She was in their home during the week and helped to unpack and wash their dishes. They were "SOLD."

Now I believe we preach the truth. Our pastor is a superlative pulpiteer, our facilities simple but attractive. Do you know what won the Johnsons? It was none of these. The truth came home through the love of caring friends—which, after all, is the heart of holiness.

We can argue our case until the Lord's return and win no one. But if the spirit of love shows through, the message of truth comes clear and beautifully poignant to the heart of the believer.

You know as well as I do that your dad is not a college man, but I know where there is love—and that makes the difference. It does every time!

Love,
Dad

Faith in ACTION

The Flip Side

IF "JUST AS I AM" is a valid song for the seekers, "Just as They Are" is an excellent attitude for their pastor.

Our churches receive various kinds of people. Some are well educated. Some are not. Many are good singers. Others can't carry a tune. A few will help provide an excellent financial base. Others will give only "as the Spirit moves them." Only a fragment may ever become what we would call ideal churchmen. Yet it takes all kinds of people to accomplish our job. As a pastor with my own special piece of the Great Commission to fulfill, I must accept each one just as he is.

Learning to accept people "unmolded to my ways" has not always been one of my finest attributes. I had to think it through and study carefully the history of my own ministry. At times I may have been guilty of unintentional abuse in the high name of some personal Utopian dream.

There was Aunt Lizzy (not her

real name). She knew everyone in the church from Uncle Buddie to the present pastor. She loved the church and supported it loyally. She was "Mrs. Nazarene" throughout that community, but she was the last to understand anything. I recall a building program which she interrupted, insisting the plans called for a door on the other side of the room. When I was completely exasperated, she admitted she was wrong and the committee was right. At least a dozen times the devil had me thinking the church would be better off without her. What a terrible attitude for me to harbor!

One Sunday morning my spirit had hit bottom. That morning I could have resigned without second thought. I must have looked like I felt as I sat down in the pew ahead of Aunt Lizzy for Sunday school opening exercises. She reached over the pew and touched me on the shoulder. Her voice conveyed all the curative benefits of grandmother's cookie jar.

"Just want you to know, Pastor, you're among friends. We all love you." I went from flat rock to the Milky Way in seconds. Soon after, I tried to put her on the altar, but I found it was only my attitude. Finally, I accepted her just as she was—the good points and the bad. I recognized her usefulness to the Kingdom

work. How the community will miss her when she goes away to be with Jesus! She is a hill with a light on it.

I have been frustrated with folk who have been around the church for years and insist on "only tipping God." Arnold was that kind of guy. He made an excellent salary, yet his weekly offering was only \$5.00. No more. No less. Though I never used the pulpit as a whipping post, I was often tempted until one day I discovered that Arnold's \$5.00 a week was \$260 a year, and that was about what the coal bill amounted to for one winter. That church has gas now, but I would guess that Arnold is still paying a \$260 chunk of the expenses. That's what you get when you are willing to accept people just as they are.

Then I knew two fellows who always needed a ride to church. Almost anyone would admit that a preacher can't be his sharpest when he must run a taxi all over town for his congregation. Often I almost wished I would get a call that would tie up the phone until it was too late for my taxi service. (If you think that is an unrighteous attitude, it's because you've never been a preacher cab driver.) But the Lord had a revelation for me. Kindness.

My wife was in the hospital and our people had decided to bring in the evening meals for the boys and me. It was Wednesday and I was late returning to the parsonage. The phone was ringing when I walked in through the door.

"Jim is on his way with your hot supper. Could you go meet him?"

I hurried to the car and started toward Jim's house two miles away. Jim, laden with two steaming pots and a sack of bread, was puffing through the wind-driven sleet. He was red and cold. I reprimanded him for walking that far in the cold, but it was obvious that he loved his pas-

tor and family. I took him back home, shook his hand, yet bent from his icy clutch of the kettle handle. I repented over the steering wheel before I returned to the parsonage. A few years before, Jim had come to the Lord singing, "Just as I am," and the Lord had accepted him just as he was. The rest is up to me. Am I able to accept him just as he is?

If you have read these thoughts and feel that I have herewith licensed non-tithers, cranks, and hitchhikers, you're wrong. If I seem to be implying that people do not change—or never will—I've failed to convey my point. I have seen unbelievable changes in people and in their ways. Rather, this is a plea for patience and understanding on behalf of those who do not seem to be able to change their engrained circumstances or ways. It is a "Search me, O God" prayer. It is a petition for guitars or flutes or harps—whichever fits my people's moods or tastes. This is an appeal to every pastor to encourage the joy of participation in service to every man, woman, and child that occupies space in our sacred buildings.

Last night Charlie sang! He was off key a place or two, but he was composed and serious. As he finished his "special" he walked back to his place. He was 10 feet tall. He had just done something he had wanted to do for a long time. The people were blessed and responsive. I was proud of him.

"Just as they are." That's the only way we get them.

One man was telling another man about a friend of his who had recently died and left \$50,000.

"What a pity," replied the friend, "that he left it behind when he might have sent it on ahead. He is not likely now to ever hear of it again."



by
Carlos H. Sparks
Pastor
Church of the Nazarene
Sylvania, Ohio

there's *MUSIC* in your church



More Ideas for Your Music Program

Your Music Committee

When we accept the participating choir program (see "Stereo-phonie Choir," March, 1973, issue), we must accept the leaders of each of the several choirs and of the orchestra. To involve these leaders in the new emphasis, each must be given an opportunity to share in the responsibility of planning the music program.

Most churches have a music committee of three to five who serve in all planning. Place these officials as the executive committee, but invite the directors of the various choirs—adult, senior high, junior high, Junior Department, Primary Department, Kindergarten Department—and the orchestra as members of the music council or committee.

With participation in the planning of the programs will come responsibility and interest. Quarterly meetings will help them to inform each of their groups of coming activities and help keep the motivation at a high level.

by

Ron Lush, Sr.

Music Evangelist
Church of the Nazarene

Get the best P.A. Speaker

The best money that we can spend in our public-address system is that which we spend on a speaker. Just as a pipe organ must be voiced and regulated to the house of worship, so the sound system can be voiced to match the design characteristics of the building.

For best results use the overhead speaker, above the pulpit: sectoral horns that control the sound projection angle while maintaining excellent reproduction in the middle and high frequency. Because the dispersion pattern is carefully controlled by the sectoral expansion, the full spectrum may be directed exactly where it is needed. These horns should be used in conjunction with low-frequency speakers.

One place where the voice has a profound effect on people is in the church sanctuary; thus, the control and distribution of voice and music becomes a most critical consideration. We must reach every member of the congregation. It must be person-to-person communication with clarity for all ages. Many situations must be considered: overflow audiences, the elderly, the hard of hearing, recording, and transmission to other areas. No church is too small for a P.A. system. The tendency in a smaller sanctuary without a public-

address system is to raise the voice to an unpleasant shouting quality. This is unnecessary with a P.A. system.

Good microphones, amplifiers,

loudspeakers, and sectoral horns are a part of the equipment to present the spoken word and music to each individual with clarity and naturalism.

Pastoral Ponderings and Prayers

By G. Lewis VanDyne*



Lord, Make Me a Channel of Blessing

HERE I AM, LORD, still feeling that I am working against the odds—the odds against my being effective in the pastoral ministry. Yet I feel constrained to list the positive aspects of my situation before launching into the negative ones. I know that victories are won not altogether because the odds appear in one's favor at the beginning. I am still staying with this mountain—to borrow a thought from Robert Schuller and his "Possibility Thinker's Creed."

Help me not to look upon my present status and situation as a trap, but rather as an opportunity to be poured into a narrow channel with definiteness of direction. Like the aqueduct that runs from Oroville Dam down through the Mojave Desert and brings water to the Los Angeles area, help me to see the importance of being confined to a definite sphere of activity in order to accomplish a specific purpose. Water poured out on the desert without any goal or direction will quickly sink into the sand, make the flowers bloom for a few months at the most, and then be gone. But water kept

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within the channel passing through the desert will reach the city, where people will turn the tap and drink the refreshing, life-giving flow. Lord, give me a willingness today to be that channel.

I want my ministry to be free of any obstructions to the free flow of the Spirit of God into the lives of those to whom You send me. Help me today in particular, as I prepare for the church board meeting, to be able to clear away any debris that may have accumulated in these years of my ministry. Help the church board members to catch this same vision and be united in the work of being the channel through which You can work.

It's going to be a week of busy activity. Help me to be on the lookout for obstructions, and also be careful to stay within the channel of Your revealed will and of Your specific will for my life as You give the capacity to comprehend it.

Thank You, Lord, for all the good things that are happening in my life, and for all the possibilities. I want to make the possibilities realities as You will them to be so in my life.

God's desire is for free obedience; hence the alternative for disobedience must be present.

God Planted Both Trees

GOD PLANTED BOTH TREES—the tree of life and the tree of knowledge of good and evil—in the Garden of Eden. I would not have done so—I am quite sure of that. Admitting that He was right when He assured us that His ways are higher than our ways, I know that I would have been wrong in refusing to plant the evil tree. But since He did it, I have sought to find the reason for it.

It is evident from the text that the planting of these two trees was purposeful. Earlier in creation, God had "created . . . every plant of the field" and then created man, and then "planted a garden eastward in Eden." There He placed man and caused to grow in the garden "every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2:8-9).

The question immediately arises:



by
T. W. Willingham
Kansas City, Mo.

Why did God plant the tree of knowledge of good and evil in this Edenic garden? It was used as the instrument of man's destruction. Why place it before him? To understand this more fully, one must know something of God's problem with free moral agency which resulted in the split in heaven.

The unbending law of the universe is the sovereignty of the Father, acknowledged and expressed by full and absolute obedience. The first test known to man, of the free moral agency in the universe, was made in heaven. When that freedom was exercised, Lucifer and many heavenly beings, following, used their freedom for self-exaltation and were cast out.

Testing is a prerequisite to safety and dependability. No car manufacturer would market an untested car. The law will not allow an untested drug to be sold. We depend upon fire to burn, for it has been tested. A sharp knife will cut a finger—my scars prove that. In like manner, the free will of man must be tested. The supreme test is, Will man have his own way, or will he yield himself in full obedience to the will of God?

