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# THE PREACHER'S MAGAZINE

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THE  
**PREACHER'S  
MAGAZINE**

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

*With the Holy Ghost  
and Fire*



**I**N THE PRE-REFORMATION DAYS when Lorenzo de' Medici ruled Florence, there was a quaint custom among Christians. They dramatized their presentation of the gospel, even to the point of acting out the events in the Scriptures on the stage, complete with its props and settings. Their presentation of Pentecost was a memorable one. The drama in it was a bit more than they intended, and the results almost calamitous. They lit fires upon the heads of the 120 characters who played the parts of the disciples who were filled with the Holy Ghost, and pandemonium broke out when some of the stage trappings were ignited. No lives were lost, but the stage scenery was completely destroyed before the fire was extinguished.

Twentieth-century Christians can look back upon that event with some amusement, but they might also see it for the symbolism it suggests. Perhaps the drama needs to be reenacted today. What would happen if we lit some fires and burned some stage scenery? In our times, there are some who speak frequently of "the winds of the Spirit" and there are others who become obsessed with the desire to emulate those of whom it is said, "They all began to speak with other tongues." We need today a renewal of interest in the implications of the "cloven tongues like as of fire" that sat upon the heads of those who were filled with the Holy Ghost on that first Pentecost.

John the Baptist saw this aspect of truth. He preached, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

Let the winds of the Spirit blow, as indeed they do in these days. Let eager Christians yearn that they may speak "with the tongues of men and of angels," as some wish it to be. But in these days of wicked-

ness in the world and carelessness in the Church let our prayer be, "O God, may the fire of heaven fall upon us and burn up all the cheap stage scenery that clutters our hearts."

Heaven-sent fire has a way of testifying to the presence and power of God in our hearts. It was so on Mount Carmel when Elijah prayed until "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God" (1 Kings 18:38-39). That would have been a victorious ending, but there was more to come. They rid themselves that day of all the false prophets who were preaching heresy in the land, and there was the "sound of abundance of rain" upon their sun-parched fields.

The Lord, whom we should be seeking, "is like a refiner's fire" (Mal. 3:2). He wants to come and purge us as gold and silver are purged. That means fire! In the Republic of South Africa, where the editor spent five months of a sabbatical from his seminary chair, they produce 77 percent of the gold of the free world. It is fascinating to see them pour it in its liquid form, free of all the impurities that contaminate it and so precious they search a visitor carefully to remove any of the dust that might cling to his clothing. There is but one way to purify gold, and that is by fire.

What would happen if we preachers would let it all begin in our hearts, the greatest chaff-burning and dross-destroying event of our lives? The cheap substitution of status symbols for sanctified souls would be burned up. The destructive craving for the praise of men would be purged, and in its place would be the desire to be praiseworthy in the sight of God.

Put through the refining process of the Lord whom we seek, some other trappings and scenery would be burned with unquenchable fire. There would be freedom from the crippling anxieties that beset us when all we seek is the statistical picture of our "success." What a release to find we have been putting "the cart before the horse" in our preoccupation with the outward indications of growth! Putting the emphasis where it belongs, and letting the Holy Spirit possess us, use us, and release His power through us, we discover that growth comes along as a by-product. It has to happen. Satan cannot stop it; atheists and Communists are not going to prevent it; and lukewarm church members will, as Bud Robinson expressed it, either "get in, or get out, or get run over!" Without a doubt, most of them will take the first option and "get in" on the most gloriously exciting experience they have ever seen—the fires of heaven-burning on our altars.

Pentecost can be repeated. We need it in our hearts, and we need it in the hearts of our people. A disillusioned generation of souls who are rushing toward hell needs to see it happen. Pentecost. Not just the winds blowing, nor everybody speaking—but the cloven fires burning.

*Holy Spirit, my heart yearns for Thee;  
Holy Spirit, abide in me . . .  
Take my life, my self, my soul;  
Burn the chaff, and make me whole.\**

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There were qualities in the character of Mary which present an evangelistic challenge to the needs of our day.

## The Greatest Mother of All

### An Evangelistic Sermon for Mother's Day

*TEXT: Now there stood by the cross of Jesus his mother (John 19:25).*

**INTRODUCTION:** Instead of presenting to you an overly sentimental picture of mother, I would like to present to you the greatest mother of all—Mary, the mother of Jesus.

We do not have to present her as Mary, the mother of God, or talk of her immaculate conception and her assumption. She is great without these. Look with me at some of the qualities that make her great.

#### I. HER SUBLIME SUBMISSION TO THE WILL OF GOD

The angel came to Mary and announced that a Child would be born that would meet all the requirements of the prophetic scriptures. To fulfill these requirements, He must be born of a virgin.

In order to make this prophecy come true, some woman must be found who was willing to endure the seeming shame of bearing such a Child. This was not an easy requirement.

*Ed. Note:* This sermon was preached on the closing Sunday of an evangelistic campaign, Mother's Day, 1973, with 15 souls bowing at the altar in response.



by  
**Joseph Gray**

Evangelist  
Lubbock, Tex.

Joseph would misunderstand her, and need to be reassured by the angel. Neighbors and family would raise questioning eyebrows. Others would say nasty things about the time lapse and the parentage of the Infant. The Temple doctors would raise questions about Him when He came up for His bar mitzvah.

Besides all this there was the puzzling question, How could a child possibly be born of a virgin? This question had been asked in the past. Now a virtuous maiden must solve it in a personal way.

In chaste language the angel explained to Mary, "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. . . . For nothing will be impossible with God" (Luke 1:35, 37, NASB\*\*).

Having received that explanation, Mary was willing to take the reproach; and receive from God that which she only dimly perceived.

Her answer was, "Behold, the bond-slave of the Lord; be it done to me according to your word" (Luke 1:38, NASB).

The mighty miracle of the Incarnation took place because a young Jewish maiden was willing to put herself wholly into God's hands.

#### II. HER SERENE SURRENDER OF HER SON TO GOD'S PURPOSE

When we think of Mary in this respect, we also think of an Old Testament mother, Hannah. Samuel was given to her in answer to prayer, and she made a vow

\*\*From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971. Used with permission.

concerning him. When he was weaned, she gave him back to God unreservedly for Tabernacle service.

So with Mary. She received early intimations that her Son was destined for great things. The revelation of Elisabeth, the prophecy of Zachariah, the declarations of Anna and Simeon—all these were given to her at His birth.

When He came up to the end of His twelfth year, His encounter with the Temple doctors must have revealed to her other glimpses of His future.

To become a Jewish adult, a member of the synagogue, Jesus must be presented at the Temple, and must be questioned by the doctors of the law. It is not in the Scriptures, but I think Joseph was reluctant to submit Mary to the searching questioning she would receive from the doctors about the parentage of Jesus. So Joseph started home without presenting Jesus in the Temple.

Then Jesus absented himself from the caravan, and went to the Temple on His own. When Joseph and Mary found Him, Mary said, "Son, why have You treated us in this way? Behold, Your father and I have been anxiously looking for You" (Luke 2:48, NASB).

Notice that Mary includes Joseph as the legal father of Jesus. Jesus answers, *How is it that ye sought me? wist ye not that I must be about my Father's business?* (Luke 2:49).

In other words, if Joseph was reluctant to present Me to the teaching rabbis, then I must present myself. My Heavenly Father's will must be wrought out in my life.

Thus Mary begins to feel Jesus slipping away from her grasp. She goes home and hides these sayings in her heart. She senses that there is more than just growing up involved in this incident. His destiny is showing through.

There must also have been glimpses of His greatness during the teen-age years. He is now "the carpenter's son" (Matt. 13:55). Evidently He served an apprenticeship to Joseph.

Plockhorst has a picture of this period called "In the Shadow of the Cross." He portrays Jesus busy in the workshop with Mary in the background. Joseph is working at a bench at the side. Jesus occupies

the foreground. He has just finished sawing a board. He reaches up to stretch His arms and relax His muscles. The afternoon sun throws His shadow on the wall behind Him, and His outstretched arms turn the shadow into a cross. Mary looks at it with apprehension. I am sure that, through the growing years, Mary must have often sensed the destiny of her special Son.

Then comes Joseph's death. "The carpenter's son" becomes "the carpenter, the son of Mary" (Mark 6:3). He is now the Breadwinner. Mary would have been glad to keep Him at her side. But once again she senses His manifest destiny. With reluctant heart she begins to turn loose of her precious Son.

Now comes His public ministry. The carpenter's tools are put away. Jesus becomes a traveling Rabbi. On one of these trips His mother comes seeking for Him. But now she can occupy only a secondary place in His life. The shadow of the Cross is lengthening across His life, and across His mother's heart.

### III. HER STRICKEN, SWORD-PIERCED HEART BECAUSE OF THE CROSS

Many promises clustered about the birth of Jesus. The angel called Him "the Son of the Highest" and "the Son of God" (Luke 1:32, 35). To Joseph it was revealed that "he shall save his people from their sins" (Matt. 1:21).

But when Simeon meets Mary in the Temple, he tells her that "a sword shall pierce through thy own soul also" (Luke 2:35). Here is the first intimation that her Son must go to the Cross. The sword is already beginning to prick her heart. Several times during Jesus' public ministry Mary faces this fact. At least once she joins with her other sons in pleading that He come home and abandon His public ministry. The sword is piercing ever deeper.

Now we stand at the Cross. Not just the lengthening shadow of the Cross, but the Cross itself. *And Mary is there.*

If Calvary breaks your heart today at a distance of 20 centuries and thousands of miles, what must it have done to Mary's heart as she stood at the Cross and beheld Jesus' awful suffering? All the anguish that tears at the hearts of others reached its peak as it tore at the heart of Mary.

Thank God, she is not left there completely desolate. Jesus appointed John the Beloved to take her to his own home. Why not one of her own sons? Evidently they were not there. Probably they were not yet believers. But there was an arm of comfort in her deepest need. Her suffering Son makes her aware of this arm of solace.

The sword now pierces to the very depths of her heart as she beholds the death of her Son, the God-man, dying for the sins of the world. And remember, He was dying on the Cross for you.

### IV. HER SEARCH FOR THE HOLY SPIRIT IN THE UPPER ROOM

In the 10 days before Pentecost, a company was waiting for the outpouring of the Holy Spirit (Acts 1). The 11 apostles were there. Matthias, elected to take the place of Judas, was there. The brothers of Jesus were there. Evidently they had become believers after the Resurrection. Others were there. The company numbered 120.

*And Mary was there.* She was in the company that was seeking the outpouring of the Holy Spirit. Mary, the mother of Jesus, needed the Holy Spirit just as the other disciples did.

If Mary needed the Holy Spirit in her life, how much more do we need Him today?

CONCLUSION: I would like to close this message with several challenges.

First, Mary made a complete surrender to the will of God. Only thus was the birth of the Saviour made possible. Will you make a personal surrender to God today? If you need His saving grace, the miracle of a new birth, open your heart and let it take place just now.

Second, Mary was willing to give up her beloved Son that God's will might be wrought for mankind. Will you give up your dearest treasure today, and let Him have His way in your life?

Third, Mary did not grow bitter under the cruel anguish of the Cross. She stayed submissive to the will of God. When life's burdens press in until they are almost overwhelming, will you be true to your high calling in Christ Jesus?

Fourth, Mary realized her need of the Holy Spirit, and sought for Him successfully. Will you admit your need of the Holy Spirit today? Will you let Him come in His fullness into your life? He will take full possession of your life—if you will let Him. Do it just now.

## POSSIBILITY THINKING

A pastor of one of Southern California's largest churches is noted for his emphasis on "possibility thinking." For 15 years he has refused to accept "no" as an answer if he felt God was leading Him. At every board meeting there is a vacant chair to remind them that God is Chairman of their church board. Their major concern is not money or people, but "What does God want us to do?" When they sense God's leadership, they know He will help them with money and people.

This kind of action necessarily begins with a full commitment to God. He is first in life, time, talents, and money. Meditate on the following:

### POSSIBILITY THINKER'S CREED

"When faced with a mountain, I WILL NOT QUIT! I will keep on striving until I climb over, find a pass through, tunnel underneath—or simply stay and turn the mountain into a gold mine with God's help."

When you prepare your list of prospective youth pastors, take these questions into consideration.

## Helps for Hiring a Youth Pastor

By LeRoy Kittenger\*

SEVERAL YEARS AGO only a few large churches had youth pastors. Now smaller churches are getting on the bandwagon.

Is hiring a youth pastor a fad?

In some cases it may be. But you may also discover that it's harder and harder to minister effectively to young people. They're a different group of kids today. They have their own language, their own dress style, their own values and goals. There have always been young people, but there hasn't always been a youth culture.

The Church still has a desire to minister to young people, but in some cases the Church has come to depend upon specialists to carry on an effective ministry. Often the youth pastor is this specialist.

Not everyone is cut out to be a youth pastor, nor is everyone cut out to work in your particular situation. Careful, prayerful planning is vital for finding the right person for the right job. Planning includes analyzing your current needs and finding the person best suited to work in your church.

When you begin analyzing your needs, try to determine if you really need a youth pastor, or if there are other more pressing jobs in your church that need to be filled. Some-

times senior pastors enjoy working with young people, but feel pressured because of an overload of paper work. A church secretary may free the pastor and give him the extra hours he needs to work with youth.

Or if the church is located in the inner city, you may need someone to work with Spanish-speaking people or with minority groups.

Perhaps you need a director of Christian education to oversee all training programs of your local church. Outline the total church program and decide exactly where you need a second person.

When you decide you do need a youth pastor, determine what you see as the youth pastor's job. Write a specific job description. As you work with the youth pastor, you may want to make adjustments on his job description. But you will solve a lot of problems and have more of an idea of the kind of person to hire if you have a job description before you start interviewing. Determine what other responsibilities the youth pastor may be asked to handle—music director, visitation, maintenance, or other duties.

After you draw up your list of prospective youth pastors and interview them, take these questions into consideration:

1. Is the prospective youth pastor not only "good with young people,"

but does he live a life of Christian servanthood? Even if you can't tell right away, the young people will notice how genuine his experience is. Discuss his philosophy of ministry. Check with people who know him—not only people who have seen him in front of a crowd, but people who have known him well for a long time.

2. Has your prospective youth pastor had an opportunity to evaluate his own life? Young people will confront him with a number of questions. Hopefully he will have had an opportunity to think through his own position to be able to give guidance. If he is still inwardly rebelling against his own past, he is not ready yet.

3. Does he have good relationships with members of his own family? Most young people need to form better relationships with their parents. If the youth pastor, their leader, is having problems with his family, he won't be able to lead others.

4. Is he able to communicate with both young people and other members of the church? The youth work should feed back into the church program. Other church members should have an opportunity to give input into the youth program. The youth minister should be able to communicate especially well with young people. But he should also work on helping young people communicate their experiences to members of the church. He should serve as a communications go-between.

5. Does he have an understanding of scripture? Does he know concepts as found in the Bible? Does he have a desire continually to immerse himself in the Word for personal growth and for leading others in Bible study?

6. Is he a self-starter? Does he follow through? The job of youth pastor requires self-discipline. His hours will be essentially un-scheduled. He will have to follow through when no one else seems to notice.

He'll have to learn to set limits to give himself free time. He'll need time away from the mob to renew himself.

7. Does he work well with others? The youth pastor is not the entire youth group. He will be a teacher of young people. Even if youth ministry is his full-time job, he will not be able to carry out every activity. He will need to delegate responsibility. Is he flexible? The only predictable thing about young people is their unpredictability. He must be willing to make elaborate plans and change them at a moment's notice. He'll need to be sensitive to what is happening with his young people and be flexible enough to adapt to their new spiritual and emotional needs.

8. Is the youth pastor ready to learn? How good a teacher are you? As a senior pastor you will serve in a new role. If this is your youth pastor's first pastoral duty (and even if it isn't), you will want to sit down with him and work out an organized plan of study for him—practical experiences, books to read, and a regular system of reporting. You will need to arrange regular times to be alone together to discuss the ministry and direction of your church. You should become spiritual brothers helping each other to grow in Christ.

9. Does the prospective youth pastor have a long-term commitment to ministry? If he doesn't plan to be a pastor for the rest of his life, this is not necessarily reason to rule him out. But working together will be easier for both of you if you understand his future plans. The job of youth pastor is becoming increasingly acceptable as a full-time, lifetime career. On the other hand, it is good training for becoming a senior pastor if this is where the youth pastor feels God is leading him. Work with him to discover what his future may hold.

10. Is the youth pastor spiritually

\*Director of youth ministries of the Free Methodist church.

and emotionally mature? All too often youth pastors are selected for their job because of their age—they're young. A youth pastor does not need to be a young pastor. He should be a pastor to the young. Don't overlook the retired individual who has spiritual and emotional maturity and a sparkle and zest for life. Also there are many women who make effective youth pastors.

Working with the youth pastor, training him, spending time helping

him to understand your goals of ministry will be a time-consuming task. You won't be able to wash your hands of the young people in your church. The time you once spent directly with young people you may spend coaching the youth pastor in his responsibilities. But as you prayerfully visualize new areas of ministry, you will discover that Christ can accomplish more through two people dedicated to the task of reaching out for Him.

There will be maximum results when we work with the Holy Spirit in organizing our preaching ministry around the focal points of the gospel.

## Focal Points of the Gospel

**T**HE GOSPEL EXERTS its maximum power and thrust when we zero in on the focal points of God's redemptive plan. Listeners can more readily understand the gospel and they can more intelligently pursue the salvation of their souls. It is doubtful if the Holy Spirit can overcome the lost dynamic in a blunderbuss, "beating-the-air" presentation of the gospel. Maximum results will be achieved when we work with the Spirit in organizing our preaching

ministry around the focal points of the gospel.