God made man for eternal fellowship, and man's obedience is an inexorable law of that fellowship. Man must be tested. He must not go untried into the presence of God and his

heavenly home; hence, the tree of testing. The basis of the test was the command, "Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:3). This was the command of God known to Eve and quoted by her to the devil. She knew both the command and the penalty for its violation. This she admitted before the act of disobedience.

The planting of the tree teaches us many valuable lessons. It teaches there is no virtue in obedience if disobedience is impossible, and God set before man at the very beginning the means of his own disobedience. To have removed from man the possibility of disobedience would have defeated the very purpose of God. God's desire is for a free obedience; hence the alternative of disobedience must be present. God did make His command clear, and He told man frankly and plainly just what the consequences of disobedience would be.

Another lesson we learn from God's way is that, if one obeys, no outside object, circumstance, or tempter can destroy him. The determining factor of the test is within man, and nowhere else. The occasion of sin may be outside, but the cause is invariably on the inside. Because of this, God always deals with the cause and not the occasion. In fact, He is responsible for the occasion. He planted the tree and He let the devil run loose and tempt man. He could have banished the devil before He made man. He will banish him later, and it is folly to think that He could not have done so earlier.

We may never know God's design in leaving the tempter around until He has closed the human race, but He has. The devil will not be put into his final abode—the bottomless pit—until humanity's race has been fully run. It might not be amiss to think on the matter for a moment, using facts that we know to reach a

reasonable answer, although the Scriptures are silent at this point.

We may be sure that disobedience was a possibility in man, even if there had been no outside tempter. Freedom of will implies the possibility of both obedience and disobedience. This is inherent in freedom, and God made angels and man free. He seeks the loving obedience of a freely tested will. It is evident that the test came sooner with the devil's presence and temptation, and perhaps an early testing was more desirable to God than a delayed one. We may well suppose that perfect harmony reigned in heaven for aeons. It is certain that the division was not a created one—the possibility, yes; the fact, no. This grew out of the angels' freedom. The devil's presence would hasten the day of testing and determine the free loyalty of His creatures in the face of possible and suggested disobedience.

The Eden story illustrates the power and the finality of the human will in determining one's own destiny. From the very beginning God was "not willing that any should perish," but the execution of His will was powerless against the execution of man's free will. Paul reminds us "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6:16). Note, the yielding is the power of the individual. Neither man, the devil, nor another can yield one's will to God or the devil. Upon this fact rests the justice of man's eternal punishment if he yields to sin. Only the one who has the final decision in the matter can justly bear the consequences of the act.

Both trees were planted that man might exercise his God-given power of choice. He exercised it, and exercised it contrary to God's desire. He must bear the full responsibility for his free act. True, he was influenced

by both God and the devil. God erected a strong barrier to ruin by explaining the ultimate consequences of self-will against God's command. The devil used the power of persuasive reason, and man followed the reasoning of the devil and disobeyed the command of God.

The Eden story illustrates the power of external forces—God's and the devil's—but neither can draw from man a decision that is not his. In the

final analysis, the decision is his and his alone. The tree of evil and the deceitfulness of sin and Satan are ever before us, and so are the commands of God and His warnings of the consequences of disobedience. But neither can elicit a decision from man that is not freely made by him. The tree and the command are necessary; they are ever before us, but we govern the choice that we make between them.



The Consecration of Hymnbooks*

I. Ceremony of Retirement

(The people will hold the hymnbooks)

MINISTER: In our hands, O Lord, we hold a precious instrument of Thy peace and power. This hymnal has served us long and well, and we would not dismiss it without the blessing of our acknowledgement and thankfulness.

PEOPLE: We remember with affection and gratitude those whose faith was nurtured from these pages, friends of Christ who entered this house of worship and took a song away. We bless Thee, O Lord, for the souls fortified and ennobled through the ministry of this book.

MINISTER AND PEOPLE: With mingled feelings of sadness and rejoicing, therefore, we remove from our sanctuary a book which has given itself for us in long and honored service. We now ask that this old hymnal will continue to bring the joys of salvation to those of our brothers and sisters in our churches in

*Adapted from several sources by W. S. Muir, pastor, Harvey, Ill.

South Africa. May many souls find Christ through the ministry of this book.

II. Ceremony of Consecration

MINISTER: In our hands is a new thing, with all its beauty and thrill. We earnestly wish that for many of us a new hymnbook will mean a new vision, a new consecration, a new concern for the kingdom of God. We would wish for a renewal of faith through the singing of old hymns; and through the learning of new hymns, new insights and a new loyalty to the old faith.

PEOPLE: We would express our pleasure in this new hymnal which, as a true hymnbook of the Christian Church, transcends sectarian differences. We rejoice that the hymnal includes offerings of many. We rejoice that it includes the Word of God in responsive readings, the message of the new birth, of holiness of heart, of comfort and consolation, and of challenge to Christian service.

PRAYER OF DEDICATION—

NAZARENE FOCUS

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
HAROLD O. PARRY, Office Editor

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Am I Worth It?



I AM SOMETIMES TEMPTED to overconfidence and to an exaggerated feeling of self-worth. It is always a humbling experience when I meditate upon the enormous investment which has been made in me to make me a minister of the gospel of Christ. Somehow my feelings of self-importance shrink in the light of these investments, and I begin to question seriously, Am I worth it?

The eternal Trinity has made a large investment in me. God loved me, and though He loves the whole world it sometimes seems so personal to me. While Jesus died for the sins of the whole human race, I felt one night He died just for me alone. Wherein the Holy Spirit was outpoured upon the entire Church, one day it seemed He came just to me. While the Spirit guides the whole Church, it has seemed that He has been my special Guide and Comforter.

The church has made an enormous investment in me. The church accepted me into her fellowship, fostered and cared for me in my spiritual infancy, encouraged me in my spiritual struggles, and gave me both information and inspiration in my search to find God's will. Her institutions trained me for the ministry. Her people patiently carried me through my ministerial apprenticeship. Across the years the people have prayed for me, loved me, supported me, and encouraged me.

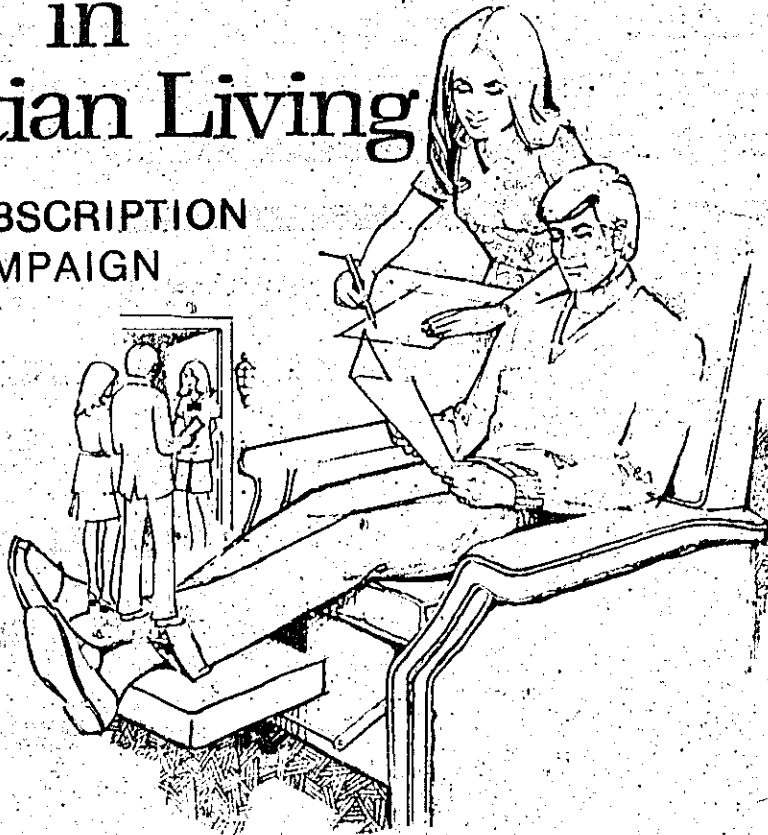
Friends and colleagues have a great investment in me. They have prayed for me, shared experiences with me, given me counsel, and offered a fellowship that is rich and meaningful.

Am I worth it? Measured by commercial values, I have a heavy indebtedness. I have not developed sufficient assets to justify the enormous investments.

I have, however, just received some very good news. I have just concluded a service and heard the cry of a newborn soul at the altar. In a quiet whisper to my inner soul, a sweet Voice seems to be saying, "This makes you worthy."

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STEWARDSHIP

STEWARDSHIP

IS
ACTION
IN BUILDING

AND MAN
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February, 1974

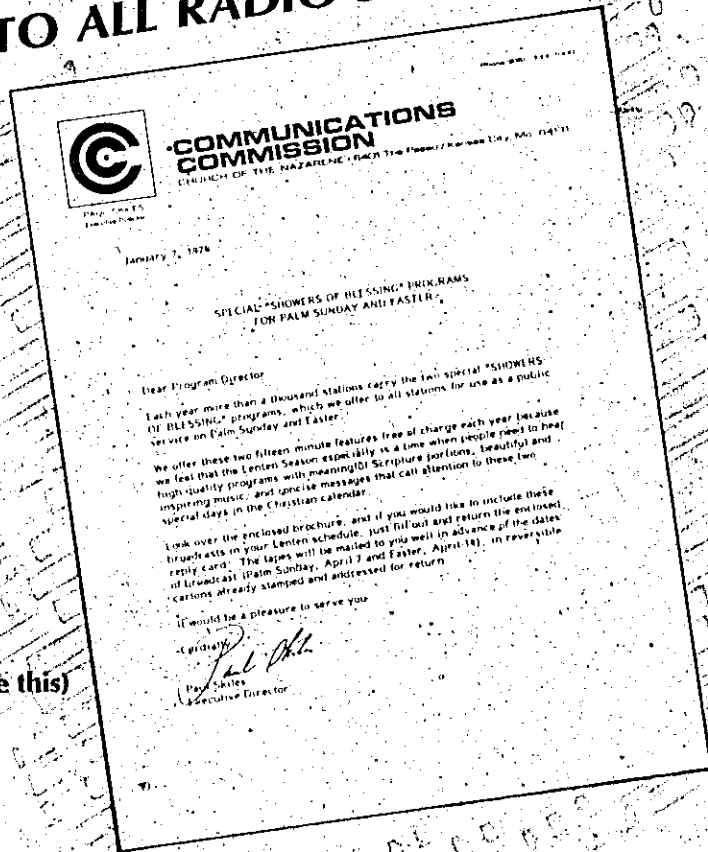
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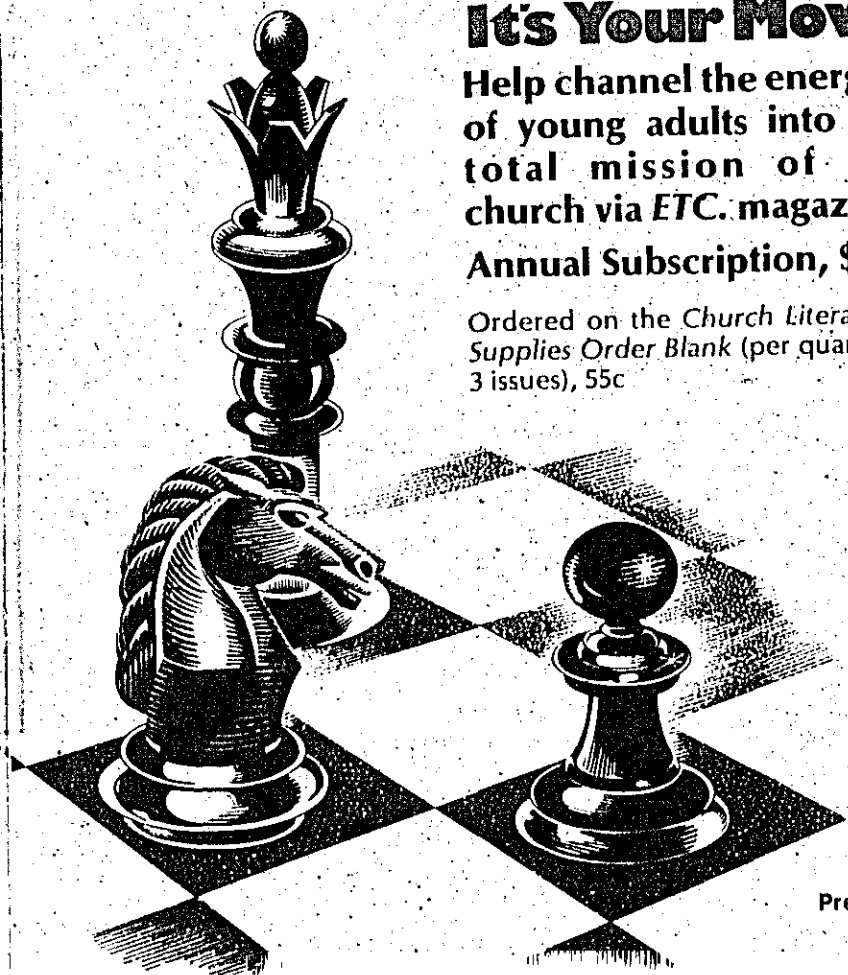
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Preacher's Magazine

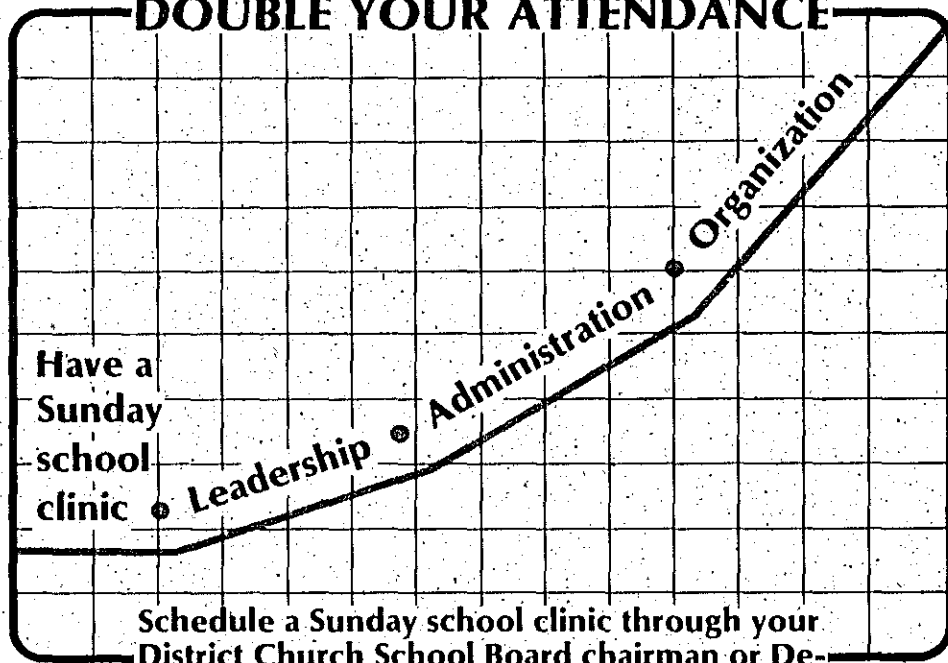


February, 1974

169

CHURCH SCHOOLS

DOUBLE YOUR ATTENDANCE



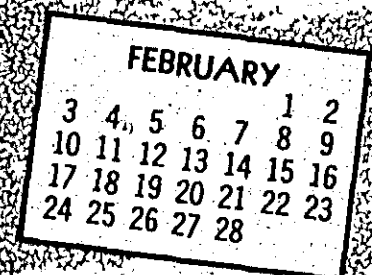
Schedule a Sunday school clinic through your District Church School Board chairman or Department of Church Schools, K.C., Mo.

ALABASTER SILVER ANNIVERSARY

1974 is the 25th Anniversary of Alabaster giving

The Lord hath done great things for us; whereof we are glad.—Psalm 126:3.

NAZARENE WORLD MISSIONARY SOCIETY



USE A THANKSGIVING THEME FOR YOUR FEBRUARY, 1974, ALABASTER BOX OPENING!

Thank God that—

- Many people have been reached for the Lord Jesus Christ in churches erected with help from Alabaster funds.
- Many have found physical and spiritual healing in hospitals and clinics so provided.
- Many homes have been built for pastors and missionaries over the years.
- Many Bible schools have been built to train national workers to reach out to their own people.
- Many people have given sacrificially to make this possible.

Emphasize—

That new buildings are always needed on every mission field. The ravages of climate and insects create havoc in many instances and the life of a building depreciates alarmingly. Alabaster giving is a vital necessity as it is the major source of funds available for building needs.

Give—

A short devotional with Bible reading from 1 Chronicles 16: 7-12 and 23:31.

Sing—

Suggested Hymns: "I'll Give Him More"—No. 60 in **MIS- SIONARY MELODIES** "I'll Wish I Had Given Him More"—No. 66.

Pray—

A prayer of dedication and open Alabaster boxes.

Close—

With suggested hymn "To God Be the Glory, Great Things He Hath Done" and prayer.

Mrs. ELIZABETH GRACE, Council Member
British Isles



STEWARDSHIP

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PASTOR—a Service to You
When you change address, fill in the form below and mail to the General Secretary.

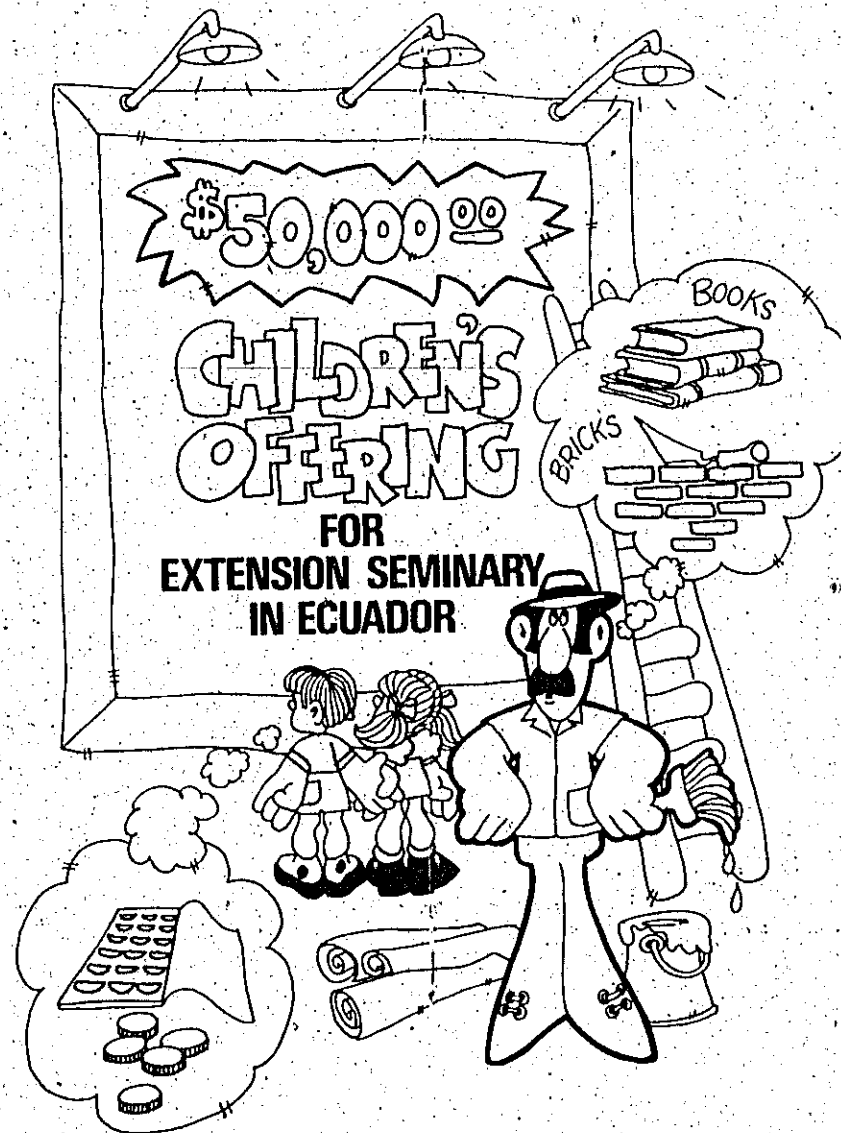
Name _____ Date of Change _____
New Address _____
City _____ State _____ Zip _____
Name of Church _____ District _____
New Position: Pastor () ; Evang. () ; Other _____
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All official records at Headquarters and periodicals checked below will be changed from this one notification.
Check: "Herald of Holiness" () ; "Other Sheep" () ; "Preacher's Magazine" () ;
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(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