There are four focal points that we wish to notice. Each of these represents a goal or step in a soul's quest for salvation. Each of these is distinct because all of them are organized around a central idea or principle. I heard Dr. R. T. Williams explain how to identify such an idea or principle. He pointed out that a central idea or basic principle must have the power to organize, to support, and to give meaning and direction to all other facets involved in a concept.

In applying this rule to the plan of redemption, four focal points emerge: (1) There is the grand objective or overall goal of the redemptive plan. (2) The next point centers in what we commonly call conversion or the new birth. (3) The third point centers in the experience of Pentecost. (4) Finally there is the central idea or focal

point of the Christian life.

Originally, man was created for fellowship with God. This fact determines the focal point of the whole redemptive plan. Central to the entire effort of redemption is the purpose or goal to restore man to that fellowship with God. A clear comprehension of this is basic in a preaching ministry. We should seek in every conceivable way to fix this idea in the minds of our listeners—saints and sinners alike. This should be the chief reason why the sinner repents and seeks the forgiveness of his sins.

The motive for coming to an altar of prayer is important. (1) It certainly is a factor that helps to shape the experience that is received. (2) The life to follow will be helped or hindered by it. We depend a great deal upon the Spirit to overrule our errors and mistakes, but we have no way of knowing how far He goes in this kind of work. This is especially open to question when it lies in an area that we can largely correct ourselves.

It has been my observation that most often the unsaved are invited to an altar to seek the forgiveness of their sins in order to avoid being lost. This is a worthy motive, but after the altar experience then what? It would seem that a clear-cut objective would be helpful at this time. If the seeker had come with the thought in mind that he was seeking forgiveness in order to be restored to fellowship with God, he would have firm guidance in the altar experience and in the life ahead.

We are to blame, to a large extent, for implanting wrong motives in the minds of those who sit under our ministry. It is a fact that men are more ready to seek escape from the consequences of their sins than they are to seek fellowship with God. When this inclination is reinforced by an overemphasis on seeking the forgiveness of sins, we should not be

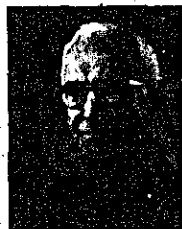
surprised if they get the idea that forgiveness is the central idea of redemption.

The correctives for this situation are: (1) A change in emphasis. More must be said about God's desire for fellowship with men. (2) The steps to restoration of fellowship with God must be kept in a subordinate position. It must be made clear that the steps (forgiveness, etc.) to salvation are means to an end and not ends in themselves. We must insist that the grand objective of redemption is to restore men to fellowship with God.

The second focal point of the gospel centers in what we commonly call the conversion experience. This is the first of salvation experiences. There are many facets involved in this experience, but the focal point is reconciliation to God. Awakening, conviction, repentance, forgiveness, all contribute to bring about man's reconciliation to God. If we emphasize any of the facets at the expense of reconciliation, we weaken the power and impact of the gospel, and we may further confuse the already darkened mind of the sinner.

No one can adequately describe the wonderful experience of reconciliation to God. Many may decide to settle down here. This, however, is not the fellowship with God which He has promised in the Scriptures. In Ezek. 36:27, God says, "I will put my spirit within you." Again he says, "I will dwell in them, and walk in them" (2 Cor. 6:16). Jesus promised the obedient child of God that He and the Father would come and make their abode with him (John 14:23). These scriptures speak of something more than reconciliation.

The third focal point is the heart and core of Pentecost. No facet of Pentecost exceeds the importance of the Father and Son coming to abide in the heart of the believer in the person of the Holy Spirit. Too often



by  
Ralph A.  
Gallagher

Fort Wayne, Ind.

this glorious thought has been relegated to a secondary position by overemphasis upon some other aspects of Pentecost. The Calvinists tend to emphasize power for service. In Wesleyan circles our emphasis is cleansing or entire sanctification. These are worthy goals, but the fact still remains that we have misplaced our emphasis.

This may be a factor that makes it difficult for many to find their way to victory at Pentecost. We have been directing them to the wrong goal. The main goal of consecration is not power or cleansing. It is the presentation of ourselves, as a gift, to God to become His love slaves forever. When we become His property, He will cleanse and empower by the abiding presence of the Holy Spirit.

God's presence in the heart of the believer in the person of the Holy Spirit fulfills the grand objective of the plan of redemption. This is the restoration of man to fellowship with God. In addition to this, the Holy Spirit becomes the "earnest" of more glorious things yet to come in the life hereafter (Eph. 1:13-14).

The focal point of the Christian life can be stated in three words, "In Christ's stead" (2 Cor. 5:20). No greater motivation for living a holy, godly life has been given to men than this. It relates the believer to the Lord Jesus and it relates him to a lost world—"in Christ's stead." Renewal would certainly come to the Church if this truth should become dynamically real to all those whose names grace or disgrace our church membership rolls. We are redeemed and sent out into a lost world "in Christ's stead" to offer up "prayers and supplications with strong crying and tears." "In Christ's stead" we pray, we beseech the sinner, "Be ye reconciled to God." Jesus said, "As my Father hath sent me, even so send I you" (John 20:21).

## Practical Points that make a difference

### Mother's Day A Different Day

Dear Son:

The pastor made me chairman of a committee to come up with a Mother's Day program—and I was stumped! The oldest mother, the youngest mother, the mother with the most children—we had done it for years. I asked the Lord to give me some new ideas and I believe He did—someone did!

We started out on Saturday with a teen-sponsored Mother-Daughter Brunch. The Ladies pulled out their best silver and wore their long dresses. The guest speaker instructed them on how to sew stretch fabrics. It was great Christian fellowship for our ladies and their friends. Many came who ordinarily do not come to church.

Then we had an "Art Fair." You think I am crazy, don't you? A number of the ladies of our church sew, paint, knit, or do other creative things. We displayed them. You know what? It helped some of the backward ones to give expression and show what they could do. Some of them just glowed with the comments of others, and it became a spiritual event—believe it or not.

Then in morning worship we brought the children from their departments into the sanctuary and divided the service into two parts. In the first segment there was a Hawaiian motif with each mother receiving a lei from one of her children. This was done as a gesture of welcome as churches do in the islands. We had some appropriate music and made it festive. Then we changed the mood abruptly and our pastor spoke beautifully of Christian womanhood.

Different, yes! But there were at least three families who were touched for Christ and the church. That is what it is all about, isn't it—regardless of the method?

Love,  
Dad

The Preacher's Magazine

The preacher who is filled with the Spirit and who loves God and people will find ways of communicating the message of holiness.

# Preaching Holiness

## Part Three—How?

How can we make the message of holiness meaningful to our generation?

This is a question every preacher should consider. To be an effective preacher, he must seek to communicate the message in language understandable to his congregation. This does not imply making any change in the essential doctrine; it does mean the endeavor to find ways of interpreting the message in terms which are meaningful for the people of today.

What terms help us better to interpret the message of holiness to our generation? There is a tendency to use only the one term, *sanctification* (and technically that is not accurate—the correct term is *entire sanctification*), and there are people within our churches who think that holiness is not preached unless that term is used.

A pastor preached a very good and helpful holiness sermon, but instead of using the term *sanctification*, he

used a term better understood today, namely, *being filled with the Spirit*. Some of his congregation were disturbed because he did not say *sanctification*. They suggested that he had compromised. But the pastor did preach sanctification; all he said was true to its essential meaning, and the congregation gave good reception to the message. In fact, many said they received much good from the message because they, like most of the Christian world today, are thinking much about the work of the Holy Spirit.

Officially, our denominations endorse in their articles of faith the use of a number of synonyms for *sanctification*, such as "Christian perfection," "perfect love," "the baptism with the Holy Spirit," "the fullness of the blessing," and "Christian holiness." Any or all of these terms may be used in preaching the message of holiness, but the one most useful in our day is "the baptism with the Holy Spirit" or "filled with the Spirit." These terms are used interchangeably in the Acts of the Apostles (cf. 1:5 and 2:4).

What terms did the Early Church use for this experience and life? The record in Acts indicates they used different terms. The word *sanctification* is not used. "Sanctified" is used twice (20:32; 26:18); "filled with the Spirit" is used five times (2:4; 4:8, 31; 9:17; 13:9; "baptized with the Spir-



by  
D. Shelby Corlett

Evangelist,  
Duarte, Calif.

May, 1974

it," twice (1:5; 11:16); "full of the Spirit" is mentioned four times (6:3, 5; 7:55; 11:24); "receive" or "received," six times (2:38; 8:15, 17, 19; 10:47; 19:2). Once "purity of heart" is used in relation to receiving the Spirit (15:8-9). So the use of any of these terms is scriptural. The Apostle Paul used the word *sanctification* and related terms occasionally, and also stressed frequently the work and life of the Holy Spirit.

A preacher's greatest desire is to communicate the message to his people in the most effective way possible. The people in his congregation are accustomed to the language of today. They hear it constantly through TV and radio. They read it in newspapers, magazines, and books. Rightfully they expect to hear the gospel presented to them in the language to which they are accustomed, and the message of holiness can be presented in its purity in that language. When the pastor preaches in contemporary terms, he may pacify all listeners by saying occasionally, "This is what we mean by entire sanctification."

In stressing holiness, Jesus placed the emphasis upon the personal relationship of believers with the Holy Spirit, and with each other in the Spirit. Only twice did He use the word *sanctify* as a term of experience (John 17:17, 19); but He stressed greatly the coming of the Comforter, the Holy Spirit, in a real and personal relationship with His people (cf. John 14:16-17, 26; 15:26-27; 16:7-15).

The point He emphasized is "When he is come," for He "comes to you" in a very personal relationship, and "he remains with you and lives in you" (14:17, TEV).\*

This personal relationship with the Holy Spirit is demonstrated in practical living, for He is the Comforter—which means also Counselor, Helper,

\*Quotations from the *Today's English, Version of the New Testament* are copyright © American Bible Society, 1966.

Advocate, Strengthened. He is the Teacher, the Guide, the Revealer of Christ, and the Dispenser of provisions made by Christ for His people. "When he comes to you [individually and as the Church] he will prove to the people of the world that they are wrong about sin, and about what is right, and about God's judgment" (16:8, TEV). In the Spirit's vital relationship with us He is working through us personally and in the Church to influence the conscience of the world about sin, about righteousness, and about judgment.

Through the coming of the Holy Spirit on the Day of Pentecost, believers were purified in heart by faith (Acts 15:8-9); and it was in their continuing relationship with the Holy Spirit that they maintained this purity of heart. Living in a vital relationship with Him enabled them to win thousands to Christ, and to influence the people of the world through their lives and the marvelous manifestations of the Spirit working through them. This is God's pattern for His Church throughout this age of the Holy Spirit. This is how the Early Church preached holiness. Can we improve on that?

The word *love* is a favorite term among a large section of today's people. This fits into the message of holiness. Indeed, the older teachers of holiness often used the term *perfect love* as a synonym of entire sanctification. A contemporary message on holiness would stress love as an essential factor. But the term *perfect* may present a problem today, for a frequent statement is "Nobody is perfect," and this is said often by Christian people. So the preacher either must state what he means by *perfect* or use a synonym—at least in the opening of a message on perfect love.

For preaching is like teaching—a teacher begins with what is known

and leads on to what he wants his pupils to know. So the preacher will communicate with his listeners by beginning with what they understand of love in Christian life, and help them to realize that the love of God is shed abroad in their hearts by the Holy Spirit, who is given to them (Rom. 5:5); and that in this relationship with the Spirit, He helps them to live in love and concern for the people of our world now. Such a message is most effective when it comes from a warm heart filled with love by the presence of the Holy Spirit.

One effective way to reach people with the message of holiness is to have a "rap-session" with them. Let them express themselves freely, ask questions, present problems, and face their doubts. Nothing makes for

a better rapport between pastor and people than an honest exposure of this nature. The pastor may not have all the answers—and this is no place for bluffing—so he may say, "I do not have the answer to that now, but we will study it." Perhaps several from the group may be asked to study and present their findings at a later session. If several problems or areas of thought arise, divide the assembly into groups of four to six persons and assign a problem to each group, allowing them 5 to 10 minutes or more to discuss it, then to report to the group for further discussion.

In short, the preacher who is filled with the Spirit, and who loves God and people, will seek and find effective ways for communicating the message of holiness.

## A Mother's Request

What do I want for Mother's Day? you ask,  
My fair young daughter, and my stalwart son,  
And that you finish up the task  
That, in life's evening, seems but just begun—  
The task I can never now complete,  
Of setting forth the Way, the Life, the Truth,  
Except you lend to me your eager feet,  
Your questing spirits, and your gallant youth.

What do I want for Mother's Day? No gift  
That any purse could buy. But one request  
I make of you: That, daily, you might lift  
The cross of Christ and publish, east and west,  
And north and south, the tidings of His grace.  
These feet grow slow, this fading eyesight dim;  
Only in you, my children, is my place  
Of witness found—my going on with Him.

What do I want for Mother's Day? Just this:  
Your hands; your hearts, your voices for my Christ;  
This is the ultimate of earthly bliss.  
There is no comfort I have sacrificed  
For you that was too much. So do not bring  
The casual token. But, when ways grow rough,  
Then light my twilight with remembering  
Your mother's God; for you, is still enough.

—Helen Frazee-Bower  
Source unknown



It is time for Christians to take a long look at what television can do to them if it is not kept under strict control.

## Control TV Before TV Controls You

By Mel White\*

**Most Christian families have no idea how much time they spend watching television.**

We claim the lordship of Christ over our daily lives, yet, according to research director of the St. Clement Film Society, "churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Reputable surveys report that the average set is on eight or nine hours every day. That amounts to approximately one and a half months a year, at 24 hours a day. A graduating senior has watched about 15,000 hours of TV programming in comparison to 10,800 hours in school. We don't dare compare that to the little time spent in church or church school classes, family worship, or play.

You don't believe you or your family spend anything like that much time watching TV, correct? Have you ever tried to determine how much time you or they actually do spend in the TV room? Try it. Put a note pad and pencil on top of the set. Instruct the family to write down when it goes on, when it goes off, and how long each person watches it.

The question is, What could be

\*Professor of communications, Fuller Theological Seminary, and producer for Gospel Films, Muskegon, Mich. Used by permission.

achieved in personal and family growth and development in even half the time we spend watching television? Paul instructs us to redeem "the time, because the days are evil" (Eph. 5:16).

**Too many Christian families are not really convinced that television influences their attitudes and behavior.**

They maintain the illusion that what we watch has no effect on what we think or do. Exhaustive studies as far back as 1935 demonstrate conclusively that "the attitude towards any social value can be measurably changed by one exposure to a film, and the effects are cumulative and of substantial permanence."

My two children (ages two and three) have proven more to me than all my studies combined. "Sesame Street," "Misterogers," and "Captain Kangaroo" taught my children the alphabet, numbers, colors, songs about brotherhood, philosophical responses to emotions ("It's natural to feel like Oscar the Grouch"), and how to handle childhood fears and inadequacies ("Parents make mistakes; why can't I?" "Monsters are only pretend"; "I'm too big to go down the drain"; and "Dark is nice"). The other day my two-year-old shocked my wife at dinner with

"It tastes so good you hate to put it down."

That television is a powerful teacher is no longer questioned, and fortunately the programs mentioned have an army of educational consultants and quality-control personnel. But what are my children (or what am I) picking up overtly and covertly from all the other programming without any moral, let alone educational, standards or sensitivities? Marshall McLuhan talks about the medium as message. It is not so much the results of one program on one night that we need fear as the steady bombardment of ideas and acts contrary to God's dreams for man. A regular diet of unworthy inputs can set the whole human system off balance.

What are the general standards set by television on violence, sexuality, money use, and family relationships? What are the general views on crime, minority races, being poor, the Church, war, and problem solving?

Remember, I'm not criticizing television. There is no Burbank-based conspiracy to overthrow American morality. But writers and producers are out to snare the widest possible audience. They are not interested in moral truths or spiritual insights. They want viewers, and will get them at almost any price. If we sit and lap everything up like thirsty kittens, unwilling or unable to distinguish between fresh whole milk and poison, it is because we don't really believe that television can substantially and permanently influence our attitudes and behavior. If we don't monitor what we watch, and help our children monitor what they watch, we are risking a great deal.

**Most Christian families believe that commercials are harmless.**

In my film, "TV and Thee," I juxtapose a fast montage of familiar

commercials with scenes of poverty and despair to raise the question, "What can commercials do to us?" Most reply, "Nothing." But the fact that business lavishes so much money on television advertising is proof that it affects our behavior in no uncertain terms. We sit silently by while Madison Avenue directs some \$12 billion through media, especially television, as Stan Freberg says, "to brainwash us into buying some—[pause]—today!"

Commercials have little to do with truth or information or actual need. The brainwash principle causes us to reach blindly for products on the merchant's shelf because their names are familiar, while other products may have better content. If you're not fussy about your health or don't care about value or saving the budget, it may not matter. But today even senators and presidents are marketed like gasoline and soda pop. All the while the consumer gets less information and more dangerous, if not deceiving, jingles and slogans.

Madison Avenue ad men delight in raising our "necessity" level every year, convincing us that it is not only good for the economy to spend lavishly on ourselves, but that we really need all those extras. No wonder we have lost track of the 2 billion starving and deprived peoples of the world. We are too busy spending our money to give any away. Jesus talked of "lilies of the field" and how hard it is for us to hear. Commercials, again in their cumulative power, are a significant noise factor in drowning out "the still small voice" of God. You may quiet them by discussing them with your family, by laughing at the obvious lies and stupid claims, or by comparing their absurdities with one another. But the best thing to do is stand up, walk over, and turn the TV off. It may be the only exercise you get in the evening.