Assembly Year 1974-75

Who

Every Boy and Girl
Participating

- Sunday School
- Caravan
- Junior Fellowship
- Children's Church
- Junior NWMS Chapters
- Vacation Bible School
- Camps



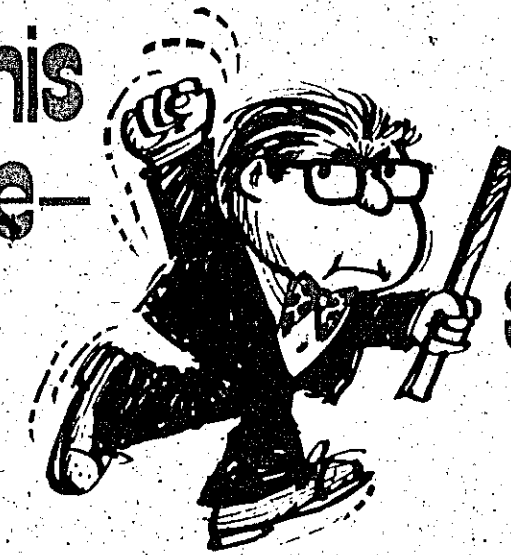
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one—



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Department of Pensions and Benevolence
International Headquarters, Church of the Nazarene
Sixty-four Hundred One, The Paseo
Kansas City, Missouri 64131

LET'S SEE . . .

WHEN

WAS

THAT

LAST

CST CLASS HELD?





"The Glorious Adventure"

In his foreword to MISSION POSSIBLE, Dr. George Coulter uses the words "the glorious adventure of reaching people today with the message of Christ."

This "glorious adventure" is what MISSION POSSIBLE is all about—the mission of the church in reaching others for Christ.

This month and next, Nazarene churches everywhere will be joining in the CST study of MISSION POSSIBLE. There is still time for you and your church to be a part of the "glorious adventure" that can result from this heart-probing study of the church and its mission.

To order your books, just use the handy coupon printed below.



February 17-23

BROTHERHOOD WEEK

Another "glorious adventure" comes in the realization that God's love works its miracle in the hearts of all men who commit their lives to Him, regardless of race or cultural background.

Enlarge your perception of Christian brotherhood during BROTHERHOOD WEEK through friendship activities such as dinners, rallies, musicals, or service projects.

On Sunday you can exchange ministers, Sunday school teachers, or musicians with a church of a different racial or cultural background than your own.



Order Form

Registration Form

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Please send items as indicated below:

____ MISSION POSSIBLE 1.60 _____

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Church name _____

Address _____

District _____

Enrollment estimate _____ Beginning date _____ Number sessions _____

Class to be held NYPS hour Wednesday night other _____

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You need more MEN IN MISSIONS

Men need to be vitally involved in missions education. As pastor, you can help lead in this area. In many cases, men would prefer meeting in a separate chapter.

Officers will need to be elected with a brief job description. Set a time and place for your meetings. Your men's fellowship will not need to always meet at the church. In fact, to reach new men it may be best to meet in a home. A relaxed, informal atmosphere is important.

This would be an excellent program for men to bring their sons or a friend who does not attend church.

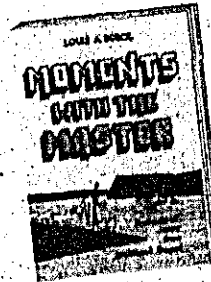
Here are just a few ideas you can develop:

1. A missionary can report on his work and, also, give the scriptural emphasis on men in missions.
2. Group members can report on a missionary book or current world events.
3. Set up stimulating discussions:
 - "How to Reach the World for Christ"
 - "Biblical Basis of Missions"
 - "Are the Heathen Really Lost?"
 - "Missionary Martyrs"
4. Study non-Christian religions.
5. Discuss practical ways a man can dedicate his work to missionary partnership (percentage of time, acreage, profits, contracts, etc.).
6. Overnight Missions Retreat
 - Study, pray, and discuss the responsibility of what you are doing and what can be done.
7. Locate a person in the community from another country. Arrange for him to visit the chapter and tell about his homeland.
8. Distribute Bibles and scripture portions to special language groups or families in the community.
9. Make a display for a prominent place in your church building showing how your church's cooperative dollar is divided.
10. Several missionary films are available through the Department of World Missions.
11. Slide sets on every mission field are available through your district leader or Nazarene Publishing House.
12. Conduct small repair jobs at the home of an invalid or an older person.
13. Collect and provide wholesome magazines and books for institutions, invalids, military personnel, and others in need.

Soul-enriching books
to READ and RECOMMEND
during the Lenten season



NEW!



MOMENTS WITH THE MASTER

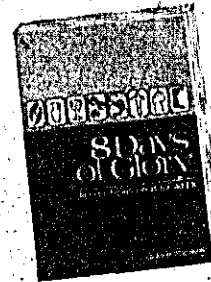
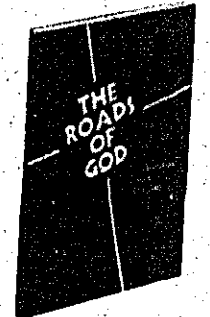
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A unique presentation of talks based on each of the 28 chapters of Matthew, climaxing with Christ's death and resurrection. 80 pages. Paper. \$1.50

THE ROADS OF GOD

By John W. May

Walk the paths our Lord traveled and witness the events He experienced leading up to the open tomb. 80 pages. Paper. \$1.50



8 DAYS OF GLORY

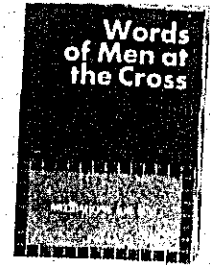
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Eleven inspirational messages focusing attention on the eight most spectacular days of all times. 136 pages. Paper. \$1.95

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By G. Frederick Owen

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Read a Book — One of These Books —
THIS EASTER Season

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The "Horizons Planned Giving Programs" are now available through the Division of Life Income Gifts and Bequests. This new service is being made available to Nazarenes and their friends to aid them in the area of family financial planning.

Planned giving allows an individual to consider the financial security of his family at the same time he considers a gift to aid some area of Kingdom work. Planned giving allows a person to take full advantage of the charitable deductions allowed by law under both the income tax and estate tax laws. Even a planned gift has a cost to the donor. But the actual cost of a contribution will be substantially lower with proper planning.

The service offered will include guidance and information concerning estate planning, wills, life income gifts, trusts, gift annuities, bequests, and many other forms of charitable gifts. These gifts may provide many benefits to you, such as—

- Generous income from invested assets.
- Savings in taxes.
- Relief from management of assets.
- Satisfaction of contributing to God's work now or in the future.

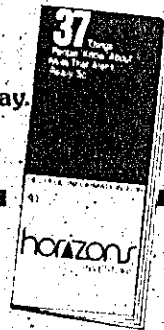
Our first goal in this program is service. We feel that if we can help our people provide financial security for their families and conserve their assets, they will in turn be in a position to provide far more support to God's work than they ever dreamed possible.

A new service for Nazarenes and their friends —



PLANNED GIVING PROGRAMS

Now there's a new way to invest in your church while investing in your future. Through the Horizons programs, you can put assets to work for God — while receiving generous income returns, tax benefits and real joy from being a laborer together with God. Take a wise look ahead with Horizons... send the coupon today.



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Div. of Life Income Gifts & Bequests
 Attn: Rev. Robert W. Crew

CHURCH OF THE NAZARENE

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CHURCH SCHOOLS

PLAN

to be an HONOR SCHOOL

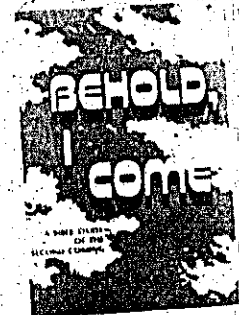


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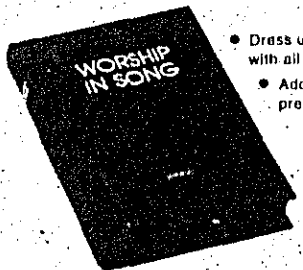
GLASSES	—clear, rounded inside; heavy bottoms	PLASTIC	—Unbreakable, lightweight, noiseless, clear		
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IMMEDIATE ACTION!

As it takes 3 weeks (after order is received) to process **READY MADE** and 4 to 5 weeks on **CUSTOM-MADE**, immediate action is necessary to assure delivery for Easter.



THE STARTING POINT



By C. NEIL STRAIT

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

The Loving Father

(Luke 15:11-24)

I RAN ACROSS a new slant to the prodigal son story that spoke to me. Reginald Goff, in his book, *Prayer an Exciting Adventure*, terms the story as one of a loving Father, rather than a story of a prodigal son.

The Father is the main character of the story, Goff points out. "There was a man who had two sons" (Luke 15:11, RSV).

Goff has several interesting interpretations of the loving Father. But let me offer some others along the line of the loving Father theory.

First, this story is a reminder that behind every crisis and every case of hopelessness there is a Father waiting—waiting with hope and help.

Second, we see that the son reaches his lowest away from the Father. This is always true. Anything is downward when man leaves Christ behind. How many have tried it, only to prove its truth! Again, it points up the importance of the Father.

Third, when the son saw his predicament—in the depths of despair—the first thing he remembered was his father. What a tremendous thought! To remember that there is a loving Father—waiting, watching, wishing.

Such a thought is the one thought—among others—that saves a man from doing the tragic thing like committing suicide or giving up in some lesser way. To know there is a Father, to know there is hope, is a lifesaving thought indeed.

One of the great thoughts of the gospel story is that the Father is always available, waiting with arms of love wide open to comfort a wandering child.

A fourth thought lingers. The prodigal knew he could go to his Father. Where else? Jesus is the only One waiting with any word or any hope at the end of crisis and failure and sin. And He is always there—loving and caring with the welcome mat out, the robes ready, and a feast prepared. Here is good news for the man who is down to nothing. There is the loving Father, and that's everything!

The next time you read the story of the prodigal son, think of it as the story of the loving Father. Someone may need to hear about a loving Father more than he needs to hear about a wasted, rebellious life—with which he is all too familiar.

Share with him the loving Father and turn him on to hope.

NOTE: For more complete information on above items, consult your "Church Office Copy" of our latest "Master Buying Guide," sent to all churches.

ACT NOW —Easter will soon be here!

S	M	T	W	T	F	S
			1	2	3	4
			5	6	7	8
			9	10	11	12
			13	14	15	16
			17	18	19	20
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			25	26	27	28
			29	30		

THE
PREACHER'S WIFE
 LORA LEE PARROTT

**The Preacher's Wife
 and the Missionary Program
 in the Local Church**

Lora Lee: I suppose, Mrs. Oliver, that everything you have ever done in life has prepared you for this present assignment as general president of the missionary society organization. What kinds of experiences have been the most helpful?

Mrs. Oliver: Well, I guess everything has been helpful—even the bad experiences. I've been a pastor's wife in a very small church. The largest missionary society was in our church in Danville, Ill., where I learned to work with multiple chapters. But probably the most helpful experience was the oversight of missionary work on two districts where I worked with my husband, who was superintendent. These were in Alabama and Illinois.



An interview with Mrs. L. S. Oliver, general president of the Nazarene World Missionary Society

I think I have counseled or talked with people who surely must have faced every local missionary problem there is. Then, too, the years on the General Missionary Council and the trips to mission fields have been great experiences.

Lora Lee: But you feel the district missionary work was the most helpful?

Mrs. Oliver: Right. There is nothing better than working right at the grass-roots level with men and women who lead the missionary thrust in their local churches.

Lora Lee: Then tell me, what is the role of the preacher's wife in the missionary program of the church where her husband is pastor?

Mrs. Oliver: I don't think any generalization can be made that covers all churches and all pastors' wives—except one.

Lora Lee: What is that?

Mrs. Oliver: Develop a genuine interest in world missions and a commitment to the Great Commission at home and abroad.

Lora Lee: Can you be specific?

Mrs. Oliver: Yes. In the small church the life of the missionary society often depends for its survival on the pastor's wife. She may not be able to play the piano or sing, or even make speeches. But she can be the leader in a genuine local concern for missions. In the larger churches where there are more people for leadership roles, the best thing the preacher's wife can do is inspire others to lead.

Lora Lee: What about the role of study chairman?

Mrs. Oliver: I think this is excellent. If the preacher's wife is capable and will lead the monthly study, the result is almost bound to be positive. Through her husband she probably has more resources for presenting the study—even audiovisuals. And, incidentally, I don't think it is bad to involve the preacher in these meetings once in a while. It does him good as well as the people.

Lora Lee: What else can the pastor's wife do?

Mrs. Oliver: She can become a knowledgeable person on missions and the countries where missions are operating.

Lora Lee: How? Can you be specific?

Mrs. Oliver: Yes. Reading is one of the best ways to learn the most and enjoy the most in missions study. Besides regular denominational study books, there are many thrilling biographies of scores of missionary people.

Lora Lee: Are all of these strictly religious?

Mrs. Oliver: Many are, but some are not. For instance, the Pearl Buck books on China, and the great output of books on Africa such as *Cry the Beloved Country*, are helpful reading to understand missions, but are not, strictly speaking, missionary books.

Lora Lee: We're running out of time, but just one more word. Besides regular attendance, genuine interest, and knowledge by reading, is there a last thought you'd give pastors' wives?

Mrs. Oliver: Yes, I think so. We haven't said anything about missionaries and the parsonage family. I like the hyphenated word "parsonage-home" instead of parsonage. The word "parsonage" means it is the congregation's home for their minister—the manse, as some call it. But for the preacher's family, it is their home—the only one they have. Home means love, fun, fatigue, conversations, and devotions. Parsonage means adequate housing. And it's possible to have one without the other. But back to the point. In our parsonage-home, the physical presence of missionaries as dinner guests and sometimes as overnight guests was a source of great blessing to our children and to us. Missionaries are people just like us. They respond to love and reassurance and appreciation just as we do. Whenever they came to our home, we always got a new appreciation for these dedicated people.

Next month: Mrs. Parrott talks with Mrs. Howard Hamlin of Kansas City.

The Preacher's Personal Appearance

By Doyle Brannon*

If you are looking for success in the ministry, make sure you keep up your personal appearance. Here are some hints for the minister:

WARDROBE-WISE: Whatever anyone says about men's fashions, the look that dominates most preachers' suits can be summed up in one word—*conservative*.

Top men in the business world seem to avoid fads. They are usually clad in the well-cut, dark-colored business suit and neat tie. Jewelry is limited to a watch and neat (never gaudy) tie clip or tack.

Where clothes are concerned, keep the clergy image. A parking lot attendant at a hospital was looking in one of the cars parked in the clergy parking area to see if there was a Bible or something to identify the minister as such. He remarked to me, "I think this is a minister's car, but he didn't look like one."

OPERATION HEADSTART: Longer haircuts are acceptable these days, but they have to be kept in line. Hair needs to be trimmed, lest it start looking like an overgrown hedge.

Hairspray (perfume-free) or pomade is handy for controlling unruly hair. A good brush is a must.

Keep a shine on your shoes.

Remember to give shoulders a brush-off, lest lint and dandruff deck them.

Carry the minimum in your pockets—when they bulge, you do also.

Be sure you have a handkerchief—a clean one.

Nails need scrubbing every day.

Wear a shirt only once, then have it laundered.

Avoid socks that "shout" for attention.

PERSONAL DETAILS: Don't risk your "social security"—

Shower and shave daily.

Use an effective deodorant.

Keep your breath pleasant.

You don't achieve a look of great grooming in an instant. Some of us have to work much harder than others, but let's keep at it.

Good grooming isn't a great big job. Do the little things as they need to be done today, and you eliminate major things tomorrow.

As ministers, these are things that add to or subtract from the initial impression when meeting new people. So get off to a good start with others by projecting a sparkling image—not one of merely good grooming, but of great grooming. I do not consider myself the best-groomed minister, but I am working at it, as His representative.

*Pastor, Berkley Hills Wesleyan Church, Grand Rapids, Mich.

"The Inspired Letters"

FOR MANY YEARS I have enjoyed reading Dr. Frank Laubach's translation of the Epistles of the New Testament. Dr. Laubach named the translation *The Inspired Letters*. These letters are translated in a style that the translator felt could be understood by individuals who had just learned to read the English language.

Near the close of his life I had the privilege of meeting Dr. Laubach personally. I was much impressed with his deeply spiritual personality and the intense love for Christ that was reflected in his testimony. I had my copy of *The Inspired Letters* that he graciously autographed for me. In the course of conversation he informed me that he had submitted his manuscript to 20 of the best authorities in New Testament Greek for their criticisms and corrections before he gave it to the publisher. Its fidelity to the original language is considered truly amazing.

Dr. Laubach informed me that Paul's letter to the church at Rome gave him the most trouble in translation. He desired to make Paul's words so plain that the contemporary generation could read them with a great degree of understanding. The

Book of Romans appealed to him and the work of its translation fascinated him.

One of my favorite uses for *The Inspired Letters* is for personal devotional reading. I have often felt that had Paul been writing in everyday American parlance he would have said it just as it is recorded in this delightful translation. All of the Epistles seem to come through more directly to me as I read them in the quiet time of devotion.

I have also used this translation in group Bible study. There is no doubt in my mind that the Authorized Version of 1611 will remain always as the favorite of the English-speaking peoples. Its form and cadence have become a permanent part of our literary culture. But because of the changing character of our language, many of the phrases of this beloved version are difficult to be understood by the ordinary reader in our day. *The Inspired Letters* helps to throw light on many of these obscure passages.

In every congregation to whom I have ministered I have urged a widespread circulation of this slender volume. Young and old alike have found it a source of real blessing and inspiration. Dr. Laubach was the author of an amazing number of books. He confided to me in our conversation that he felt confident in his own mind that the greatest literary work of his life was the translation of the Epistles. With the famous twinkle in his eye and his warm smile, he told me with a mixture of both humor and yet sincerity, "I honestly believe that this is the most accurate transla-



by
Ross W. Hayslip

Pastor
Church of the Nazarene
Tucson, Ariz.

tion of the Epistles that has ever been made."

I feel that any preacher who desires to be a more accurate workman with the Word could profitably add this surprisingly inexpensive volume to

his library. A great scholar once said that the Scriptures provide their own best commentary upon themselves. If this be true then *The Inspired Letters* will be of untold value to every serious student of God's Word.

Letter to the New Church

To our new friends:

Sunday night after service we met with our board and handed in our resignation. It was a hard thing to do. We love these people and this area very much. We have been through a lot together. God has given us some precious victories.

You know how this congregation feels. You, too, recently lost your pastor. Like you, they now enter the period of uncertainty. To complicate their problem, they have a new district superintendent who is due to arrive this week.

I'm sure you would counsel them to hold steady, to keep their eyes on Jesus, and be much in prayer. You would tell them God has a man for them, that the kingdom of God is far bigger than any one pastor, no matter how much he may mean to them. You would especially urge loyalty to keep unity in the fellowship.

I'll try to tell them the things your experience is telling you. Would you do something for us and them? Would you pray that we will be given His wisdom and Spirit as we end our ministry here? Would you also pray for your brothers and sisters in Christ here? Pray that God will see them through this experience without losing one man, one woman, one teen-ager, one boy or girl!

We waited until after service to tell our children—Beth (12), Karen (10), and Fred-Fred (5). They were so excited as we pointed out the advantages. It was hard to settle them down for prayer and tuck them in Sunday night. It wasn't until the next morning that we got questions revealing their uncertainty about leaving the security of the familiar.

Ben and I went down the street to talk to my mother about our plans. She accepted the news with mixed feelings. It's not as interesting here if we move, and it's hard to move at her age. She loves her own apartment. Does anyone know of an efficiency or two-room apartment there? That may help her decide.