Most Christian families have no particular standards, goals, or strategy for using their television sets.

Apparently television is not a Christian issue and few, if any of us, feel any tension about using it creatively as Christian stewards. Television is not evil, but our use of it requires a lot of prayerful consideration. Here are a few suggestions:

1. Get a portable TV that can be moved, not one of those huge, altarlike consoles. Then put it into a closet—anywhere away from the family's main living space.
2. Subscribe to a complete TV guide. Read and underline it weekly, well ahead of time. Plan what you want to see and set a time and standard limit on those spontaneous extra viewing sessions.
3. Roll out your television only when you plan to see something scheduled, and return it immediately after that to its closet.
4. Whatever you watch, watch it active-

ly, not passively. Be alert! Don't let anyone manipulate you. Keep asking yourself, What is this program doing to me?

5. Don't just stare at the commercials. Stretch and squelch.
6. Begin your own personal study of media and their power. Discuss TV and its power with your family. Set standards, limits, and goals together.
7. If your set is not equipped to receive the Public Broadcast Service (NET), get a set that does. You and your family are missing the finest and most consistent source of quality programs.
8. Practice turning the TV off to do something better! This last suggestion responds to the saddest thing I have learned about television and the Christian family: WE USE FREE TIME BADLY. We watch television as if we knew of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy. Now we all have a chance to experience God's grace and to try again to control TV before it controls us.

#### QUESTIONS FOR FAMILY DISCUSSION

1. How many hours a week do you personally watch TV? \_\_\_\_\_ hrs.
2. List the sum total of hours your family watches TV. \_\_\_\_\_ hrs.
3. Of this sum total, how many hours are devoted to watching educational programs? \_\_\_\_\_ hrs.
4. Of this sum total, how many hours are devoted to watching movies? \_\_\_\_\_ hrs.
5. How many hours do you spend as a family in recreational activities? \_\_\_\_\_ hrs.
6. How much time do you spend each week in devotional exercises such as Bible reading, prayer, reading of religious books? \_\_\_\_\_ hrs.
7. How much time does your family spend in devotional exercises each week? \_\_\_\_\_ hrs.
8. Our guidelines for watching TV as a family. Please list them and type them on a card and tape the card to the TV set.
9. What effect do commercials have on me personally? To find the answer to this question, fill in this blank: You can take Salem out of the country \_\_\_\_\_.
10. What percentage of the programs you watch build your character, integrity, and moral convictions? \_\_\_\_\_ %

# 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 Coulter



## REMOVE the Obstacles

EVERYONE—JANITORS, general superintendents, pastors, Sunday school teachers, board members, missionaries, college professors—wants to see a genuine revival in the church! We talk about it. We pray for it. We believe it is the answer for the church and the world. We know that God is waiting to visit His people. Here and there we see refreshing showers, but we have not yet witnessed the sweeping churchwide movement of God's Holy Spirit that our hearts crave.

Perhaps there are obstacles which we as ministers in the church could remove to make way for the full sweep of God's power upon His people. Why not begin to remove the obstacles in our own lives? So often revivals begin when the "best" people allow the Holy Spirit to search them and prepare them to be channels of power.

Are we neglecting God's Word? Certainly we refer to it, find texts in it, and bolster our beliefs by it. But do we search the Scriptures? Do we draw our strength from the Word of God? Do we revel in its truths, feed our souls upon it, and build our lives on its precepts?

Have we allowed a light and frivolous spirit to possess us? We all agree that preachers should be normal human beings. It is necessary and profitable to relax at the appropriate time. But there is danger in taking on the lightness and superficiality of our age. This can only dull our spiritual sensibilities and make us unfit to be the messengers of the Lord.

Have we allowed a spirit of harshness and criticism to creep into our lives? Do we criticize harshly and unlovingly? Have we permitted a spirit of bitterness to come between us and some of our people? Every minister is aware of the vexations and the irritations of everyday church life. Only a fresh baptism of love

Continued on page 16b

can enable us to rise above these annoying situations so that we can be a channel of healing and love to our people.

Are we really burdened for souls? Even "witnessing" can become routine and professional.

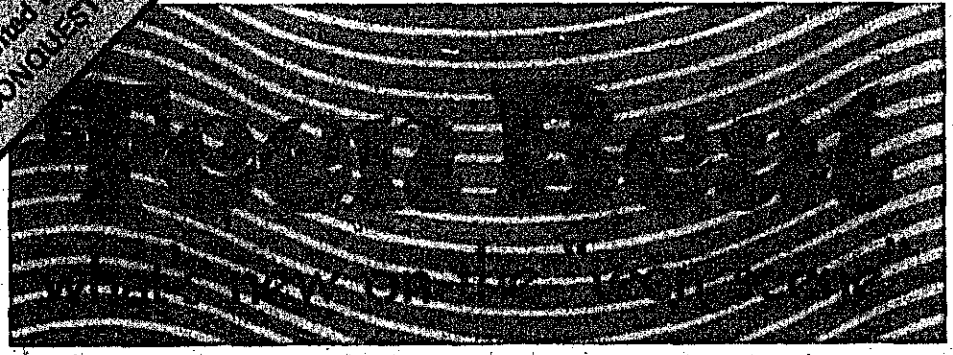
The story is told about Robert Murray McCheyne who had just begun to preach when a woman slipped into the church. No one spoke to her. She slipped out unnoticed.

Later she returned with her face aglow. She explained her conversion this way: "Last sabbath I came to the kirk to hear the preacher, and as I looked into his face he looked like he would die if I were not converted. That's when I was converted!"

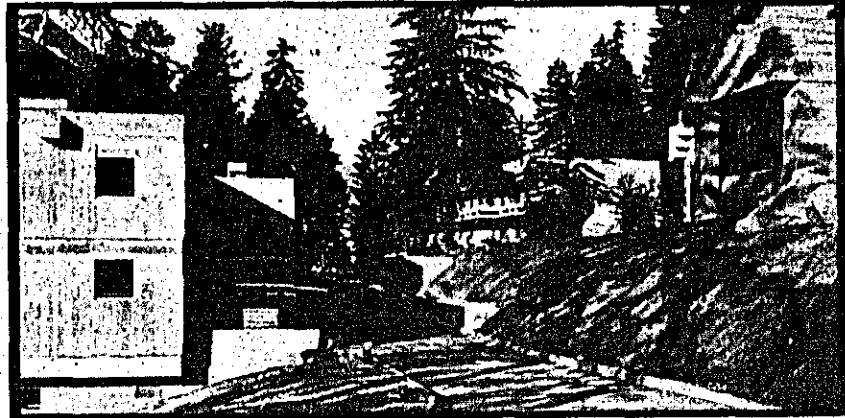
Are we too casual about the lost? Only as we taste the bitterness of burden can we know the joy of rescuing a soul from hell.

Keep the channels open. Get the obstacles out of the way. Let the revival begin in us!

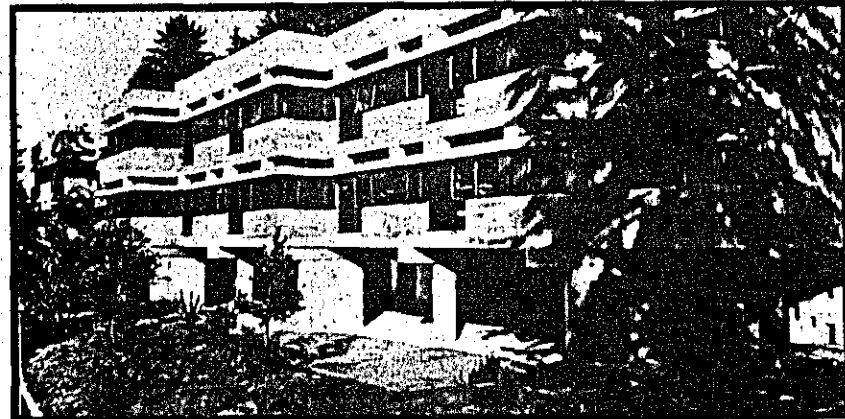
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THANK YOU, pastors, for helping to make 1972-73 a record year in placing names on the Memorial Roll. How important are Memorial Certificates? The contributions of \$25.00 for each Memorial Certificate have helped three ways:

1. Made it possible to keep retired missionaries on the same pension rate as retired ministers;
  2. Made possible a rent allowance increase for retired missionaries (still less than \$85.00 a month for a couple; less than \$60.00 a month for a single missionary);
  3. Made possible an increase in medical benefits for active missionaries.
- How wonderful it would be if every church would put at least one name on the Memorial Roll this year.

MEMORIAL CERTIFICATE REPORT—Assembly Year 1972-73

District	No. of Soc.	Reached Goal -73	Reached in 1972	Goal Exceeded by	District	No. of Soc.	Reached Goal -73	Reached in 1972	Goal Exceeded by
*Akron	106	53	112	59	*Missouri	82	41	65	24
*Alabama	101	50	81	31	*Nebraska	36	18	33	15
*Alaska	13	6	8	2	*Nevada-Utah	18	9	10	1
*Arizona	39	19	44	25	*New England	84	32	42	10
Australia	20	10	8	--	*New Mexico	43	21	32	11
British Isles N.	31	15	0	--	*New York	42	21	38	17
British Isles S.	58	29	4	--	*N. Arkansas	54	27	41	14
*Canada Atlantic	17	8	11	3	*N. California	60	30	35	5
*Canada Central	40	20	17	3	*N. Carolina	49	24	38	12
*Canada Pacific	16	8	14	6	*N.E. Indiana	100	50	115	65
*Canada West	52	26	27	1	*N.E. Oklahoma	43	21	28	7
*Central California	57	28	43	15	*Northwest	75	37	75	38
*Central Ohio	132	66	114	48	*N.W. Illinois	73	38	53	17
*Chicago Central	67	33	72	39	**N.W. Indiana	56	28	82	54
*Colorado	73	36	63	27	**N.W. Ohio	68	34	84	50
*Dakota	47	23	29	6	*N.W. Oklahoma	65	32	59	27
*Dallas	58	29	41	12	**Oregon Pacific	69	34	75	41
*E. Kentucky	54	27	34	7	*Philadelphia	62	31	49	18
*E. Michigan	76	37	50	13	*Pittsburgh	91	45	93	48
*E. Tennessee	70	35	48	13	*Rocky Mountain	36	18	23	5
**Florida	125	62	181	99	Sacramento	52	26	22	--
*Georgia	74	37	44	7	*San Antonio	47	23	34	11
*Hawaii	11	5	6	1	*S. Arkansas	48	24	47	23
*Houston	48	24	33	9	*S. California	84	42	68	26
**Idaho-Oregon	47	23	62	39	*S. Carolina	54	27	64	37
*Illinois	107	53	76	23	*S.E. Oklahoma	42	21	41	20
****Indianapolis	83	41	171	130	**S.W. Indiana	101	50	100	50
*Iowa	79	39	78	37	*S.W. Ohio	80	40	71	31
*Joplin	60	30	43	13	*S.W. Oklahoma	66	26	40	12
*Kansas	78	39	63	24	*Tennessee	81	40	58	18
*Kansas City	61	30	40	10	**Upstate New York	65	27	54	27
*Kentucky	70	35	57	22	*Virginia	50	25	40	15
*Los Angeles	75	37	72	35	*Washington	63	31	70	39
**Louisiana	52	26	62	36	*Washington Pacific	85	32	53	21
*Maine	53	26	44	18	*West Texas	92	46	68	22
*Michigan	109	54	88	34	*West Virginia	106	53	87	34
*Minnesota	34	17	33	16	*Wisconsin	40	20	31	11
*Mississippi	53	26	20	--					

\*\*\*\*Highest number of Certificates—Indianapolis, with 171; more than quadrupled their goal with an average of over two certificates per society.  
\*\*18 districts with two asterisks doubled their goal or more.  
\*53 districts with one asterisk reached or exceeded their goal.

o 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.

o 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.

o 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—

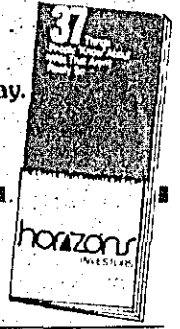
- Generous income from invested assets
- Savings in taxes
- Relief from management of assets
- Satisfaction of contributing to God's work now or in the future

o 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—



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.



Please send me without charge or obligation a copy of "37 Things People Know About Wills that Aren't Really So."

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 Mrs. \_\_\_\_\_  
 Miss \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_ Zip \_\_\_\_\_  
 Birthdate \_\_\_\_\_ Tel. \_\_\_\_\_



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

**CHURCH OF THE NAZARENE**

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 Kansas City, Mo. 64131



## Evangelists Are Real People.

### 1. They must eat.

The salary portion of what you pay your evangelist must buy food and clothing and supply his personal needs demanded by continual public appearance.

### 2. They must have a home.

Most pastors are provided a parsonage with utilities. Your evangelist deserves this item which should be clearly indicated on his check for income tax purposes.

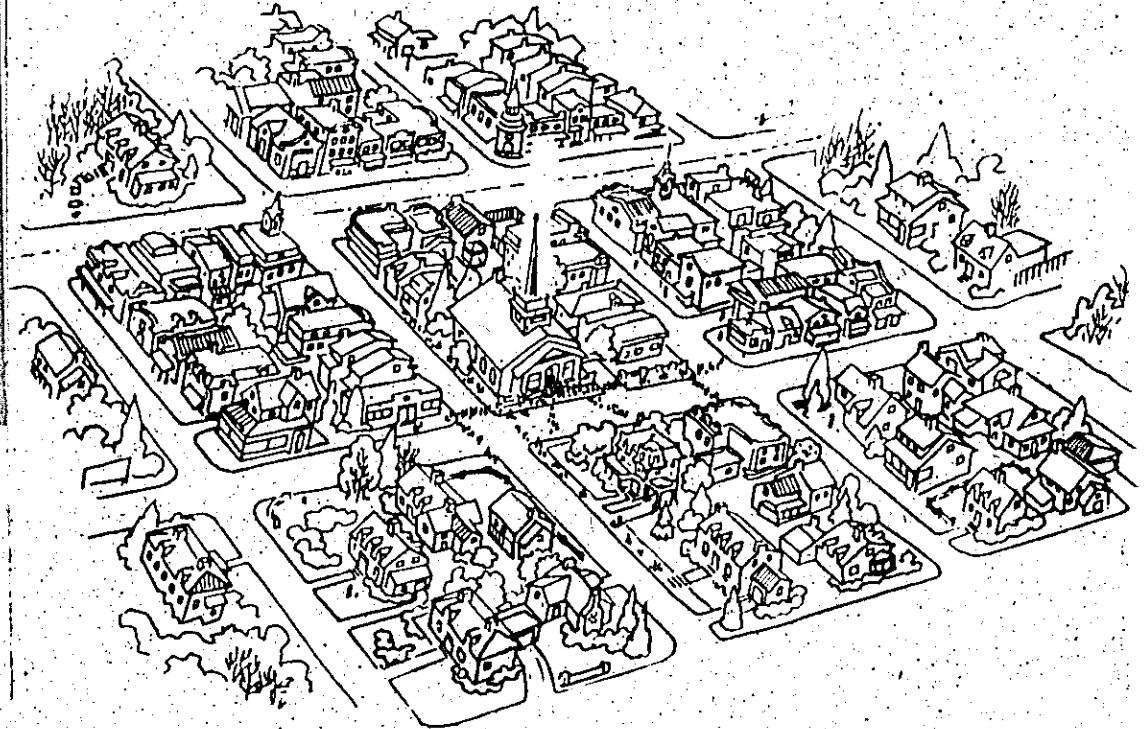
### 3. They must travel.

The amount of travel reimbursement should be in addition to all other considerations.

### 4. They must retire.

Life insurance and Social Security are two major sources of retirement income. It would be an excellent idea to regularly set aside a few dollars for your evangelist's retirement program.

# A GROWING CHURCH



# IS A TITHING CHURCH

Does your church qualify for the STEWARDSHIP HONOR ROLL? It takes 10 percent giving for others!!!

## A Question, and an Answer

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## COLLEGE'S DEATH RATTLE FALLS ON DEAF EARS

**SO READ** the front-page headlines in a recent edition of the "Kansas City Star" describing the demise of a well-known church-related college which had been in existence for 93 years. It is a dramatic reminder that these are still difficult days for small church-related colleges.

Fortunately, Nazarene colleges have the loyal support of a dedicated constituency. During the past year, Nazarenes contributed \$5,178,075 to the 12 institutions affiliated with the Department of Education and the Ministry. This is an all-time high, exceeding by over \$1,000,000 the support given in the preceding year. During this time per capita support of higher education grew from \$9.74 to \$12.08, and the net worth of the 12 institutions increased by over \$5,000,000.

Fortunately, also—the colleges are helping themselves by contributing to their own fiscal solvency. Operating budgets are scrutinized as never before and all colleges have instituted rigid budgetary controls.

The generous support given our institutions of higher education is one of our soundest investments. In return, it is gratifying to note that more Nazarene college students are concerned for spiritual outreach than ever in our history. Frequent reports of genuine revivals, the

steadily increasing number of volunteers for the summer ministries, and the excellent response to the recent IMPACT Conferences held at each college are reassuring indications of the spiritual vitality of the Nazarene campus.