This morning I prayed for our people here. I prayed for you too. How thankful I am that God is enlarging our hearts to love more! It would be tragic to have to quit loving and caring here to begin loving and caring there. God will in the same way enlarge your heart to love one more parsonage family.

The days seem long and short. Soon we will be with you. We know we will enjoy working for the King of Kings with you.

Your pastors-to-be,
Fred and Bea Wenger

IN THE STUDY

Meditating with the Master in Matthew

February 3

DON'T PARADE YOUR PIETY (6:1)

SCRIPTURE: Matt. 6:1-18

INTRODUCTION: Instead of "alms" (v. 1), the best Greek text has "righteousness." When John Wesley put out his English translation of the New Testament in 1755, he translated this verse: "Take heed that ye practise not your righteousness before men, to be seen of them; otherwise ye have no reward from your Father who is in heaven."

So the first verse of this chapter is an introductory admonition. The Jews thought of "righteousness" as consisting of outward actions, of observing certain legal requirements. Goodspeed translates the first part of this verse: "But take care not to do your good deeds in public for people to see."

After this introductory formula, Jesus proceeded to discuss three religious practices. The first was almsgiving (vv. 2-4); the second was prayer (vv. 5-15); and the third was fasting (vv. 16-18). Today we would probably put prayer first and giving last. But the Jews placed primary em-

phasis on giving to the poor. For instance, in the Apocrypha the statement is made that almsgiving atones for sin.

I. ALMSGIVING (vv. 2-4)

Jesus said: "When you do your giving, don't sound a trumpet before you, the way the hypocrites do." The word *hypocrite* has an interesting background. The plural in English is exactly the same as the singular in Greek, *hypocrites* (pronounced heepocreetays). The term was used for an actor on the stage.

Today in the Middle East—for instance, at Jerash and Amman in Jordan—one can see well-preserved ruins of great amphitheatres that would seat 15,000 to 25,000 people. How could people sitting in the top rows of seats hear what the actors on the stage far below were saying? In those days there were no electrical amplification systems. So the actors wore large masks on their faces, containing hidden megaphones.

A hypocrite, then, is one who wears a false face, who is an actor on the stage. He appears to be what he actually is not.

There is another interesting word here, the verb *have*—"they have their reward." The regular Greek verb for *have* is *echo*. But this is the compound *apecho*. In the papyri of that period—many thousands of which have been dug up in recent years—*apecho* is always used as the regular formula for receipts—"I have received payment." So most modern versions correctly translate here: "They have received their reward." Some add: "in full." Phillips puts it strikingly: "They have all the reward they are going to get!" This is repeated in verse 5 and 16.



By Ralph Earle
Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.

II. PRAYER (vv. 5-15)

Hypocrites love to pray in prominent places, so as to be seen and heard by men. But Jesus said: "Enter your closet, close the door, and pray to your Father in secret."

This does not mean that we should not pray in public; Jesus did on several occasions. But we are not to parade our piety by praying in order to be seen by men. The classic example is that of the Pharisee in the parable of the Pharisee and the publican (Luke 18:9-14). We must remember that we are praying to God, not to men.

III. FASTING (vv. 16-18)

Here is where we perhaps face the greatest temptation to display our piety. If we let it be known that we are fasting, so as to make a favorable impression on others, we are acting like the hypocrites. They put on the mask of "a sad countenance," or "a gloomy face." Some went even so far as to "disfigure" their faces." A modern counterpart is putting ashes on people's foreheads on Ash Wednesday as a sign of piety. But God looks at our hearts to see whether our religion is genuine and deep.

So Jesus said: "When you fast, wash your face and comb your hair." That is the modern equivalent of "anoint thine head, and wash thy face." In those days the people put olive oil on their hair. What Jesus was saying was: "Don't make a big ado about your fasting, trying to impress others with your superior saint-hood. Let your fasting be to God. Then dress normally and neatly, and present a cheerful spirit to others."

CONCLUSION: We once read of a businessman who was very religious. One day each week he fasted. But he was so grouchy and "on edge" that day that his office employees dreaded his fast days. Those were always rough days for them.

Obviously this didn't make these people want their boss's religion. He would have had a better Christian witness if he had eaten a light meal and been able to manifest a good disposition. What will glorify God and attract people to Him? That should be our concern.

February 10

A PRAYER PATTERN (6:9a)

SCRIPTURE: Matt. 6:7-15

INTRODUCTION: Prayer is the most important function in religion. It is essential that we know how to pray. Jesus said, "After this manner therefore pray ye." Here is our pattern for prayer. What follows is generally called "The Lord's Prayer." Perhaps a more accurate designation would be "The Disciples' Prayer."

Jesus began by telling His disciples not to "use . . . vain repetitions" (v. 7). This is one word in Greek, the verb *battalogo* (only here in the New Testament). The sound suggests the sense. It refers to batting words about with no particular logic or meaning. Jesus said that that is the way the pagans pray. Unfortunately, too many Christians pray like that. We should avoid repeating names of Deity too frequently in our public prayers. It actually sounds a bit irreverent to others. We must remember that God is an intelligent Person. We don't have to say the same thing over and over to Him. Of course, under a burden in private prayer we may well use more repetition than in public prayer. But God, our Heavenly Father, knows what we need before we ask Him (v. 8).

I. WORSHIP (v. 9b)

The model prayer begins with worship: "Our Father which art in heaven." The word *our* suggests fellowship in prayer. We are to be a worshipping community. Someone has well said that the Bible knows nothing of solitary religion.

Because God is "our Father," we come to Him with confidence, as children to an earthly parent. But He is "in heaven." So we come with reverence. These two attitudes must be balanced in our praying.

II. PETITIONS FOR GOD'S GLORY (vv. 9c-10)

After the address, the prayer itself consists of six petitions. It is extremely significant that the first three are not for ourselves but for others. When people get down on their knees and immediately ask God for this, that, and the other, they are disobeying Christ's command: "After this manner therefore pray ye." If we are suffering from the disease called "the gim-

mes," we need to pray for forgiveness and healing.

The first petition is, "Hallowed be thy name." Literally this is, "Let Your name be sanctified"—the verb is *hagiazo*. We sanctify God's name by holy living. Those of us who call ourselves "Christians" bear the name of Christ. We have the solemn responsibility of sanctifying that name—keeping it sacred—by Christlike living.

The second petition is, "Thy kingdom come." Yet even in public prayer meeting some people come nearer to praying, "Lord, bless me and my wife, my son John and his wife—us four and no more." We should always pray first for the Kingdom. One thing that will help us to do this is reading missionary books. Then our prayers will girdle the globe.

The third petition—"Thy will be done in earth, as it is in heaven"—is the greatest prayer anyone can pray. Perhaps we ought at times to make it personal—"Thy will be done in my heart and life, as in heaven."

III. PETITIONS FOR OURSELVES (vv. 11-13a)

We should always begin by praying for God's kingdom to come and His will to be done. True prayer is unselfish. But there is a place—second place!—for proper petitions for ourselves.

The first of these three petitions is, "Give us this day our daily bread." Some people mistakenly think that we shouldn't bother God with our material needs. But if He is our Father, He is interested in every part of our lives. Because He is infinite, He knows all the minute details of our daily lives and wants to share them with us.

The second petition is: "Forgive us our debts, as we forgive our debtors." Do you dare to pray that prayer? It is a dangerous one. If God forgave some "Christians" the way they forgive others, they would be in a bad way! Jesus warns us: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (v. 15).

The last petition is: "Lead us not into temptation, but deliver us from evil"—Greek, "from the evil one" (Satan). He is after us all the time, and we may well pray that the Lord will protect us from his efforts to tempt and defeat us.

(We should perhaps note that the doxology at the end of the Lord's Prayer is a liturgical addition; it is not in the earliest Greek manuscripts of the New Testament.)

CONCLUSION: A woman said to John Wesley, "I can't forgive So-and-so for what she said about me." Wesley replied, "Then you are going to hell." When she protested vigorously, he reminded her of what Jesus said in verse 15.

February 17

THE IMPORTANT VIRTUES (c. 6)

SCRIPTURE: Matt. 6:19-33

INTRODUCTION: As we noticed in chapter 5, Jesus is primarily interested in attitudes as well as actions, in motives as well as motions. This emphasis is carried over into chapter 6.

I. SINCERITY OF MOTIVE (vv. 1-18)

A. *Almsgiving* (vv. 2-4). Give out of a heart of love and compassion, not to make an impression on others. Hypocrisy is insincerity.

B. *Praying* (vv. 5-15). If we are sincere in our praying, we are not simply saying words but expressing genuine praise and petition. We need to remember always that we cannot fool God. He knows all our thoughts, no matter how hidden to men.

C. *Fasting* (vv. 16-18). Why do we fast? Because people expect us to? Because we have to keep our image of piety? These are not acceptable motives. Fasting has spiritual value only when it is accompanied by burdened prayer. The purpose of true fasting is to free us for uninterrupted praying, especially with a deep concern for lost souls. It should never be done legalistically.

II. SINGLENES OF PURPOSE (vv. 19-24)

A. *Single Treasure* (vv. 19-21). We lay up treasure in heaven by investing our money in God's kingdom. One can lose all his money down here, and in any case he cannot take any of it with him when he dies. But we shall reap eternal dividends from whatever we invest in the Kingdom. If we really believe this, we will be generous givers.

Verse 21 suggests a practical truth. If we induce an unsaved person to give money to our building fund or some other church project, his heart may follow his money and result in his salvation.

B. Single eye (vv. 22-23). This expression refers to singleness of intentions or purpose. People with poor eyesight cannot see clearly to act most efficiently. The word *single* here may mean "clear" (NASB). Perhaps in the context it means "generous," and *evil* might signify "selfish" (Moffatt).

C. Single Master (v. 24). In a limited sense a man today might "serve two masters" working for two different bosses on different jobs. But *serve* literally means "be a slave to" (*doúleuo*). Furthermore, the word for *masters* is *kyrios*, which was used for slave masters (and also translated "Lord"). It is true that no man can be a slave to two lords. Jesus made the application: "Ye cannot serve God and mammon." If making money is our first love, we are not Christians.