**EDWARD S. MANN**  
Executive Secretary  
Department of Education  
and the Ministry



## PLAN FOR EVERYONE IN YOUR 1974 VBS

Are the adults being considered?  
Many adults will be bringing children, and child care will be provided, so it will be a good time to:

- Have classes in doctrine for new Christians;
- Have classes for prospective members;
- Have classes preparing persons to be soul winners.

## New Mission Field Designations

AT ITS January meeting, the Department of World Missions adopted the following definitions of districts under its jurisdiction.

a. PIONEER DISTRICT. From the time the Church of the Nazarene officially enters a new field until a national superintendent is selected, the field shall be classified as a Pioneer District. In the pioneer district, the authority of the district assembly is in the hands of the mission council.

b. NATIONAL-MISSION DISTRICT. From the time a national superintendent is selected by appointment or election until the district is declared a mission district, the field shall be classified as a National-Mission District. As such, the authority is shared on an equal basis by the mission council and the district assembly.

c. THE MISSION DISTRICT. A district having achieved 50 percent self-support, and having a national superintendent, is a Mission District. Here also the authority is shared equally between the mission council and the district assembly, with delegation of authority through the district assembly and the district officers and boards as per the *Manual*.

d. REGULAR CHURCH DISTRICT. When the mission district has established a record of stable self-government, has achieved a membership of 1,000 non-probationary members, has become wholly self-supporting, and wishes to assume the relation to the general church of a regular church district, it may request the General Board of the church through its constituted authorities for such organization as stated in the church *Manual*, paragraph 600, section d. When the regular church district is thus constituted, it shall be governed in all respects by the provisions of the *Manual*.

Such a district will maintain a relationship to the Department of World Missions in matters pertaining to financial subsidy for buildings, institutions, and such personnel as may be requested or required.

Achievement of the above status may be determined by the executive secretary of the Department of World Missions and the general superintendent in jurisdiction, in consultation with the mission council or executive committee and the District Advisory Board, with the approval of the General Board and the Board of General Superintendents.

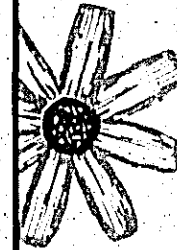
### The World Beyond

The Department of World Missions, with the approval of the Board of General Superintendents and the General Board, voted to open work for the Church of the Nazarene in the Dominican Republic and Hong Kong as soon as possible. Rev. John Holstead was requested to transfer from Taiwan to Hong Kong to open the field, and Rev. Louie Bustle will be assigned to lead the new work in the Dominican Republic after a year of Spanish language study.

### Growth Brings Division

The growth of the church in older districts has brought the need for division into two or more districts in a number of fields. Peru, Guatemala, and Korea have all received approval for such a division. In Korea, Rev. Cho Moon Kyung is the superintendent of the Central Korean District, and Rev. Oh Chun Hwan is the superintendent of the Southern Korean District. In Peru and Guatemala the southern districts are designated Pioneer Districts and the missionaries will concentrate their efforts in developing the church there, while the Guatemalan and Peruvian district superintendents and advisory boards will continue to lead and develop the northern districts, where the church is already established.

The Coloured and Indian District in Africa, because of the vast distances between areas of its work, has requested division into four districts. Two would be designated National-Mission Districts, where the church is established and growing. Two are comparatively new areas and would be designated Pioneer Districts.

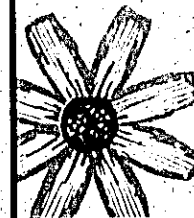
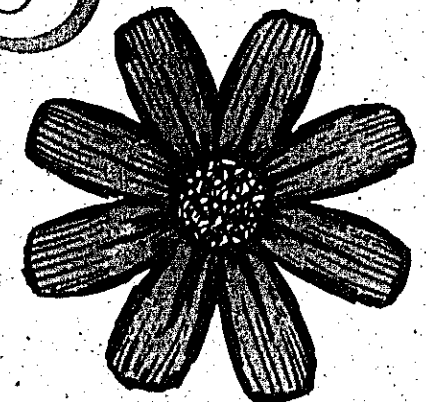


## Deadline for Returning Your Annual Insurance Questionnaire

Is

MAY

15





# REACH HIGH!

## Our Honor School Goals

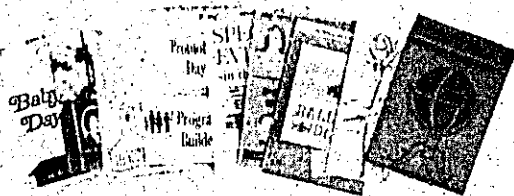
- 5 percent Increase in Enrollment
  - 5 percent Increase in Attendance
  - 5 percent Members by Profession of Faith
- Are not high enough for many schools

WHY NOT BE A DOUBLE HONOR SCHOOL?

Reach for 10 Percent



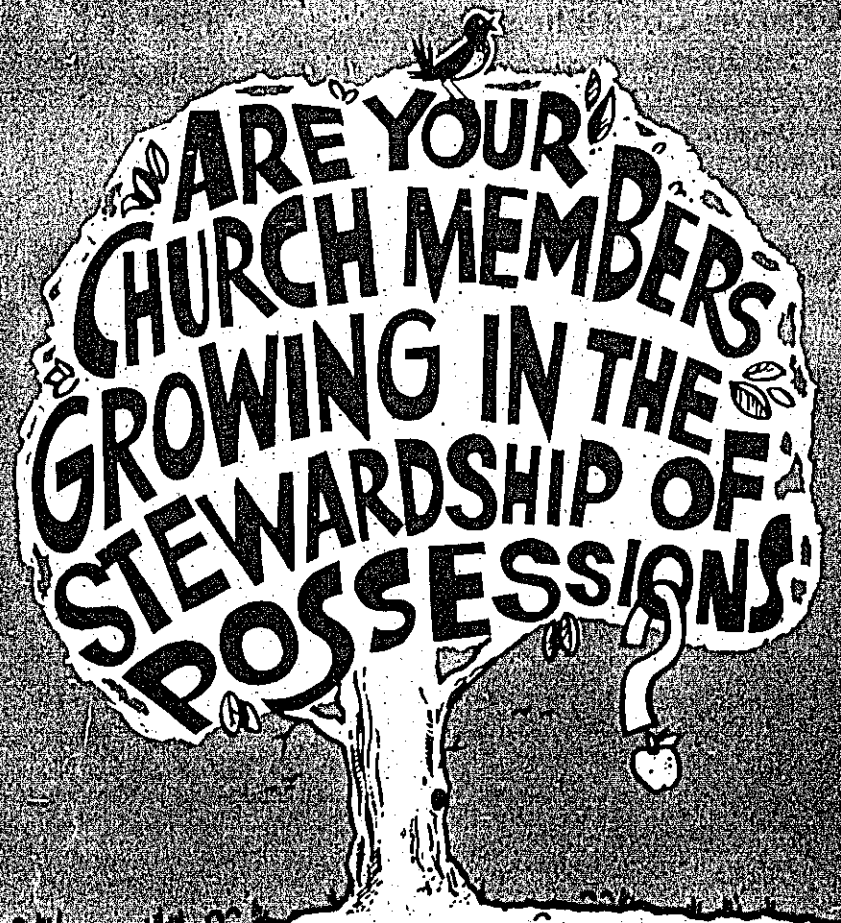
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NOTE: For a complete listing, consult your "Church Office Copy" of our latest "Master Buying Guide."

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Some probably are . . . others may not be! Do 50 percent of your church members tithe? 75 percent? More? Less? If GROWTH is needed, it may help to check the soil. Need supplements?

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 NOW THAT YOU'RE PLANNING MARRIAGE, Arnold  
 NOW THAT YOU'RE SANCTIFIED, Dirkse  
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TEEN-AGER, YOU CAN BE A CHRISTIAN TOO, Martin  
 YOU CAN BE A BETTER ALTAR WORKER, Oke  
 YOU CAN BE A HAPPY SHUT-IN, Peck  
 YOU CAN BE SANCTIFIED WHOLLY, Price  
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## Make Me Uncomfortable Lord

HERE I SIT in the middle of abundance, waiting for people to come to me for help—assuming, as the leader of a local church, that if we build an attractive building, provide a lively program, announce in a catchy way clever speakers, and offer free prizes, people will come flocking to the church and will receive the gospel.

We cheapen the gospel when we engage in such actions. This church must become a sending station—a sending station for Christians into the world where real people are willing and ready to admit real needs; people who will not wait until they are rested and dressed up to come to a nice, comfortable place to listen to the Good News presented in grand style to the accompaniment of beautiful music.

I want to go to people where they are hurting, and help them. Then and then only can I hope to really be doing something with all this ecclesiastical finery. Out in the arena of daily give-and-take where men sweat, bleed, die, love, and despair—that is where I want to preach the gospel; Lord, make it possible for me today to find a place of ministry like that. I am tired of spending time and money and human effort on physical trappings which speak only of man's accomplishments. Let me see a genuine spiritual work based on the

\*Pastor, Church of the Nazarene, Santa Barbara, Calif.

Word of God and upon the work of the Holy Spirit in moral change in people's lives. Make this church a lighthouse, a training hall, a launching pad, a service station.

Don't let it become a monument to man's greatness, but a place where man can acknowledge his meanness and accept Christ's greatness through His death on the Cross.

Forgive me for running little programs designed to lure people into the building, and seeking satisfaction from getting a large number of people together in one place at one time. Give me the grace to deal with people one by one, as You did on earth.

If it is to the place where men hurt physically, emotionally, and spiritually You would have me go—I go gladly so long as I can have opportunity to let the healing power of Jesus be poured out through me. Give me a vision for this kind of work. Keep me from being a minister as a professional, but rather allow me to go as a man of compassion meeting people at the point of need.

If it is to the regeneration and resurrection of this church You are calling me, help me to do it with fearless courage and follow only You—not the opinions of nonspiritual men. Save me from living my life like others think I should. Make me dead to the opinions of men and alive unto Christ. Take every talent You have given me, Lord, and use it. Here I am, Lord; SEND ME!

THE PREACHER'S WIFE  
LORA LEE PARROTT

Mother's Day in Syracuse

Certificate of Appreciation

TO A  
Wife and Mother

It is in gratitude and appreciation for your life as a wife and mother that we honor you today for what you are and what you have done.

- You have given the priceless gift of life.
- You have provided an example for our growth in a maturing Christlikeness.
- You have challenged us to stand tall and to always give our best to every endeavor.
- You have established that warm environment in which our lives have been nurtured.
- You have been there — to listen to a problem, to rejoice in an achievement, to heal a hurt, to give an affectionate demonstration of love.

For all this and more, we honor you on this

13 day of May 1973

SIGNED



Wm. J. McNeil  
PASTOR

Pastor John Nielson of Immanuel Church of the Nazarene, Syracuse, N.Y., felt that something very meaningful should take place on Mother's Day in his church. Although the sentimental things are nice—flowers, mementoes, and gifts to oldest and youngest—this pastor felt that something to cause the mothers and families to think about responsibilities and privileges would be helpful. He originated certificates (1) to be presented

to the mother from her family, and (2) to be presented in return from the mother to her family.

Mothers did not know of the ceremony until they were called forward. After receiving their certificates, a place was provided at the front of the sanctuary for them to sign the certificates to their families.

The response was most gratifying, according to Pastor Nielson.

Certificate of Commitment  
To My Family

Realizing my responsibility to God and to my family,

I hereby commit myself before God

- To set an example of Christlikeness that will encourage my family to trust in God.
- To do my best to be considerate and understanding of the needs, desires, and viewpoints of the other members of our family unit.
- To rely increasingly upon God for help in meeting the daily demands and problems of life.
- To be the best possible wife and mother, committing myself to the improvement of my character and abilities so as to provide a happy, pleasant, home environment — a sanctuary for the growth and development of my family as individuals and as a unit.
- To pray for the physical and spiritual welfare of each member of our family.
- To be a partner of God, husband, and child in the building of a truly Christian home.

I prayerfully make this commitment to God and Family

on this 13th day of May 1973

SIGNED



Wm. J. McNeil  
PASTOR

The wife's biggest role is to help her preacher-husband believe in himself, and a man's greatest need is to be admired by the woman he loves.

## Don't Criticize Your Husband's Sermons

**W**E WERE RIDING the short three miles to our home after a staff breakfast at seven o'clock, two morning worship services, and a TV broadcast.

I can't believe my husband and I are an exception when it comes to the emotional strain of giving "life" each Sunday. If you're even half in tune with God, "virtue" goes out as you are touched by humanity.

Ladies, permit me to share an important "don't" for the woman your husband has chosen to be the sounding board of his life.

*Don't criticize his sermons.*

I knew that unspoken question which was racing to the fore of his thought, but was too sensitive for him to raise. My womanly radar didn't even have to be in A-1 shape to know.

"Your sermon was positively great this morning, dear. God really came through you. I was really blessed."

Now let me disillusion you. My radar hasn't always been that good—or else I was an awful lot dumber than I am now. For longer than I'm willing to admit in our pastoral ministry, I reserved those unqualified commendations for the times he had knocked a spiritual home run and brought in three men on base.

Looking back, I'm sort of ashamed of that superduper pastor's wife who so often sat up-tight on the front seat, hoping her husband would say it right, and do it right, to the great spiritual inspiration of all the saints. In fact, if he happened to cite to Moses that which he should have attributed to Abraham, I tried to unobtrusively whisper the correction to him from the front seat.

I got suddenly healed of that malady one Sunday morning when he stopped the sermon cold, looked down at me on the front seat, and said, "Did you want something?"

I have found through trial and error that the most important contribution I can make to my husband's ministry is what I am to him at home. There are enough devils to tell him he didn't score. I'm not going to be one more of them.

The wife's biggest role is to help her mate believe in himself. Just before he preaches, tell him he's the greatest preacher you know. Tell him

he's going to do great because you're going to be praying for him. Adjust his tie, kiss him real good, and tell him how proud you are of him. Then on the way home, repeat the performance. Don't remind him of what he forgot, whose toes he stepped on, who wasn't there, and that the crowd was down.

One time I knew it was an ostrich instead of a pelican in the Scriptures which abused its young, so I whispered, "Ostrich," from my front pew. To my surprise, he turned around and said, "No! Pelican."

I said, "Ostrich," again.

By this time the whole congregation were racing through their Bibles to find out if it was an ostrich or pelican. To say the least, it was not helpful to his ministerial ego to have several crowd him at the door saying, "Reverend, sure enough, it's an ostrich."

My husband says if a thousand people tell him he preached a great sermon, it's not as important as my approval. A man's greatest need is to be admired by the woman he loves. Don't starve your man, ladies. After all, what's the difference if he does say pelican instead of ostrich?

## TO A PREACHER'S WIFE, WITH LOVE

I have preached a thousand sermons  
While you sat quietly in the pew;  
I've been given honors, when  
They should have gone to you.  
People call on me to pray,  
While you're seldom ever asked;  
You've been left in shadows dim  
While in sunlight I have basked.

I am called "The Reverend"  
While you're just "the preacher's  
wife";

I've been given many titles—  
Sometimes you are given strife.  
I am named the chairman  
Of a dozen boards or more;  
You're but cook and baby-sitter,  
And scrubber of the floor.

But listen, preacher-maker,  
God rewards in nobler ways;

Earth may recognize the clergy  
But Heaven will their wives repay.  
The day is fast approaching  
When all status will be past;  
For the Scripture has recorded  
That the first shall be the last.

And God has really planned it  
So that if any would be great,  
She must be the least among us;  
Seems as if servants never rate.  
But when we get to Heaven  
If a crown should be my prize,  
You must surely wear it  
For 'twill be your very size.

Heaven is the equalizer  
Of unbalanced things of life;  
And if any own a station there  
It will be the preacher's wife.

—Jim Spruce



by  
**Ruth Ann Polston**

Pastor's wife  
Falls Avenue  
Wesleyan Church  
Waterloo, Ia.

It is time for the Church to evaluate her involvement with those who have reached the golden age of retirement.

## Retirement: A Time to Serve or Be Served?

**I** AM NOT going to retire!" The son looked at his father in disbelief. Years of debating the question of an early retirement had been settled for this man as the age of 65 arrived. Now, a pastor of more than four decades, he was balking.

"I have earned the right to retire and nothing will change my mind. Let the younger men face the increasing pastoral pressures." So reported a second veteran pastor.

What are these two pastors doing now? The first is actively involved as a part-time staff minister of visitation. The second is faithful in "occupying a pew." The senior staff minister rejoices in the effective assistance of the first man. The pastor of the second wishes he "could get Brother Blank to contribute something to the ministry of the local church from his wealth of background experience."

A local church had just completed a new youth center. Its value was estimated by the architect to be in excess of \$120,000. A retired layman contributed many hours of labor in lawn care and church maintenance. His wife regularly operated the

church nursery for young mothers' Bible study groups during the week, and during Sunday services.

"I am thankful for what the church is doing for our youth," this layman stated. "But would it be possible for us to have one room in one of our three educational buildings as a senior citizens' room? One in which we could visit, have table games, a library, and maybe some coffee?"

In 1970 the U.S. census showed more than 20 million persons 65 or over. Three million are involved in the nation's labor force. What are the rest doing? How are they involved in your church?

Holiness churches in the U.S.A. and Canada were surveyed to determine what was being done for elderly members. Some of the responses to this 1972-73 survey, conducted by Rev. Bergen Birdsall, were:

- Several are active in the church program.
- Modern Maturity Fellowship. About 60 at monthly meetings.
- Monthly potluck: programs, music, speakers, projects
- Social program once a quarter
- A separate Sunday school class
- Older Americans' Club. Very active.
- Bimonthly fellowship: lunch, crafts, testimonies, speakers
- We use the Salvation Army Golden Age Club.
- Weekly prayer meeting
- Just their Sunday school class. (lots of these)



by  
**Jack H. Mottweiler**

Director of Adult  
Ministries and Sunday  
Schools for the Free  
Methodist Church

—No, we do not (too many like this).

Some of these reports indicate that a growing number of congregations are shifting their emphasis away from doing things for the older members. Instead, pastors are taking advantage of the often specialized skills these persons have acquired by a lifetime of schooling, training, and experience.

It is time for the church to evaluate her program of involvement for those 65 and older. Does the child reach an age where the commandment to honor your father and your mother no longer applies? Should not the elderly see the church as a channel through which God may "repay us days of gladness for our days of suffering, for the years thou hast humbled us" (Ps. 90:15, NEB)? Does God not intend that you should have a Simeon and an Anna in your congregation? Has 1 Tim. 5:1-8 been removed from the Bible? What is the scriptural emphasis concerning the relationship of the elderly to society?

Having worked out a "theology of ministry involving the elderly," let us assume your church desires to implement a program. Shall the emphasis be to serve or to be served?

Many factors influence both individual and congregational involvement. It is basic that any "65-plus" program include options for the participant.

A program of service to the elderly appears most common. It is necessary when health limits individual activity. Possibilities are:

- Cassette recordings of morning worship, Sunday school class, and special events—delivered regularly to the residence
- A regular visitation program including pastor, peers, and younger friends

\*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.

—Telephone meditation service by recording or volunteer on duty at stated times

—Reading by volunteers

—Transportation service to church, doctor, and essential business places

—Card showers for special days

—Daily phone call to those living alone to determine physical condition, needed service, and to give assurance of interest

—A balanced-diet, warm meal delivered daily to the home (An Indianapolis Ind., organization calls this "Meals on Wheels.")

Programs of involvement, however, are increasing in number. Many of the ministries listed for those shut in, or limited in participation potential, may be implemented by active golden agers. The retired minister may organize a vital visitation program. The past president of the WMS may supervise the "Serving Seventies Clubroom." Retired construction men—carpenters, plumbers, electricians—can aid in church maintenance as well as assist other "65-plus-ers" in home repairs. That retired bookkeeper may be the invaluable person you have been looking for to assist the church treasurer and serve as church statistician.

Examples of potential involvement ministries include:

- One-night-only retreats
- A day-per-week church office assistance, getting out bulk mailings, folding bulletins, etc.
- Staffing extension Sunday school classes for rest homes; shut-ins, etc.
- Day-care center for the elderly, in a room at the church. This permits those who care regularly for the elderly to do shopping and other errands.
- Participate in writing campaigns, with letters to:  
TV stations to commend or protest programs

- Government officials to influence proposed legislation at various levels
- Servicemen and students away from home
- Missionaries overseas
- "Adopt" a grandchild whose grandparents are not living in the community.
- Take a child to Sunday school.
- Teach hobby skills to younger adults, youth, and children.
- Organize an emergency prayer chain.
- Develop church telephone information service.
- Serve as church nursery attendant during group meetings.
- Assist Sunday school teachers in contacting absentees each week by visit, phone, or card.
- Be a "Sunday school class grandmoth-

- er" for a children's class. Provide cookies for social and other special occasions.
- Form a birthday club.
- Organize a literary and/or writing club.
- Plan regular senior citizens' meetings dealing with financial matters such as social security and wills, and personal problems such as loneliness, diet, etc.
- Plan regular fellowship times for those 65 and older.

The possibilities seem endless. Many churches are giving retirees a new lease on life. Wherever your church is in its thinking and programming, it's hard to escape the fact that the modern maturity group needs the ministry of the church.

## IN THE STUDY

### Meditating with the Master in Matthew

May 5

#### MAKING MOUNTAINS OUT OF MOLEHILLS (12:2)

SCRIPTURE: Matt. 12:1-14

INTRODUCTION: Legalism has always been the bane of religion. Legalists major on minors and minor on majors. Their perspective is distorted, and their priorities are misplaced. This passage gives an excellent example of typical legalism.

#### I. THE UNREASONABLENESS OF LEGALISM (vv. 1-2)

Corn is still the British term for wheat and so is retained here in the *New English Bible* ("cornfields"). In the United States we would say that Jesus went through the "grainfields" (NIV). Also "ears of corn" conjures up the wrong picture for the American reader. "Heads of grain" is what we would say. We would probably also use "pick" instead of "pluck." (How about reading the *New*

*International Version* [1973] in the pulpit so as to give the correct translation for your listeners?)

As the disciples were walking on a path through the field of ripe grain, they felt hungry. So they picked some heads of wheat, rubbed out the kernels between their hands, and then blew away the husks. To the Pharisees this was harvesting, thrashing, and winnowing grain. So they complained to Jesus: "Look! Your disciples are doing what is unlawful on the Sabbath" (NIV).\*

This is a good example of the typical attitude of legalists. They make mountains out of molehills. What the disciples did seems innocent enough. But to the Pharisees it was just as wicked as though they put in the whole Sabbath day harvesting their fields, thrashing out the grains, and then winnowing away the chaff in the wind.

#### II. THE INSINCERITY OF LEGALISM (v. 10)

Legalism is judgmental, harsh, critical. Chapter 11 closes with some of the most beautiful words ever uttered by the compassionate Christ. They are filled with tenderness and love. But all this was lost on the Pharisees. All they could see was what the disciples were doing on the Sabbath.

Also, when they saw the man with the withered hand, instead of feeling sorry for him and hoping he could be healed of his affliction, they tried to prevent his getting help. They asked Jesus, "Is it lawful to heal on the sabbath days?" They were not looking for information. For we read that they posed this question in order that "they might accuse him."

\*From the *New International Version*, copyright 1973 by the New York Bible Society International. Used by permission. (NIV)



By Ralph Earle

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

May, 1974

The legalist tries to appear as super-spiritual. But his spirit betrays him as lacking real spirituality, for he majors on material things, on externals.

#### III. THE INCONSISTENCY OF LEGALISM (vv. 11-12)

These legalistic Pharisees would pull a sheep out of a pit on the Sabbath day if it fell in. Of course this would be much more work than the harmless little momentary exercise of the disciples.

Legalists are always inconsistent. They will say that it is wrong to do one thing on the Lord's day and then do something far worse. They will criticize one piece of "worldliness" and participate in something else that seems far more worldly. Since legalism thrives on personal opinions, it has to be inconsistent.

#### IV. THE ANTIDOTE TO LEGALISM (vv. 7-8, 12)

The answer to legalism is love and a compassionate spirit. Jesus said that if the Pharisees had understood the true spiritual nature of religion—"mercy, and not sacrifice"—they would not have condemned the innocent disciples. And that note needs to be sounded today. Jesus is Lord of the Sabbath; so whatever He, as our Lord, tells us to do is right. What we need to do is to submit to His lordship in our lives—every day.

Jesus concluded by stating the general principle: "Wherefore it is lawful to do well on the sabbath days." In these times of flagrant Sabbath desecration we need to be truly concerned that we do on the Lord's day only what is pleasing to the Lord of the Sabbath. But we also need to be cautious about criticizing others, lest our spirit desecrate the day that should especially be marked by holy love.

May 12

#### TWO PARABLES ON SEPARATION (13:40, 49)

SCRIPTURE: Matt. 13:24-30, 36-43, 47-50

INTRODUCTION: The thirteenth chapter of Matthew contains seven parables of the Kingdom. The first, the parable of the sower, is found in all three Synoptic Gos-

pels and has already been treated in our series of sermons on Mark's Gospel—"A Quartet of Human Hearts." The other six in Matthew 13 all begin with the formula, "The kingdom of heaven is like unto." The word *parable* means "a comparison," and Jesus is illustrating the meaning of the Kingdom by comparing it to something that was familiar to His hearers.

These remaining six parables of this chapter are divided into three pairs, with each pair teaching the same lesson. So we are devoting one sermon to each of these pairs of parables.

The parable of the tares and the parable of the net, though coming second and seventh in the list, teach the same lesson and so are treated together. Actually, there is a twofold lesson here.

#### I. NO SEPARATION IN THIS LIFE (vv. 29-30, 47)

Jesus told of a man who sowed good seed in his field. While he and his servants were asleep, "his enemy came and sowed tares among the wheat." The tares were a bearded darnel that looks almost exactly like wheat and cannot be easily distinguished from it until it matures. Sorting out the tares from the wheat was a very tedious task, usually done by women and children. But it was important, for if the tares are ground into meal and eaten with the wheat they often cause dizziness and nausea.

The servants reported to their master that tares were growing in the wheatfield and asked if they should pull them up. He said, "No, lest while you are pulling the weeds you may uproot some of the wheat. Let them both grow together until the harvest."

A. M. Hunter makes a helpful suggestion as to what is meant here. He writes: "The parable sounds like Jesus' reply to a critic—probably a Pharisee (the very name meant 'separatist')—who had objected: 'If the Kingdom of God is really here, why has there not been a separating of sinners from saints in Israel?'" (*Interpreting the Parables of Jesus*, p. 46).

The first lesson of this parable is that human leaders should not usurp the divine prerogative of judgment and separation. Before we take action to "kick out of church" a backslider who is not living

according to Christian standards, we should assess the situation carefully. Suppose it is the husband of a godly wife and there are children in the home. If the man's name is dropped from the church roll, he will probably become angry and refuse to drive his family to church. The result may be a discouraged wife and children that are lost forever in hell.

It is true that Paul apparently did tell the Corinthian church to excommunicate one of its members (1 Cor. 5:3-13). But this was a case of flagrant immorality that was bringing disgrace to the church in the community (5:1). There may well be times like that when drastic action is required. But when the evangelistic net is drawn in, there will be some bad fish in it (Matt. 13:47).

#### II. ETERNAL SEPARATION IN THE NEXT LIFE (vv. 40-43, 49-50)

At the final judgment there will take place the eternal separation of the righteous and the wicked. The latter will be thrown "into a furnace of fire: there shall be wailing and gnashing of teeth" (vv. 42, 50). It is a horrible fate to contemplate, and we should warn people against it. The strongest teaching on hell in the New Testament is found in the teachings of the compassionate Christ.

May 19

### TWO PARABLES ON GROWTH (13:31-33)

INTRODUCTION: It is obvious that these two brief parables teach essentially the same lesson. But what is that?

Two interpretations are widely held today. The traditional one, held for 19 centuries, is that these two parables portray the growth of the Church of Jesus Christ. The parable of the mustard seed describes its outward growth, numerically and geographically. Many people find rest in its branches. The parable of the leaven pictures the inward growth of the Church and the fact that the leaven of the gospel has permeated all of society to a certain extent.

During the last hundred years a new and opposite interpretation has gained a

wide vogue among Evangelicals, popularized by the *Scofield Reference Bible*. This begins with the basic premise that in the Scriptures "leaven" is always a type of evil; therefore it must be taken that way here. Hence the parable of the leaven was a warning that heretical teachings and godless influences would enter the life of the Church, damaging it. So the twin parable of the mustard seed must describe the growth of the ecclesiastical hierarchy of the Roman Catholic church, spreading over the whole world. In its "branches" are to be found many evil "birds"—wicked men in high places in the Church (as has been true in history).

It would seem the part of wisdom to follow the best Christian thinking of the previous 18 centuries and adopt the traditional interpretation. The new approach, however, need not be ruled out; it may have some validity. Perhaps a both/and rather than an either/or philosophy may help us out here.

#### I. OUTWARD GROWTH (vv. 31-32)

Some people are afraid of emphasizing the numerical growth of the church, even though they favor its geographical expansion through world missions. But right now there is a great deal of attention being given to "church growth," with a number of good books appearing in the field. Visitation evangelism is becoming a very important ally of, and addition to, mass evangelism. It is widely recognized today that the latter will not succeed without the former. We are to be primarily concerned about souls, not statistics. But the more people we can get in our Sunday school classes and church services, the more opportunity we will have for winning souls to Christ. Let's work on numbers, in order to save souls.

#### II. INWARD GROWTH (v. 33)

There are three possible applications of the parable of the leaven (yeast). The first is that we should allow the Holy Spirit to permeate our entire personalities, making us more and more Christ-like. The second is that the church—locally and denominationally—should become more spiritual as an organism, not just an organization. The third is that our Christian influence should penetrate the society around us.

May 26

### TWO PARABLES ON VALUE (13:44-46)

INTRODUCTION: Again we have two interpretations. One is that Christ was seeking a treasure or a pearl of great price. He was willing to give His all at Calvary to purchase the Church as His. The other interpretation is that we should be willing to give our all to gain Christ and His salvation. The second application fits in better with the context here. Jesus is talking about finding the Kingdom.

#### I. THE HIDDEN TREASURE (v. 44)

Modern banks were unknown in the ancient world. We read many times of people burying money in order to "keep it safely. Even large sums would be hidden in this way.

Jesus told of a man who stumbled on to a treasure that had been hidden in a field. Elated and excited, he proceeded to sell all his own property in order to buy this field. It was a good move financially, for he gained far more than he gave up. And so it is with everyone who gives up all to follow Christ.

The man here typifies the sinner who unexpectedly hears the gospel and is saved. This has happened thousands of times in history.

#### II. THE PEARL OF GREAT PRICE (vv. 45-46)

Here we have typified the person who has been seeking salvation or satisfaction for a long time. Finally the end of his quest comes when he finds Christ.

Jesus told of a merchant who went around looking for fine pearls. At last he discovered a very costly one. But he was so enamored with it that he likewise sold all his possessions in order to buy this one pearl.

Jesus is surely the "pearl of great price," worth more than anything else in all the world. So we gladly sing: "Take the world, but give me Jesus." To have Christ in all His wonderful beauty and blessing, we have to give our all in exchange for Him. It's worth it!

If you are in the wrong place, the right place is empty.



## The Big Little Man

SCRIPTURE: Luke 19:1-10

TEXT: *He was little of stature. And he ran before, and climbed . . .* (Luke 19:3-4).

### INTRODUCTION:

A. Zacchaeus did not seek for excuses not to see Jesus.

B. He transformed his disadvantage—small stature—into advantage.

C. He "sought" earnestly to get through "the press" of the crowd and to "see Jesus."

D. He was greatly-rewarded for his persistent effort to find the Master.

### I. THE SPIRIT OF THE MOB—"They all murmured."

A. The crowd was filled with curiosity and excitement to see Jesus.

B. The mob showed an unintended praise for the Master.

C. The public mob complained and "murmured" because of Jesus' attention to a chief of sinners.

A bus was taking a group of visitors on a sight-seeing tour through New York City. At one of the stops a little lad with tattered clothes, unkempt hair, dirty hands and face, stepped onto the bus. A lady on the tour turned and asked one seated with her, "Where in the world is that boy's mother?" The answer was, "Well, I'm sure that he has a mother, and I'm quite sure she loves him, but she doesn't hate that dirt." Then she said, "You hate the dirt, but you don't love the boy." Until the true qualities of loving the boy and hating the dirt could be combined, the boy's condition would remain the same. Jesus hated the sins which Zacchaeus had committed, but He deeply loved the man.

### II. THE SPIRIT OF THE MAN—"He sought Jesus."

A. He was determined to find Jesus.

1. "He sought" (v. 3).

2. "He ran" (v. 4).

3. "He . . . climbed" (v. 4).

4. We will find Jesus only when we are fully determined.

B. He received Him joyfully.

1. His heart was touched as Jesus "looked up" (v. 5).

2. His heart leaped for joy as Jesus spoke, "Come down . . ."

3. "He made haste, and came down" (v. 6).

C. He made restitution.

1. He was a sinner. "For the Son of man is come to seek and to save that which was lost" (v. 10).

2. He repented, "If I have taken any thing . . . I restore" (v. 8).

3. A yielded heart. "Lord, the half of my goods I give" (v. 8).

### III. THE SPIRIT OF THE MASTER—"Come . . . I must abide."

A. The invitation—"Make haste, and come down" (v. 5).

1. "Come," "for the harvest is ripe" (Joel 3:13).

2. "Behold, NOW is the accepted time . . . the day of salvation" (2 Cor. 6:2).

3. "Come; for all things are NOW ready" (Luke 14:17).

B. The command—"I MUST abide" (v. 5).

1. The Master's desire to abide with all is so great.

2. God's will is an imperative to a happy life.

3. God's only dwelling place is the hearts of men.

C. The gift—"This day is salvation come to this house" (v. 9).

1. The reward is to all who accept the Master's invitation.

2. Salvation is life's most glorious gift.

3. It is an immediate experience of grace—"this day."

### CONCLUSION:

A. The spirit of the mob WILL NEVER

CHANGE from the spirit of the majority.

B. The spirit of man MUST ALWAYS CHANGE in repentance with the minority.

C. The spirit of the Master CANNOT CHANGE from His assurance of salvation and grace to the seeker.

J. WALTER HALL, JR.

## Unity of the Sanctified

SCRIPTURE: Eph. 4:1-13

TEXT: Heb. 2:11, *For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.*

The text suggests four fundamental facts concerning Bible holiness:

### I. SOMEBODY IS ENGAGED IN THE SANCTIFYING BUSINESS—THE TRIUNE GOD.

A. God the Father: Jude 1; 2 Thess. 2:13; John 10:36; Eph. 1:3-4

B. Christ, the Son: Heb. 13:12; Eph. 5:25-27; Heb. 9:13-14

C. The Holy Spirit: Rom. 15:16; Acts 2:1-4; Rom. 5:1-5  
God the Father planned it; Christ, the Son, purchased it with His blood; and the Holy Spirit administers the blessing to fully consecrated, believing hearts.