III. SIMPLICITY OF TRUST (vv. 25-34)

A. Food and Clothing (vv. 25-32). Life is more than making a living. It is more than food and clothing (v. 25).

With reference to food, Jesus pointed to the birds. If God takes care of them, certainly as our Father He will take care of us. No one by "taking thought"—rather, "being anxious"—can add one cubit unto his stature." (The cubit was about a foot and a half.)

The Greek word for *stature* (*helikia*) means "a stage of growth whether measured by age or stature" (Abbott-Smith, *Lexicon*, p. 199). There is rather general agreement today that *stature* should be "age" or "life's span" (NASB).

Then Jesus took up the matter of clothes. The wild lilies are more beautiful and glorious than Solomon was in his royal robes. Yet they last only a short time. How much more will our Heavenly Father provide for our clothing! So Jesus says, "Take no thought" (v. 31)—that is, "Do not be anxious." Anxiety shows lack of trust.

B. First Things First (v. 33). One of the most important things in life is getting our priorities straight. Jesus said that, if we would put the Kingdom first,

God would supply all our material needs. Many consecrated Christians have proved this promise to be true. It involves being always in the center of His will, and then He will take care of us.

C. Future in God's Hands (v. 34). It is unfortunate that the King James Version reads: "Take therefore no thought for the morrow." If we did this literally we would have no Christian schools or even church buildings. Some have used this verse as an argument against buying life insurance. But the correct rendering is, "Don't be anxious about tomorrow." Anxiety is wrong. But every Christian is responsible to think about the future—getting an education and providing for his family. And we are to trust God to work out His will as we do.

February 21

DON'T BE A SOURPUSS! (7:1)

SCRIPTURE: Matt. 7:1-5

INTRODUCTION: Lemon juice is wonderful for flavoring iced tea, but a squirt of it in the eye is not so pleasant. Humor is the spice of life, but when it turns to cynical criticism it is destructive.

I. CENSORIOUSNESS (v. 1)

"Judge not." This means, "Don't be critical!" We are not using this term in the technical (correct) sense of weighing values and testing propositions. Without this proper critical attitude there would be no progress in science or education.

Rather, we are using *critical* in the popular sense of *censorious*. This is what Jesus was condemning—going around finding fault with others. "You're awfully critical" isn't usually intended as a compliment. A harsh, critical spirit is unchristian.

II. GETTING WHAT YOU GIVE (v. 2)

This entire verse can be summed up in the brief aphorism: "You get what you give!" There are a thousand applications of this in daily life. Give a smile, and you get a smile. Give a growl, and you get a growl. This is the way it usually works. Of course there are many exceptions, but this is a general rule of life. What we give to life we usually get from life—only in larger measure.

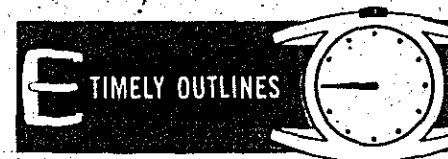
III. FINDING FAULT WITH OTHERS (vv. 3-5)

The word *mote* does not communicate very accurately today. The Greek term *karphos* means a "speck, chip, a small piece of straw, chaff, wood, etc., to denote something quite insignificant" (Arndt and Gingrich, *Lexicon*, p. 406). So it may be translated "speck" or "splinter." In contrast, *dokos* means a "beam of wood."

What Jesus was saying was this: "Why do you see that tiny fault in your brother, which is only a little speck, when your harsh, critical spirit is like a big beam in your own eye? Everybody can see it. And you are eager to get that tiny splinter out of your brother's eye" (v. 4).

Then He gave some sensible advice (v. 5). He said: "Pull that big beam out of your own eye; then you can see clearly to get the little speck out of your brother's eye."

The application is obvious. If we have a bad, critical spirit we cannot help others with their faults. Better not to say anything, if we can't show the right spirit. We can help people only when we love them. We need to wait before the Lord in prayer until He bathes our hearts in love for the other person. Then we may be able to help that one with his problems.



The Miracle of a Changed Life

TEXT: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new* (2 Cor. 5:17).

INTRODUCTION: We live in a day of rapid change. Heraclitus, an ancient Greek philosopher, said: "The only thing that doesn't change is change itself." If we look back 10 or 15 years, that which was science fiction is now reality. In medicine we are accepting today as a matter of fact what was once considered miraculous.

Yet all these miraculous changes are not as great a miracle as what God can do in the heart of a man who believes in Him.

A friend recently wrote: "Thanks a million times over for leading me to God." Men bound by fetters of sin can encounter Jesus Christ and become totally different. They are freed; selfish persons become unselfish; hard, ill-tempered people become meek and tender; confused, muddled men find peace of mind and heart.

When Christ walks into a life, He brings order out of chaos.

I. THE MIRACLE OF CHANGE

A. Something changes within.

1. He cleanses the heart. "If we confess our sins, he is faithful . . . to cleanse us from all unrighteousness" (1 John 1:9).

2. He absolves from all guilt (Rom. 3:21).

3. He fills the vacuum in the soul. Pascal said, "There is a God-shaped vacuum in the heart of every man which only God can fill through His Son, Jesus Christ." Until God fills that vacuum, there will be emptiness and lack of purpose.

This vacuum led H. G. Wells to say, at age 61, "I have no peace. All life is at the end of its tether."

It led England's poet Lord Byron to say, "My days are in the yellow leaf, the flowers and fruits of life are gone, the worm and the canker and the grief are mine alone."

It led Ralph Barton, a brilliant cartoonist, to write before ending his own life, "I have had few difficulties, many friends, great successes; I have gone from wife to wife, and from house to house, visited great countries of the world, but I am fed up with inventing devices to fill up 24 hours of the day."

B. Something changes without.

1. You leave behind the old affections and interests, old habits and desires.

2. The center of interest is turned from self to Christ.

3. The direction of your life changes. Whereas your life once centered around self and the things of this world, the direction changes to others and the things of God. You change from boredom and

emptiness, unhappiness, frustration, insincerity, uncertainty, aloneness, disillusionment, complacency, defeat, and failure to Jesus, who can turn defeat into victory, sorrow into joy, despair into faith.

II. THE CONDITIONS OF CHANGE

A. Repentance

1. Meaning of repentance: Thinking again; taking a second look; beginning again.

Illustration: A young girl artist exhibited one of her paintings. In reality it was a very poor painting. She began to boast to a great master artist, unknown to her. Then he showed her a masterpiece. She felt ashamed and humiliated and wept because she had boasted of her painting. The great master then asked her, "What are you going to do?" She replied: "I am going to begin again."

That's what repentance means. Not just being sorry we got caught, but sorry enough to turn from our sins and "begin again."

B. Faith—"By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8). We must believe that we are forgiven if we have confessed (1 John 1:9).

C. Obedience—Make right the wrongs in your life.

Make restitution. Roy Hendley's experience after God showed him he must make right the 10-cent candy bar he had stolen.

III. THE REALITY OF A CHANGED LIFE

A. You know whom you have believed.

1. We do not have the assurance that all our questions will be answered, but we know that our hearts are right with God.

2. We trust God for salvation. "The heart has its reasons the mind knows nothing of."

3. The blind man who came to Jesus knew one thing for sure—whereas once he was blind, now he could see.

B. You will probably make some mistakes.

C. It will not be easy. (Poem: "God Hath Not Promised Skies Always Blue.") But "The Lord thy God shall be with thee, whithersoever thou goest."

CONCLUSION: God stands ready to change your life today. But you must open the door and let Him come in. He won't force himself upon you. He will perform the greatest miracle you have ever seen—make the old disappear and transform you into a brand-new person. Then He will walk with you through life, teaching, guiding, disciplining, helping you become what He wants you to be.

DAVID NIXON

BULLETIN BARREL

*Yes, we play with the world and complain of the Church,
And we do very little but fuss;
But when we don't take our share of its burden to bear,
Friend, it isn't the church, it is us!*

TIME

Yes, we want to praise Him
And tell the great things He has done.

We would note His love and grace,
And sing with perfect tone.

We would even decorate
The place of worship where we've come.

We could recite a well-known verse
As we approach His throne.

The Master of the Universe
Looks down upon our ways.
He knows if all you sing and say
Is true and sincere praise.
The time we spend in prayer,
The praise we offer there,
Is true measure of devotion,
How much we really care.

Time spent in His presence—
Work and worry all shut out—
Basking in the Saviour's presence—
There He banishes all doubt.

Time for heavenly nutrition;
Time for yielding up of sin;
Time for drawing on His power,
Asking Christ to dwell within.

Time to draw more closely to Him;
Time for others' needs to share;
Time for holy conversation;
Time for fellowship in prayer.
Time—the great Creator gives us;
Time for heaven's grace to use;
Time to share earth's heavy burdens;
Time to worship as we choose.

Time—do you grasp its meaning?
Or its value comprehend?
God in love gave gifts from heaven—
He has given TIME to man.

—Kenneth L. Kern

PRAYER

Prayer is so simple,
It is like quietly opening a door
And slipping into the very presence
of God.

There is the stillness
To listen for His voice,
Perhaps in petition,
Or only to listen,

It matters not—
Just to be there
In His presence
Is prayer.

—Selected

If the Communists took over the country and trials were being held for the crime of being a Christian, a great many people would be acquitted for lack of evidence.

Don't boast of how much you are giving
Until you've given God's part.
The tithe comes out of the wallet;
The offering comes from the heart.

"Dad," said a small boy, "what is a religious awakening?"

"A religious awakening, my son, is what happens at our church after the preacher has ended his sermon."

A man's prayers for others is a wonderful indication of his own prayer life.

—ANDREW MACLAREN

A fellow who is always declaring he's no fool usually has his suspicions.

Faultfinding in church is like pouring sand into a delicate machine—some things get injured far beyond repair.

Whatever your lot—why don't you try to build something on it?

A closed mind is an enigma indeed. Nothing ever goes in, but odd things are forever coming out.

WINTER TUNE-UP SPECIAL

1. Adjust your lights so others may see your good works.
2. Set your timing so as to be in the assembly on time.
2. Adjust the brakes on your tongue.
4. Tune up your heart and have the peace that passes understanding.
5. Align your direction so you may steer up the straight and narrow road without a wreck.
6. Tune your mind so as to think pure, holy, noble things.
7. For a quick start and sure victory, be ready always to do the Lord's will.
8. Re-tire with full assurance of eternal life.