### II. THERE ARE THOSE WHO ARE SANCTIFIED.

A. One hundred twenty at Pentecost, Acts 2

B. Cornelius, the Italian centurion, Acts 10

C. Men at Ephesus, Acts 19:1-7  
See also Acts 20:32; 1 Thess. 5:23-24.

### III. THE SANCTIFIER AND SANCTIFIED ARE ALL OF ONE—PERFECTLY UNITED.

See 1 Pet. 1:15-16; 2 Pet. 1:4; John 17:21; 1 John 3:1-3.

### IV. THE SANCTIFIER IS NOT ASHAMED OF THE SANCTIFIED, BUT DELIGHTS TO CALL THEM BROTHERS.

See Heb. 2:16; Zech. 14:20-21; Rev. 7:9-17.

HOMER E. LAND

## BULLETIN BARREL

### WHY NOT A PRAYER BREAK?

A coffee break brings physical and mental rest, but a prayer break brings soul rest.

A coffee break brings human fellowship, but a prayer break brings divine fellowship.

A coffee break brings no special power but a prayer break puts us in touch with the powerhouse of heaven.

A coffee break helps the individual, but a prayer break helps others also.

—Ben Yazzie

Nazarene Indian School

### PRAYER IS SIMPLE

Prayer is so simple.

It is like quietly opening a door,

And slipping into the very presence of God;

There in the stillness to listen to His voice—

Perhaps to petition,

Or only to listen;

It matters not.

Just to be there

In His presence

Is prayer.

—Selected

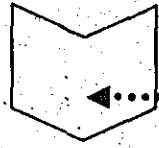
You must have long-range goals to keep you from being frustrated by short-range failures.

—Charles C. Noble

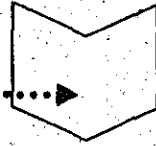
Patience is a good thing to exercise, but a bad thing to overwork.

The woman who creates and sustains a home, and under whose hands children grow up to be strong and pure men and women, is a creator second only to God.

—Helen Hunt Jackson



# HERE AND THERE



## AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### Prophecy and the Seventies

Ed. by Charles Lee Feinberg (Moody Press, 1971. Paperback, 255 pp., 95c.)

This is a correction on the price of this book (see review in Oct., 1973, issue, in which the clothbound price was printed by mistake).

### Archaeology and the New Testament

By Merrill F. Unger (Zondervan, 1962 and 1973. Cloth, 353 pp., \$5.95.)

Merrill F. Unger, emeritus professor of Old Testament at Dallas Theological Seminary, author of many scholarly biblical works, including *Archaeology of the Old Testament*, treats in this book the less known area of archaeology connected with the New Testament. The span covered here is only about a century, whereas the span of time is thousands of years as relates to OT archaeology; and the interest here is not so much the whole nation of Israel as in smaller groups of people both in Palestine and in the areas where Paul and others planted the Christian faith during New Testament times.

J. KENNETH GRIDER

### The Christian and Romans 7

By Henry E. Brockett (Beacon Hill Press of Kansas City, 1972. Paper, 160 pp., \$1.95.)

This book, by a longtime British holiness writer, interprets a difficult chapter—Romans 7—on which so many Bible

scholars have expended their energies, including James Arminius, who wrote 250 pages on it. Brockett keeps you in the dark about what book he is opposing (p. 24), which book supports the view that Romans 7 and 8 both depict the same kind of Christian experience. Our author teaches, instead, that Romans 6 and 8 are "concurrent," but that Romans 7 depicts a "contrast" to the Christian experience depicted in those chapters.

Brockett both agrees and disagrees with James Arminius, who taught unequivocally that Romans 7 (14-25) depicts an awakened, unregenerate person. Brockett admits that the bondage described here is characteristic only of the unregenerate person, but believes that the places where the chapter suggests considerable sensitivity to the Holy Spirit depict the experience of a regenerate person (see pp. 109-11).

Actually, the only holiness scholar of note (as far as I know) to take the view that Romans 7 depicts the regenerate state is W. B. Godbey. Verses 12 and 22 might seem to suggest that the experience described is that of a Christian, because the law is holy to this person (v. 12); and because this person delights in God's law (v. 22). But many unregenerate people believe the law to be holy; and appreciate the church on the corner—awakened, unregenerate people, as Arminius calls them. Likewise, such a person might well delight in God's law, as in v. 22. But the delighting is after the "inward man," and not after the new man—and everyone, including the un-

regenerate, has an inward man (in distinction to the outer man of the body). This man is "wretched" (v. 24), however; and more important, he does what he knows he should not do and omits doing what he ought to do (vv. 15, 18). Especially do vv. 15 and 18 suggest that the person described is unregenerate. Paul seems to describe his own earlier life, while he was living under the law, although he does use the present tense in such description.

Therefore, I myself agree with James Arminius' interpretation of the chapter, and do not concur with the equivocating that Brockett seems to enter into on the matter. Yet Brockett gives us a careful study, worthy of our consideration, which some might find more helpful than the "Arminius-like" view usually taken by holiness scholars.

J. KENNETH GRIDER

### Revelation Visualized

By Gary G. Cohen and Salem Kirban (Moody Press, 1972. Paper, 480 pp., \$8.95.)

The format of this volume is striking. After nearly 50 pages of introductory material, with numerous photographs, the Book of Revelation is treated verse by verse. At each opening one finds on the left page two or three verses printed from the KJV. Promises are in blue type, warnings in red. Below the scripture is a commentary written by Gary G. Cohen, a converted Jew.

At the top of the right page is a picture, usually a photograph in color. Many biblical sites are presented. Below this is "background" material by Salem Kirban, a born-again Arab who has already written several books on prophecy. His presentation ranges over a wide area. For instance, he devotes five pages to a refutation of Anglo-Israelism—with which we would certainly agree.

The point of view of the book is that of dispensational premillennialism, with a pretribulation rapture. If we were to offer a criticism, it would be that the authors have given an overliteralized interpretation of the Book of Revelation. The Greek word for *revelation* is *apocalypsis*, and the last book of the Bible is clearly written in the symbolical language of an

Apocalypse (its proper name). To take all the descriptions literally—such as those of the "locusts" in c. 9—seems to miss the intended meaning.

There is a great deal of factual data in this volume—material that is helpful. Current examples and illustrations are interesting. Without endorsing all the interpretations presented, we would say that the book could be read with considerable profit.

RALPH EARLE

### Politics, Medicine & Christian Ethics

By Charles E. Curran (Fortress Press, 1973. Paper, 228 pp., \$3.50.)

Curran considers the position of Paul Ramsey, perhaps the leading evangelical ethicist, on politics, medicine, and Christian ethics by explaining his views and entering into a dialogue over them. Basically, Curran, a noted Catholic ethicist, disagrees very little with Ramsey and certainly has a high regard for the thought and commitment of his Protestant counterpart. I think most holiness folk would agree, on the whole, with Ramsey's position on politics and medicine. He supports the state as a necessary agent of God to limit evil; he upholds the dignity of human life against medical experimentation, abortion, and euthanasia. Many would disagree at certain points, but Ramsey has done considerable good in upholding an essentially conservative position. It is somewhat technical and valuable mainly for its scholarship.

GERARD REED

### Religion in America

By Winthrop S. Hudson (Scribner's, 2nd ed., 1973. Paperback, \$5.95.)

Covering the development of religion in America from its roots in the Old World to the advent of the Jesus movement, this work constitutes a useful and informative guide.

My enthusiasm for the book is attributable, at least in part, to the fact that I read it at the same time I was reading H. Richard Niebuhr's *The Social Sources of Denominationalism*, which proceeds upon presuppositions that Niebuhr him-



self criticizes in his later work *The Kingdom of God in America*. Hudson's book surveys the environment of American Christianity through the changing scenes of United States history. But unlike Niebuhr's earlier work, Hudson allows Christianity to retain its own dynamism, so that it is not just shaped by its environment, but shapes it.

*Religion in America* boasts another advantage. Its scope is more than usually comprehensive. Account is taken of the influence and rise of Roman Catholicism. Judaism in America receives a treatment commensurate with its prominence. Due emphasis is given even to Eastern religions and cultic influences which are part of the religious scene in the United States.

If the book is to be faulted for anything, it will not be easily recognized by the general reader. And what a church historian might judge faulty as regards content is not likely to obscure the overwhelming value of a book exhibiting such wide compass, positive tone, and informative presentation.

DAN BERG

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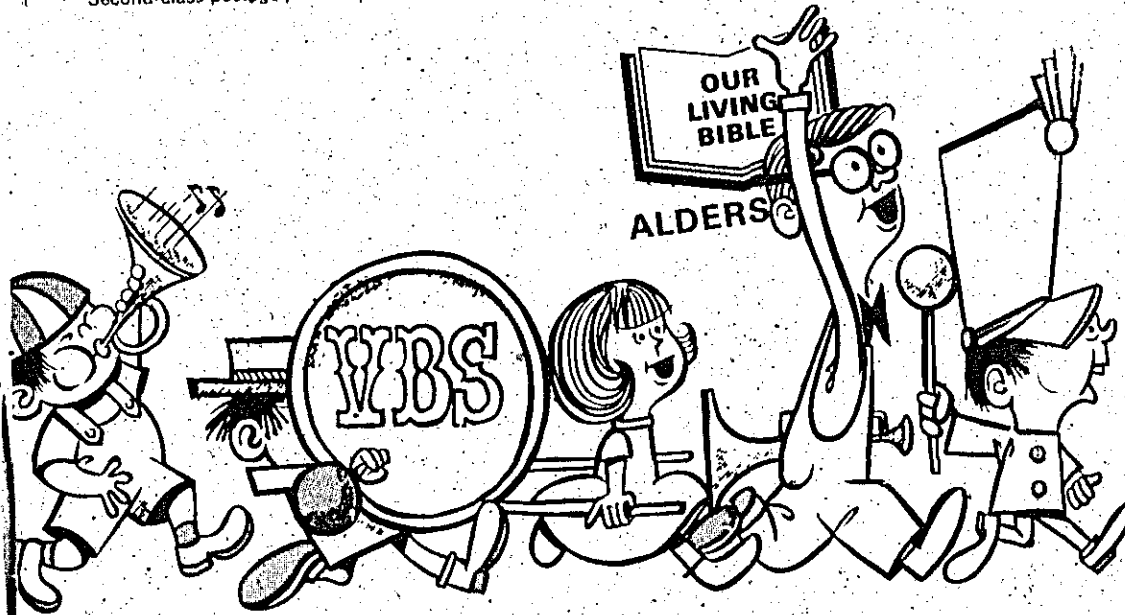
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WANTED TO BUY—Old copies of *Preacher's Magazine*. Especially May—June, 1949; Mar.—Apr., 1950; July, 1956; and many more. I have duplicates to trade or will buy. Also Beacon Hill holiness publications.—David Wm. Smith, 1076 Indiana Ave., Salt Lake City, Utah 84104.

**AMONG OURSELVES**

It is interesting to observe the variety of emphases related to the work of the Holy Spirit in entire sanctification. Some have seen it all as an opportunity to demonstrate power. Some have associated it with the phenomenon of speaking with "other tongues." Some have limited its scope to a "separated life." Others have understood its significance in terms of a preparation for witnessing. There are many who see this work of God's grace as primarily one of cleansing from all sin. No doubt, along with the errors propagated, there are many aspects of truth in the variety of emphases. But in the present renewal of interest in "witnessing" (thank God for it!) we might remind ourselves of the importance of cleansing. "He will burn up the chaff with unquenchable fire" is the promise. "He shall sit as a refiner and purifier" is the figure deemed most descriptive of His work by the prophet Malachi. So let us in these days, while we speak of the miraculous "infilling," which is so desirable, not forget to insist on the less glamorous "inkilling," which is just as vital. It is when the dross is burned up that the power of the Holy Spirit is released.

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—proclaiming Christian Holiness

*inside this issue:*

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*The Editor*

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*Milton S. Agnew*

**DISCOVERING PEOPLE'S NEEDS**  
*Lyle Pointer*

**A TOOL IS A TOOL IS A TOOL**  
*C. Paul Gray*

**VBS—WHAT'S IT TO YOU?**  
*Betty Robertson*

THE

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JUNE, 1974

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

### The Great Brain Robbery



**D**URING OUR VISIT TO Capetown, South Africa, last November, we were delighted when the noted heart-transplant surgeon, Dr. Christiaan Barnard, invited us to witness a surgery he was to perform on Tuesday morning. The arrangements were made by Pastor Wally Marais, and the time confirmed—and then we had to cancel our visit to the world-famous operation theatre because we contracted a common cold.

So it goes. Life has its adventures and disappointments. We win, and we also lose. There are the hits, and then there are the misses—and the near-misses.

But the whole experience—near-miss that it was—made us aware for the first time of some of the medical, legal, and theological dilemmas of our times. When is a patient "dead," if his heart is to be removed and implanted in the body of another patient who needs it to keep his own body alive? Obviously, the heart itself is not yet "dead," as it must be kept alive through artificial means until it begins its function in the body of the person to whom it has been bequeathed. Medically, death begins when the brain dies. Or so we understand the explanations of the experts.

Legally and theologically the question is still open. At least there is still a difference of opinion, and there are some who argue that as long as the heart is alive the body is not "dead."

So the question remains, at least among the undecided: Does the brain die first, or does the heart? Dr. Barnard and his medical colleagues insist that if the brain is dead, is no longer capable of functioning, and can never perform again, no matter how long the heart can be kept beating mechanically, then death is prolonged, but not life.

The Scriptures suggest some implications in either direction one might wish to move. Jesus said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man" (Matt. 15:18); and He also declared, "Thou shalt love the Lord thy God with all thy heart . . . and with all thy mind" (Mark 12:30). The theological approach, therefore, is based upon the understanding of the seat of the affections, not the physical organs. It considers the volitional life and

the will to choose, not the billions of brain cells. It requires the perspective of the whole man, not the fragmented analysis of his various parts. It is the person who is dead or alive, not this or that physical organ. And the death or life about which the Scriptures speak ultimately points toward spiritual life or death, which is infinitely more important than the physical.

The point, then, is that our adversary is attacking on both fronts. To be entirely sanctified and cleansed from all sin means the heart is right with God, and praise be to His name; this is His promise to the believers. But we are admonished, "See then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15). Literally, walk "looking all around, aware of your strengths and your weaknesses, using the good sense God gives you."

Jesus sends us forth to be as "wise as serpents, and harmless as doves" (Matt. 10:16). We need tough minds as well as tender hearts. Sin blinds and deceives the unwary pilgrims. It makes false claims, offers false hopes, promises false rewards, assumes false names, and hides itself behind false excuses. No wonder the writer to the Hebrews warns of the deceitfulness of sin (3:13).

It may be that Satan has as much success in his efforts to defeat us through the distortions in our thinking as he has through the pollution in our hearts. Rationalization can present the same appearance to the unwary as do wisdom and logic. Defending his social drinking, a university student told this writer: "I took a drink of gin and water, and it made me tipsy. I tried whiskey and water, and I had the same results. When I drank bourbon and water, it also made me drunk. I guess it must be the water!"

A busload of sports fans passed us on its way to the game, and we noticed several cases of liquor stacked in the baggage section. Our friend riding with us, knowing the local custom, explained their plan to celebrate the victory, if their team won the game. What if their team lost? In that event, they would drown their woes with their drinks. Same results, win or lose.

St. Paul lived long before there was a Menninger clinic, and we have no evidence that he had any special interest in psychology. But he knew human nature, and he understood the dangers of allowing Satan to deceive the mind. He wrote to the Thessalonians about those who "received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12).

Those who insist on "kidding themselves" can be deceived into thinking they are getting away with it, but they are not. They may believe their rationalizations for a while, but the day of reckoning will come. Truth stands the tests of time.

The greatest robbery in human history is the brain robbery perpetrated by Satan upon those who listen to his rationalizations. But the good news is that he cannot do this to anyone who trusts in Jesus for the wisdom that is from above. If anyone lacks it, "let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5).

What the Word says about God's plan for the redemption of the world must be the final test for the worth of a Bible translation.

## Which Translation Shall I Use?

**W**HO ARE YOU? What knowledge do you already have of the Scriptures? Do you want to use your Bible for rapid, clear understanding? For study purposes? For memorization? For preaching? Will this translation be your prime source of the Scriptures, or will you use it in addition to, or in comparison with, other versions?

Is the English language a second language with you? Or perhaps you are particularly partial to the old English in the King James Version, and desire as little change as possible.

What is your doctrinal position, especially on the atonement?

Your national background may make a difference. Those of us in America may smile indulgently over "Britishisms" in *The New English Bible*: "Master, you are an honest man, we know, and truckle to no one" (Mark 12:14). "You strain off a midge, yet gulp down a camel!" (Matt. 23:24). No doubt those in Britain will smile just as indulgently at "Americanisms" in translations originating in the United States.

With these few comments it may be seen that there probably can never be one version of the Bible which will suit all persons, all purposes.

We will here consider five of the currently popular translations. They may

not include the one in which you are particularly interested. If so, apply the same tests and analysis to that translation as will be used here. It may help you.

This analysis is not exhaustive by any manner of measurement. We apologize to the translators for the summary fashion in which their work of precise and extensive study is here considered. Nevertheless, we trust the examination will be fair and helpful.

It is only sensible first to examine the introduction, to see what the translators themselves say about their product. Do this in detail. Only fragments can be used here.

### The New English Bible (NEB)

"This translation of the New Testament was undertaken with the object of providing English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek text into the current speech of our own time, and a rendering which should harvest the gains of recent biblical scholarship.

"The Joint Committee decided what was now needed was not another revision of the Authorized Version, but a genuinely new translation, in which an attempt should be made consistently to use the idiom of contemporary English to convey the meaning of the Greek. The translators were enjoined to replace Greek constructions and idioms by those of contemporary English. Thus we have not felt obliged to make an effort to render the same Greek word everywhere by the same English word. We have conceived our task to be that of understanding the original as precisely as we could and then saying again in our own native idiom what we believed the author to be saying in his.

"Our intention has been to offer a translation in the strict sense, not a paraphrase. Taken as a whole, our version claims to be a translation, free, it may be, rather than literal, but a faithful translation nevertheless, so far



by  
Colonel  
Milton S. Agnew

Commissioner  
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as we could compass it" (*The New English Bible*, 1960, pp. vii-x).

#### Today's English Version (TEV)

"This translation of the New Testament has been prepared by the American Bible Society for people who speak English as their own mother tongue, or as an acquired language. As a distinctly new translation, it does not conform to a traditional vocabulary or style, but seeks to express the meaning of the Greek text in words and forms accepted as standard by people everywhere who employ English as a means of communication. *Today's English Version* attempts to follow, in this century, the example set by the authors of the New Testament books who, for the most part, wrote in the standard, or common form of the Greek language used throughout the Roman Empire. As much as possible words and forms of English not in current use have been avoided; but no rigid limit has been set to the vocabulary employed.

"The text from which this translation was made is the Greek New Testament prepared by an international committee of New Testament scholars, sponsored by several members of the United Bible Societies, and published in 1966" (*Today's English Version*, 1966, p. iv).

#### New American Standard Bible (NASB)

"The New American Standard Bible has been produced with the conviction that the words of Scripture as originally penned in the Hebrew and Greek were inspired by God. Being the eternal Word of God, the Holy Scriptures speak with fresh power to each generation, to give us wisdom that leads to salvation, that we may serve to the glory of Christ.

"It has been the purpose of the Editorial Board to present to the modern reader a revision of the American Standard Version in clear and contemporary language. The attempt has been made to adhere to the original languages of the Holy Scriptures as closely as possible and at the same time to obtain a fluent and readable style according to current English usage."

"Fourfold aim of the Lockman Foundation Publications:

"1. These publications shall be true to the original Greek.

"2. They shall be grammatically correct.

"3. They shall be understandable to the masses.

"4. They shall give the Lord Jesus Christ His proper place.

"In revising the ASV, consideration was given to the latest available manuscripts with a view to determining the best Greek text. In most instances the 23rd edition of the Nestle Greek New Testament was followed" (*New*

*American Standard Bible*, 1963, "Foreword" and "Preface").

#### The Living New Testament (LNT) Paraphrased

"The basic text used for this paraphrase is the American Standard Version of 1901, generally accepted by Bible scholars everywhere as a masterful work.

"Copies of this book should be in every Christian household as a companion to the favored translation in use in that home, alongside such translations as the King James Version.

"This book is also an important text for nonreaders of the Bible who have heretofore found the Bible reading in the standard versions too difficult. Here the reading is not only easy, but stimulating, even exciting."

"A paraphrase does not attempt to translate word by word, but rather, thought by thought. A good paraphrase is a careful restatement of the author's thoughts. It can communicate more vividly than a good translation.

"The purpose of this book, then, is to say as exactly as possible what Matthew, Mark, Luke, and John would say to us in good conversational English today if they were here.

"For study purposes, a paraphrase should be checked against a rigid translation; but for rapid reading and for accurately acquiring the sweeping movement of this 'greatest story ever told,' we believe that a paraphrase is invaluable" (*The Living New Testament*, 1967, "Preface"; *Living Gospels*, 1966, "Preface").

#### The Revised Standard Version (RSV)

"The Revised Standard Version of the New Testament is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611, which was itself a revision rather than a new translation.

"In the Bible we have not merely an historical document and a classic of English literature, but the Word of God: That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today" (*Revised Standard Version*, 1946, pp. iii, vi).

It will become apparent what we said in the beginning—each translation has a purpose; none can be the best for every person, for every purpose.

However, whatever our personal preferences or prejudices may be, there must be some common denominator of measurement which can and should be used. After translating the whole of the New Testament from the original Greek dur-

ing the past five years and diligently comparing the results with some 10 or 11 translations, your writer learned much about translations, and acquired some personal preferences. But we prefer not to engage here in expounding these, but to return to one premise.

Namely this: The reliability, the dependability, the usability of a translation must relate closely to its trustworthiness in translating the *doctrine of the atonement*. Attractive, facile, scholarly, exciting it may be, but "What says the Word about God's plan for the redemption of the world?" must be the final test of its real worth.

With this in mind we examine the great passages on justification, redemption, regeneration, and sanctification in the versions here being examined. The diligent reader would be repaid richly by writing these passages out in full in a parallel fashion from the several translations. It is a rewarding exercise. Here we can only summarize and evaluate.

*The Great Passages on Justification* should include Rom. 3:28; 5:1, 9; 8:30; Gal. 2:16; 3:11, 24; Titus 3:7; Acts 13:38-39. As may be expected, the terms for *justification* and *justify* vary. "Put right with God" is characteristic of TEV. "Made right in God's sight," "a right standing with God" are used by LNT. "Declared us not guilty" as used by LNT in Rom. 5:9 and 8:30 might be criticized. Actually we *are* guilty, but God paid the penalty in Christ on the Cross, and thus can *forgive*, not the penalty, but the sins committed and *the guilty sinner*. In that sense the introduction by NEB of "acquitted" and "acquittal" in Acts 13:38-39, although not used elsewhere, is commendable.

Happily, all these translations are sound in presenting justification by faith.

The same confidence can be declared regarding such *Great Passages on Redemption* as Rom. 3:24; Heb. 9:12; Matt. 1:21; 1 Cor. 1:30; and Eph. 1:7. LNT does repeat in Gal. 3:24 the "not guilty" phrase. But it adds a happy comment in Matt. 1:21 (as does NEB also): "And you shall name him Jesus (meaning 'Savior'), for he will save his people from their sins." TEV rightly, according to the Greek, puts emphasis on the pronoun,

"You shall call his name Jesus, for it is he who will save his people from their sins." These versions are all sound on redemption.

*Great Passages on Regeneration* continue to give us confidence in all these translations in such verses as John 1:12-13; 3:3, 5-6; 2 Cor. 5:17; Titus 3:5; 1 Pet. 1:23; 1 John 5:1; Eph. 2:5-6. For example, the familiar 1 Pet. 1:23 is rendered by NASB, "For you have been born anew, not of mortal parentage but of immortal, through the living and enduring word of God"; by RSV: "You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God"; while LNT gives us the refreshing: "For you have a new life. It is not passed on to you from your parents, for the life they gave you will fade away. This new one will last forever, for it comes from Christ, God's ever-living Message to man."

We now turn to *Great Passages on Sanctification*. It is here that we encounter differences and difficulties.

The problem centers mainly about one word, *hagiazto*, and its derivatives. It is translated in the King James Version *sanctify* and *sanctification*. Its true meaning is established from several sources: the best Greek lexicons; the long-time established and recognized theological uses of these words; the translations that appear in established, great versions of the Scriptures; and finally the dictionary.

Actually, the Greek verb *hagiazto* in relating to separation has two aspects. The first is to separate from the *commonplace*. This does not involve a change in character, only in purpose. In this instance the verb is properly translated *consecrate* or *dedicate*. The word is used sparingly in the Scriptures with this meaning. It is so used in Matt. 23:17, 19, regarding the Temple consecrating the gold, and the altar the gift. It is used in John 10:36, "Him whom the Father consecrated and sent into the world" (RSV). It is properly used in John 17:19, "And I consecrate myself" (NEB, LNT).

The second and most common aspect of the verb is to separate from the *unclean*, the *unholy*, thus changing the basic character of the person. It cannot

properly apply to a thing, only to a person. The correct translation in this instance is *sanctify*, which also means "to make free from sin," "to render productive of holiness or piety." Furthermore, man can dedicate, consecrate; only God can sanctify.

Let us now look at some of those great passages on sanctification (which of course is a part of the atonement).

One of the greatest is the prayer of Jesus for His disciples of that day and of all time: "Sanctify them through the truth . . . that they also might be sanctified through the truth" (John 17:17, 19). NEB, in translating this, uses the unsatisfactory "Consecrate them by the truth . . . that they too may be consecrated by the truth." TEV is possibly better, but short of the full meaning: "Make them pure and holy through teaching them Your words of truth . . . that they may belong to you." LNT is very helpful: "Make them pure and holy through teaching them your words of truth . . . to meet their need for growth in truth and holiness."

Eph. 5:25 is a towering atonement passage: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it." NEB again has compromised the full meaning with: "Christ also loved the church and gave himself up for it, to consecrate it, cleansing it." TEV follows suit: "Christ loved the church and gave his life for it. He did this to dedicate the church to God . . . after making it clean." Once more LNT is clear and forthright: "Show the same kind of love to your wives as Christ showed to the church when he died for her, to make her holy and clean."

The doctrinally paramount passage 1 Thess. 5:23 declares: "And the very God of peace sanctify you wholly." NEB here has one of its few clear statements on holiness: "May God himself, the God of peace, make you holy in every part." TEV also says: "May the God who gives us peace make you holy in every way." While again LNT is lucid and precise, "May the God of peace himself make you entirely clean."

Another atonement passage on sanctification is Heb. 13:12: "Wherefore Jesus also, that he might sanctify the people

with his own blood, suffered without the gate." NEB confuses the benefit of the atonement: "Therefore Jesus also suffered outside the gate, to consecrate the people by his own blood." TEV makes one of its better statements, though avoiding the word *sanctify* (which it never uses): "For this reason Jesus also died outside the city gate, in order to cleanse the people from sin with his own blood." While LNT in similar strain says: "That is why Jesus suffered and died outside the city, where his blood washed our sins away."

1 Thess. 3:13 is one of those purposeful texts included in Paul's urgent letter. He is speaking of his wish and prayer regarding the Lord, "To the end he may stablish your hearts unblameable in holiness before God." NEB is clear when it translates, "May he make your hearts firm, so that you may stand before our God and Father holy and faultless." TEV uses the word *holy* also, while LNT speaks of being *sinless*.

Altogether there are more than a score of other great passages on holiness which should be considered: Acts 20:32; 26:16; Rom. 15:16; 1 Cor. 1:2, 30; 6:11; 7:34; Eph. 1:4; 5:27; 1 Thess. 4:3-4, 7; 2 Thess. 2:13; Heb. 2:11; 9:13; 12:14; 2 Cor. 7:1; Heb. 10:10; 10:14; 10:29; 1 Cor. 7:14.

In the light of all these passages, where do the translations stand? How faithful are they to the root meaning of the word *hagiadzo* and its derivatives? Sample analyses have been given. Let us now consider a summary for these versions.

Frankly, NEB has the poorest score of all. Never does it use the word *sanctify*. Occasionally it uses the satisfactory synonym "make holy" or "hallow." But persistently it gives the translation "consecrate" or "dedicate," so that in more than 75 percent of the instances the statement is weakened or at least clouded. Some of the more important texts where this is true are John 17:17, 19; Eph. 5:25; 1:4; Acts 20:32; 26:18; 2 Cor. 7:1; Heb. 2:11; 10:10, 14, 29.

TEV carries a better record. Again, it never uses the word *sanctify*. However it frequently uses synonyms which should be considered satisfactory, such as "make pure," "cleanse from sin," "holy." Unfortunately, there is a series of synonyms

which are generalized: "God's chosen people," "God's own people," "truly belong to you," "acceptable to God," and a frequent use of "dedicate" or its synonymous phrases such as "make them your own," "truly belong to you." More than half the passages are thus rendered insipid or misleading. Some of the more important texts where this is true are John 17:17, 19; Eph. 5:26; 1 Thess. 5:23; and Acts 20:32; 26:18.

The LNT translations are interesting. A few times it uses phrases limiting the meaning of the verb *to dedicate*: "set apart," "giving ourselves to him alone," or other undefined statements. However, in spite of not using the word *sanctify* at all—and it is hard to comprehend why this word is avoided in certain translations—it makes extensive use of acceptable synonyms such as "made holy," "made clean or pure." Thus the message is truly supported in all but about six or seven passages. These unsatisfactory passages include such important texts as Acts 20:32; 1 Cor. 6:11; and 2 Cor. 7:1.

On the other hand, it should be noted that there are two translations which are faithful and reliable in these passages on *hagiadzo*, relating to sanctification, and also in the other areas of the atonement. These are the King James Version and NASB.

What of RSV? Again, its translation of the great passages on justification, redemption, regeneration are beyond rebuke. We can use them with confidence. But it has not always been so with those on sanctification.

It will be known by many that the RSV originally came out with "consecrate" or "dedicate" as the usual translation of the verb *hagiadzo*. However, a protest was made by a group of holiness scholars under the leadership of Dr. J. A. Huffman. The editors carefully weighed the protest, acknowledged the deficiency in translation, and made one of the very few changes adopted in later editions. Thus the RSV has now substituted "sanctify" or "holy" for "consecrate," "dedicate," "consecrated" throughout the important great passages on sanctification. The basic meaning of the word *hagiadzo* stood the test of scholarly examination.

Which translation shall I use?

Again we urge you to study in detail the introductory statements made in the various translations in the light of your needs and the use you will make of your Bible.

Doctrinally you must also make your own choice and decision. For many, particularly those who accept as important the Wesleyan teaching regarding sanctification, there is bound to arise a reservation regarding that particular area of translation in the NEB, TEV, and in others such as Moffatt, Goodspeed, Williams, and occasionally the Amplified.

For many, the vivid and sometimes exciting quality of LNT may be a large enough asset to overbalance the fact that it is admittedly a paraphrase, that it uses words and adds words not in the original manuscript, and thus becomes in some sense a "commentary," and the fact that it fails to identify sanctification by name, though largely by descriptive function and synonym.

Probably, however, for the sincere student of the Word there are many characteristics about the NASB which recommend it, even above others. Its high respect for scriptural inspiration, its careful adherence to the original languages of the Holy Scriptures are possibly the reasons for its full dependability in all matters of the atonement, including sanctification.

With these considerations, we believe that reading the Word from two or more versions will make your Bible study more meaningful than ever before.

(Note: The New International Version was not yet out when this article was written. For information on NIV, see Dr. Earle's report in April issue, p. 25.)

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The first prerequisite for finding people's needs is to be among them. A pastor does not find them very well by sitting in his study.

## Discovering People's Needs

**M**EET PEOPLE'S NEEDS" is the classroom cliché of Christian educators. This phrase appears monthly in the *Preacher's Magazine*—and it should. It is a goal worthy of our attention. The Christian ministry must be aimed at supplying the needs of its parishioners.

Ministering always presupposes a need. Ministry could not take place apart from a void that longs to be filled. If persons were not lacking spiritually, the Christian ministry would not exist. Pastoring would be unnecessary. Without a question, pastors are to meet needs. They are to be person-oriented.

How do I know the needs of people? That is a difficulty for some pastors. It must be so, for dissatisfaction dwells within some congregations. They are saying their needs are not being met. They are also assuming that their pastor will alleviate existing privations.

One woman complained, "My pastor preaches good sermons, but I leave feeling spiritually hungry.

What he says is right, but he doesn't help me with my problems."

"I wish my pastor would tell me something that would be of encouragement to me. All I do is wash dishes, clean clothes, and chase after my kids," said a housewife.

"Evangelism is good, but I have already accepted Christ. I need something for myself," was another comment.

Not every criticism may be valid. Some of them even reveal another void in the person's life. For example, the lady who felt evangelistic preaching was not soul-nourishing had failed to bring a sinner to a service in a year's time. Her need was to become evangelistic.

Some of the remarks offered are bound to reflect honestly the needs of people. For those who are vocal, there is apt to be the "silent majority."

Here are suggested ways of determining people's needs. While God gives the gift of discernment, most would do well to enhance their present talents.

The first prerequisite for finding the needs of people is to be among them. A pastor cannot sit in his study and know the hurts and joys of his people.

Jesus was the most in-tune Person who ever ministered. He was among the crowds and with the loners. He knew how people thought. He was aware of movements within society, such as the Pharisees and the Saddu-

cees. He was perceptive of the traits within individuals. He pinpointed the character of the woman He met at the well. Jesus knew what was inside man. (John 2:25).

The greatest avenue for uncovering the longings of man is listening. It is increasingly difficult for ministers to listen. They are "answer men." They are accustomed to speaking. Their training emphasizes the spoken word, rather than the listening ear.

Jesus had to be a Listener. When Nicodemus came to Him, Jesus heard what Nicodemus meant, rather than what he said. Nicodemus opened the conversation with, "Rabbi, we know that thou art a teacher come from God . . ." Nicodemus never mentioned his heart's desire, but Jesus went straight to the issue, "Ye must be born again." Nicodemus did not argue his need for a new birth, so Jesus must have hit it dead-center.

Jesus heard with His fingertips, for He got the heartbeat of those with whom He spoke. He listened with the "third" ear. He "read between the lines."

Not infrequently do people couch their problems in acceptable terms. It is not unusual for teen-agers to ask questions in a way that meets with approval. After they feel secure, the full story comes out. The counselor realizes too late he has endorsed questionable behavior.

This happens, not because people are cunning or underhanded. It is due to the human desire to be appreciated and understood. People want to think they are good. They want to stand on the side of right.