Letter to an aspirin company—

Dear Sir:

You manufacture aspirins that relieve sufferings, colds, and fevers. The mixture used in your tablets makes it possible for people to get out of bed and fight off headaches, muscle spasms, and bad nerves. I have noticed these tablets work wonders on Monday, Tuesday, Wednesday, Thursday, Friday, and especially on Saturday. But people who take them on Sunday seem to get no relief. They cannot get rid of their aches and pains and are not able to attend Sunday school or church.

Is it possible for you to examine your tablet and put in it an ingredient that will work on Sundays?

—Selected

HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Your Publishing House

Rethinking Church Music

By Paul W. Wohlgemuth (Moody Press, 1973. \$1.95.)

This book is described as "a church and lay leader's guide to the role of music in worship and evangelism," and it achieves this aim quite well. Written simply enough to be understood by those not very literate in music, it nevertheless deals with the basic issues of music in evangelical churches. Dr. Wohlgemuth clearly delineates the objectives and goals of church music. He deals with music in communication, worship from the musician's point of view, suitability of music to text, contemporary music, and many other pertinent topics. His comments on acoustics are worth the price of the book.

In reference to the title, I am not so sure that we need to "rethink" anything. It would help immeasurably if we THOUGHT about church music at all! This would be an excellent start-

DWIGHT UPHAM

Discipleship

By G. Campbell Morgan (Baker Book House, 1973. 122 pp., paperback, \$1.95.)

This is a reprint of the first of the scores of books written by the distinguished English preacher G. Campbell Morgan. It is one of seven of Morgan's books which Baker Book House has recently reprinted.

Morgan points out that a disciple, literally, is one who is taught, or trained (p. 12), and that a disciple of Christ is one who permits Christ to teach him. He suggests that we are to learn certain basic lessons at the outset of the Christian life, such as the importance of character, of our influence, of a "new code of ethics," of "self-abnegation," and of charity

towards the faults of others. Then we are to advance in these basic matters as we develop in the Christian life.

The author applies the matter of discipleship in important practical ways, including the way a Christian should "disciple" Christ at home, in business, at play, in friendships, in sorrow, in joy, and as death approaches.

This book is helpful, and the Morgan heirs and others have done a service in permitting it to be reprinted.

The other Baker reprints of Morgan books include one containing six expositions of the Great Commission, *Expository Messages on the Great Commission* (\$2.45); one on Hebrews 11, *The Triumphs of Faith* (\$2.95); one on *God's Perfect Will* (\$1.50); and one on *The Practice of Prayer* (\$1.95).

J. KENNETH GRIDER

I'm OK—You're OK

By Thomas Harris (Harper, 1969. 280 pp., cloth, \$5.95.) Also paperback (Spire, Fleming Revell, \$1.95).

This book has been out for a few years, but during the past year it has been widely reviewed and read. It contains helps in the area of interpersonal relations, so important to pastors. The author, a psychiatrist, a pioneer in applied Transactional Analysis (which expects people to face up to their future; whatever the past has been), suggests that there are four types of persons, and those who can say, "I'm OK—You're OK," are the mature adult type.

The immature, dependent type of person says, "I'm not OK—You're OK"; the despairing person says, "I'm not OK—You're not OK"; and the criminal type says, "I'm OK—You're not OK." Harris believes that Jesus

was "a central historical example of 'I'm OK—You're OK'" (p. 236). He believes that the immature, childlike attitude (and other undesirable ones) is equal to original sin. He explains that "sin, or badness, or evil, or human nature—whatever we call the flaw in our species—is apparent in every person. We simply cannot argue with the endemic 'cussedness' of man" (p. 225).

J. KENNETH GRIDER

The Church in a Changing World

Edited by W. T. Purkiser (Beacon Hill Press of Kansas City, 1973. 79 pp., paper, \$1.50.)

This little symposium contains a segment of papers presented at the Nazarene Theology Conference in November, 1972. The theme was "Current Issues and Trends in the Theology of the Church." The proceeds of widely ranged reading on the part of the nine chapter-writers is in it. It contains insights on the Church in our world from biblical, theological, sociological, and pastoral perspectives: The first chapter, by Willard Taylor, is a serious theological study of the nature of the Church itself; some of the other chapters, notably the one by Alex Deasley, contribute to a theology of the Church itself. Most of the chapters have to do with the function of the Church and with its relation to the wider milieu in which it functions. The last chapter, by the book's editor, is a fine presentation of the importance of theology—so often deprecated, in part because it has in the past been far too abstract and speculative.

J. KENNETH GRIDER

What Christ Thinks of the Church

By John R. W. Stott (Eerdmans, 1972. 128 pp., paper, \$1.50.)

This book contains sermons on the messages to the seven churches of Asia Minor, found in Revelation 2-3. After general introductory remarks about the Book of Revelation, and how important it is for us of the Church to know what its Head—Jesus Christ—thinks of it, the British evangelical John Stott examines what Christ says to each of the seven churches of Asia in order to see what His design is for the Church of our day.

J. KENNETH GRIDER

Jesus the Liberator

By Allan Walker (Abingdon, 1973. Cloth, 128 pp., \$3.95.)

This book, by the forthright Methodist evangelist of Australia with such broad ministries there and elsewhere, is about ways in which Jesus, "the freest man who ever lived,"

liberates us. The author shows how Jesus frees us from sin, fear, loneliness, defeat, death, etc. He talks about how we are freed from sexual slavery, from bondage to things, from fear of the future. Walker's own insights, illustrations, scripture, a bit of poetry, are all woven together to support the thesis that those whom Christ sets free are free indeed.

J. KENNETH GRIDER

The Poor: A Culture of Poverty Or a Poverty of Culture?

Edited by J. Alan Winter (Eerdmans, 1971. Paperback, 136 pp., \$2.45.)

This book contains numerous papers given at a conference on the problems of poverty. Some of the writers believe that a child inherits the poverty of his parents because he grows up in a culture which is productive of poverty. Other chapter writers disagree with this thesis. Whoever is right on that question, and perhaps both are, poverty is a fact even in the so-called affluent U.S.A. And some ministers seem to understand precious little of the problems of the "unpeople" who look up with longing from the bottom of society. Reading such books as this is imperative for pastors, as I see the matter.

J. KENNETH GRIDER

Soundings

By Gene W. Newberry (Warner Press, 1972. Paperback, 111 pp., \$2.50.)

This is a well-written, elementary book on theology, written by the dean of the School of Theology of Anderson College—maintained by the Church of God, a holiness denomination. It contains one-or-two-page treatments of numerous matters related to Christian doctrine and the Christian life. The author shows good acquaintance with our times, and writes his brief treatments interestingly.

J. KENNETH GRIDER

The Church—The Body of Christ

By John McArthur, Jr. (Zondervan, 1973. 199 pp., paper, \$1.25.)

This book contains popularly written chapters on the Church as the body of Christ, adapted from sermons by a pastor. It shows good acquaintance with scripture, and contains much illustrative material. The author's Calvinistic doctrine protrudes, as when he says, "God actually determines salvation before the children are born" (p. 38); when he discourses on the "believer's position" (p. 46); and in his discussion of the perfecting of the Church (p. 11). Yet it is a useful, popular treatment of a subject too much neglected among Wesleyans.

J. KENNETH GRIDER

Preachers' Exchange



WANTED—The following books by Vance Havner: *Pleasant Paths, That I May Know Him, By the Way, The Best of Vance Havner*.—Rev. Danny Minnix, 400 University Dr., Mobile, Ala. 36608.

WANTED—*Fifty Years of Nazarene Missions*, Vols. I, II, III, by DeLong and M. Taylor.—Rev. Robert L. McKenzie, Rte. 1, Montrose, Ga. 31065.

WANTED—H. Orton Wiley's *God Has the Answer*, 8 chapters, and Bishop Wilson Thomas Hogue's *The Holy Spirit: A Study*.—Rev. Edward L. Bean, 3265 First St., Wellsville, N.Y. 14895.

WANTED—*The Sabbath in Scripture and History*, by Horace G. Cowan; *The Christian Sabbath*, by D. Shelby Corlett.—Rev. Rich Adams, 1638 Junction Ave., Sturgis, S.D. 57785.

FOR SALE—*Wesley's Works*, Vol. III, dated 1810; *A Manual of the Discipline*, Methodist Episcopal Church, South, dated 1870. Will accept highest reasonable offer.—Rev. A. D. Martell, P.O. Box 1065, Cleveland, Miss. 38732.

COMING next month

●Preaching Holiness

Why do we not hear more preaching on scriptural holiness? First in a series of articles addressed to this vital question.

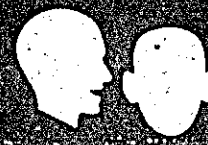
●Perpetual Victory

God has a way of getting through to us so long as our hearts are honest and we desire His will above all else.

●The Pastor as Organizer

Organization, like education, is not to get us out of work, but to help us do our work better.

STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977		THE PREACHER	
FOR THE YEAR ENDING DECEMBER 31, 1977		BY JOHN W. BROWN	
PREPARED BY THE PREACHER		FOR THE YEAR ENDING DECEMBER 31, 1977	
<p>1. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>2. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>3. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>4. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>5. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>6. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>7. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>8. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>9. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p> <p>10. STATEMENT OF FINANCIAL OPERATIONS FOR THE YEAR ENDING DECEMBER 31, 1977</p>			
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Ron Lush continues to challenge us with ideas for the music in our churches, and there should be more and more of this emphasis. Pastors, do you have a live, effective, spiritual music program going? If the answer is yes, then there must be someone there who is rendering a ministry for you in this vital part of our worship. Why not have him write an article for our feature, "There's Music in Your Church," and share his ideas with our readers? We need help, most of us, in this important work. A good music program can help our churches develop the kind of atmosphere we need for that "Ten-Day Prayer Meeting" for which we have been hoping and praying (p. 6). After all, Peter declared on the Day of Pentecost, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Something wonderful was happening then, and it can happen again . . . and again . . . and again. May the Holy Spirit sweep in upon your waiting congregation in February, bringing the revival you need. Do you really want Him to come? Have you asked Him?

Yours for souls,