In exploring need-areas, listen for what motivates people. Define their goals, and some of their needs will surface. The objectives that govern their future are also a key to the present.

Life-goals represent past stimuli, whether positive experiences or sad

failures. Upon discussing important times in their lives, priorities parade before the listener. The happiest and saddest moments expose present feelings. The problems they have now are rooted in their past choices and influences.

Listen to their testimonies. These provide a clue to what reaches them. Testimonies also give a map of their past spiritual pilgrimages. Testimonies witness to present hurdles. They indicate accepted or rejected Christian standards.

When incorrect theology is expressed, a need is expressed. Sometimes expression does not match profession. On the other hand, inaccurate theology may indicate inadequate living. People tend to theologize their behavior and attitudes. They are apt to Christianize the road of least resistance.

Watch the actions and attitudes of individuals. This question is always appropriate: Why did they do that? A word of warning: it may not be because they aren't sanctified. An unwise happening is not always indicative of backsliding, either. Hostilities are frequently caused by a threatened self-concept. If a person feels embarrassed or cornered, he will fight back.

This article is not a call for self-made sleuths or amateur psychologists. The pastor is not to be a second-rate detective, who leaves the impression, *Ah-ha, you've got a problem, and you're trying to hide it.* Simply be alert to where, how, and when you can help.

There are other sources which increase one's ability to perceive needs. Books on Christian education list the characteristics of various age levels. Psychology texts describe behavioral patterns. The pastor who is ensnared by pressures of interpersonal relations may be enlightened by a resource book.



by  
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Self-knowledge invariably discloses the needs of others. After all, we are men too. What we lack, others experience as well. If we know ourselves, we will see them more clearly. The better we understand why we do as we do, the more accurately we will sense the needs of our people.

Precious moments of prayer and meditation have a way of denuding hidden needs in others and in us. God is able to show us the poverty

of those under our ministry. More than once God showed His prophets the destitution of their culture. He revealed empty hearts, suffering souls, and the wayward ways of men.

God is our greatest Source for knowing the needs of men. Every pastor has had the whisper of God lead him to a home desperate for a healing balm. Sensitivity to men's needs is proportionate to sensitivity to God's nudgings.

There is nothing wrong with the tool; it is what we have done with it—or failed to do with it—that needs our attention.

## A Tool Is a Tool Is a Tool

IN HIS BOOK *Exploring Evangelism*, Dr. Mendell Taylor defines evangelism thus: "Evangelism, in its broadest connotation, includes everything done in the name of Christ provided it calls attention to Him as Saviour and causes people to give consideration to His claims as Lord."

If this definition is true (and I believe it is), anything we say or do, any instrument we use with the avowed purpose of winning a soul to

Christ, may be said to be a tool of evangelism. A pulpit, a sermon, a cup of coffee, the pamphlet *Life Can Have Meaning*, the "Four Spiritual Laws," a revival campaign, a class party, prayer, an act of kindness, a golf game, and a hundred other things, may be used for the purpose of winning a soul to Christ. We must be reminded, however, that any of these may be performed in such a way that no evangelistic element is present. But any of them may be an excellent tool of evangelism, and all are legitimate if used properly.

One of the most common tools of evangelism in America has been the traditional revival campaign. It has been used for so long and so often that many are questioning its effectiveness.

Not long ago I sat with a group where this subject was discussed at length. Some present felt that it was

a worn-out method and should be discarded for the most part. Some said that the revival method had become overemotionalized. Others said, "I get no help here." Still others felt that the method had been ruined by the peculiar quirks of evangelists who had become so professionalized as to be nauseating. Many pros and cons were thrown around. Some of the arguments sounded downright convincing.

As I left the group to return home, I was thinking of our discussion. From somewhere—perhaps out of my subconscious mind—the paraphrase of a jingle came to the surface. I found myself saying, "A tool is a tool is a tool." Other thoughts followed.

The traditional revival campaign is merely one tool of evangelism—and a tool is of value only when it is used properly. To use a tool improperly can be a very devastating thing. Incidents came to mind from my own experience—fixing the car, a piece of carpentry—where, although I had the right instrument to do the job, I made a mess of the whole thing.

"A tool is a tool is a tool." Other thoughts clamored for attention. Perhaps there is nothing wrong with the revival meeting as a tool. It may be our use of the tool that is wrong. Thoughts came thick and fast. Perhaps we have been sloppy and careless in its use. Perhaps inexperienced people have bungled things through ignorance or lack of wisdom. Maybe we did not listen for the Spirit's

instructions—or were not humble enough for God to bless us. Maybe we had done the wrong thing so long that it seemed right. Perhaps we are mentally too lazy to get any new ideas or new insights.

Instead of throwing away the tool, why not learn to use it better? There is nothing wrong with the tool; it is what we have done—or failed to do—with it.

In doing personal evangelism I insist that, just as there are laws in the physical world, there are laws in the spiritual world. This I believe is valid. There are also laws in the psychological world, and laws in the political world. So there are bound to be laws that govern revivals. God is not fickle or capricious.

When we line up with His purposes and His will, we can have revival. The trouble lies in the fact that we have not sought out and diligently applied those laws that govern revival. Perhaps all of us should read again Finney's *Lectures on Revival*, which deal with the laws of revival, and then carefully apply them in our own lives and in our churches.

One final word. It is possible that deep in our hearts we already know what brings genuine revival, but it costs Christian people and preachers too much in confession and repentance, in brokenness and humiliation. So we avoid these unpleasant things by blaming the method and throwing away the tool. But this is not right, nor is it intelligent—for a tool is only a tool.

**The pastorate is not a place for opportunists who fondly hope for personal privilege and power as they seek to change the course of a fruitless church. The concern of a pastor's soul and the spirit of his life will really determine how evangelistic his church will be.**

—J. V. Morsch



by  
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There is an opportunity and also a responsibility in the large number of children within our grasp for Christ.

## I Believe in Child Evangelism

**T**RAIN UP A CHILD in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6).

That is a very positive statement—"he will not depart from it"! This places responsibility in the two areas where it belongs:

First, on the parents. The very nature of the case gives the parents the first opportunity to "train up a child in the way he should go." In the providence of God the child is the parents' opportunity and responsibility. The Bible is clear on this matter: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou

walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:4-7).

Yes, God has ordained that parents should have the first opportunity to teach their child "the way he should go." This brings responsibility, for no other can do the work in teaching and training children like a Christian parent.

One of the brightest spots in the life and memory of any family could be the family altar, where daily the Bible is read and the family unites in prayer and worship.

*When Mother prayed, she found sweet rest;*

*When Mother prayed, her heart was blessed;*

*Her heart and mind on Christ were stayed—*

*For God was there when Mother prayed!*

The second area of responsibility is the church. Many parents entrust their children to the church—often for most of the pre-mid-teen years. What is the church doing to evangelize this great segment of the human race? Too many local church leaders, including Sunday school teachers, are blind to this all-but-overwhelming opportunity.

Currently there are many thousands of persons enrolled in Sunday schools who are not members of the church. It is safe to assume the

great majority of these are not born-again Christians. These are in the hands of our Sunday school teachers. Think what could happen if, all our pastors would really come to grips with these challenging opportunities week after week in their weekly meetings with their teachers—each pastor showing his teachers how to turn those class sessions into evangelism periods when an honest effort would be made to lead souls to Christ.

If failure should occur in the classroom, the pastor should be prepared to give a second chance in the morning service and again at night, plus well-planned, personal soul winning throughout the week in follow-up ef-

fort. If this was prayerfully and carefully done, week after week, we could win those persons to Christ in due time. What are we waiting for?

Currently this writer is preaching in an evangelistic campaign for a pastor who at the age of five years was led to know Jesus Christ as his personal Saviour.

Yes, I firmly believe in evangelizing children and youth. So let us—all of us—really "get with it" to win to Jesus Christ and the church the thousands of juniors and teen-agers currently in our Sunday schools.

Pastors, you will need to lead us in this glorious task. Will you try? If so, will you begin now?

## Ten Commandments for Church Treasurers

1. This is not my money. I am only taking care of it.
2. It is not my decision how the money is to be spent. I disburse it as the church board and pastor direct.
3. The pastor is answerable to the board and the church—not me.
4. I will count no money nor make any deposits. This is the task of the finance committee.
5. I will keep books current and make complete reports promptly each month to the church board, and each year to the congregation at the annual meeting.
6. I will pay bills according to the priorities established by the church board.
7. I will pray and not worry about the church's finances.
8. For my protection, I will request an audit of my books each year.
9. I will not talk to others about the private financial affairs of my church.
10. If I cannot keep victory in my soul while caring for God's money, I will voluntarily submit my resignation to the pastor and the church board.

*George Privett, Jr.*



by  
**John L. Knight**

Executive Secretary  
Department of Evangelism  
Church of the Nazarene

# THE STARTING POINT



By C. NEIL STRAIT  
Pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

## "Be Filled with the Spirit"

Eph. 5:18

**L**IFE WILL BE FILLED with something. Either self or God. Not both. Coexistence is not biblical language. It may be the language of international politics, but it is not New Testament language.

Paul's phrase "Be filled with the Spirit" has several possibilities:

1. *It implies an emptiness—a need.*

The Apostle Paul put this need in perspective in the seventh chapter of Romans. "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (18-19).

Life, without God, is filled with sin, and the nature of sin. Such a nature will create an emptiness, a need. It will drain life of the best—especially of spiritual things. Whatever else it may have, life is empty if the spiritual is missing.

2. *"Be filled" suggests that adequate measure is available.*

God does not promise what He cannot, or will not supply. If the admonition through His servant is to "be filled with the Spirit," we know such a filling, in adequate measure, is possible.

3. *"Be filled with the Spirit" says*

*something about man's capacity for the filling of the Spirit.*

To speak of need and emptiness is to see what life is without the Spirit. To speak of capacity for the Spirit is to see what life can be with the Spirit.

4. *"Be filled with the Spirit"—and continue to be filled with the Spirit.*

The Greek verb is rendered, "Be being filled . . ." The importance of our continual filling with the Spirit is very much a part of Paul's theology and biblical thought.

Consider two illustrations that convey this thought. If a car is running and getting us places, it means we must keep an eye on the gas tank and keep the fuel supply replenished.

To put the illustration in spiritual perspective, the Christian who is growing and developing will be one who becomes filled with the Spirit—at a moment in time, by way of a crisis experience—but who will also have the continuous filling of the Spirit through his continued yielding. Thus, by living in the Spirit, he will keep the Spirit flowing into his life and will "be filled with the Spirit."

Another illustration is the comparison between filling a bucket with water and a baby with milk.

You can fill a bucket with water

and forget it. It becomes stagnant. Unless the water is used, it will require little future attention. But a baby is different. Because he is growing and developing and expanding the possibilities of physical life, he requires constant care and periodic feeding.

The life that is open to the Spirit, yielded and obedient, growing and expanding the spiritual potentials, will seek the fullness of the Spirit. Hence the admonition, "Be filled with the Spirit"—and "Be being filled," or, "Continue to be filled with the Spirit."

The biological structure of life is

such that, where there is growth, one feeding is not enough. There must be daily nourishment if life is to develop.

The sanctified life grows in proportion to its response to the Spirit, and to its filling. Where it is expanding the Spirit's potential, it will need the constant filling of the Spirit. And this is promised.

One may develop any of these points. We speak frequently in terms of the crisis experience, the initial filling of the Spirit. We need also to add the other dimension—the daily filling as we grow in the Christian life and in the sanctified way.

## Popular or Scriptural Holiness?

**T**HE WORDS OF A GREAT KING and a great prophet express the two current ideas within the holiness movement. King Solomon, in Prov. 14:12, wrote: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The prophet Isaiah wrote in Isa. 35:8, "And an highway shall be there,

and a way, and it shall be called The way of holiness."

On the surface these two ways may appear to be much the same. Both have a god, a cross, a highway, and a destination. However, a deeper study will reveal a sharp contrast.

The god of popular holiness is self. Self is always in the know and on the go. If any information is needed, old self has the absolutely correct answer. Self is easily upset and disturbed if things do not go its way. Self is always on the go—anywhere for entertainment, but never to a prayer meeting or revival service. That would be too fanatical.

The cross of the popular holiness movement is a beauty indeed. Its velvet-soft, cushioned surface makes it a delight to carry. Self never dies



by  
David A. Shaw

Pastor  
Church of the Nazarene  
Winchester, Tenn.

on this cross—it merely lies upon it when it is tired. The new feature this year is flyweight fiberglass material with its super flexibility. It easily bends to the shape of a theater seat or the Sunday grandstand. Its light weight enables one to keep up the torrid pace of the social rat-race. Listen to the latest "hit" written in honor of the new cross:

*To the lovely new cross we will ever  
be true.*

*Its comfort and ease gladly bear,  
It will please us so well,*

*But will send us to hell,*

*Where its torments forever we'll  
share.*

The path of this movement is smooth. No stony hillsides bruise or tire the feet. The path slopes gently downward. How easy to travel! Because the path is so broad, no landmarks are needed.

King Solomon tells us the destination of this way leads to death—death to the soul now, and if no change is made, eternal death. The pleasures of its permissiveness last but for a season, but its wages of punishment last forever.

The God of the scriptural holiness movement is the Alpha and Omega, the Creator, the Saviour and Sanctifier of all mankind, and his Hope of eternal life. He is the mighty Wonder-worker who shows himself strong in behalf of His people. His sheep call Him the Good Shepherd, the Heavenly Father, the only True and Living God.

"The old rugged Cross" is the emblem of scriptural holiness people. It was on this Cross that Jesus shed His precious blood to save and sanctify His people. Not only does this Cross destroy actual sins; it also slays

and eradicates self, the god of popular holiness. Then that soul can say with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The path of scriptural holiness is not comfortable. It may lead through floods, flames, sorrow, suffering, tribulation, or martyrdom, but Jesus Christ is always near to strengthen and encourage His own. Although the way is straight and narrow, the ancient landmarks set forth by God clearly indicate the path so that the "wayfaring man, though a fool, shall not err therein." Though it is not the path of ease, it is the path of glory; for the "path of the just is as the shining light, that shineth more and more unto the perfect day."

The destination of the scriptural holiness way is the New Jerusalem. Jesus himself is there to welcome His beloved. What joy will fill the soul as He says, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord"! Without scriptural holiness, "no man shall see the Lord," but "the pure in heart . . . shall see God," and abide with Him forever.

*When He shall come, resplendent in  
His glory,*

*To take His own from out this  
vale of night;*

*Oh, may I know the joy at His ap-  
pearing,*

*And in that morn, to walk with  
Him in white!*

—ALMEDA J. PEARCE

\*Copyright 1934. Renewed 1962 by Almeda J. Pearce.

**Faith often looks ridiculous in the eyes of reason.**

—Alfred Thompson Eade

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Compiled by the General Stewardship Commission

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and LOCAL  
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LEADERS

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

General Superintendent Lewis

### Manifesting His Word Through Preaching



**I**N THE SMALL but important Book of Titus, Paul in a great sense writes to us all.

Read that book today. It is certainly relevant to this hour in the ministry. It should be the pattern for all of us.

After setting the standard of ethics for the minister, Paul proceeds to the preaching material for us in chapter 2. "But speak thou the things which become sound doctrine." What good advice. He offers this as the best defense and answer to the unsound faith, beliefs, and evil works prevalent in that day and in this.

Church history reveals that in the times of a renewal of interest in religion and any accompanying surge of spiritual life there has always been a rise in spurious, false religions and doctrines.

Such is this day. And once again the need is for the "doctrine"—sound doctrine.

History also informs us that churches which have heeded the basic doctrines of faith and made them plain to their people are the churches which have grown strong and endured. So let us give ourselves to the good practice urged by Paul the Apostle. This letter to Titus is for us today. The people need this doctrine. They have a right to it. It is food to their souls. It is a correct reference point for their decisions. The doctrine is the plain path to spiritual growth. It is a safeguard against "unruly and vain talkers and deceivers" (1:10).

The scriptures of redemption should be our texts. The *Manual* of our church is a splendid context to show our precious people the way into the Kingdom.

Our church needs to be strong today. Its strength is the people. In the beautiful ceremony of reception we mention the doctrines. Do they know them? If not, will they learn them? Those three paragraphs contain in essence our doctrine. Let's take them one by one and translate them into the lives of victorious Christians.

The doctrine—the sound doctrine—let's preach it, my fellow ministers. A revival of doctrinal preaching will bring the growth, spiritual and numerical, we seek.

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).

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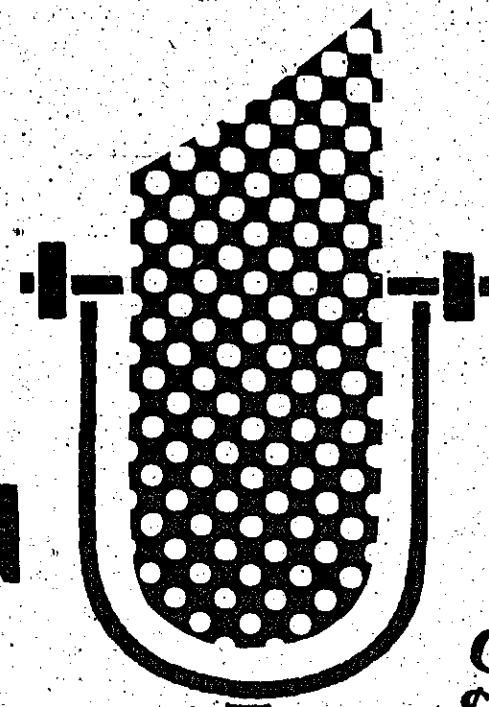
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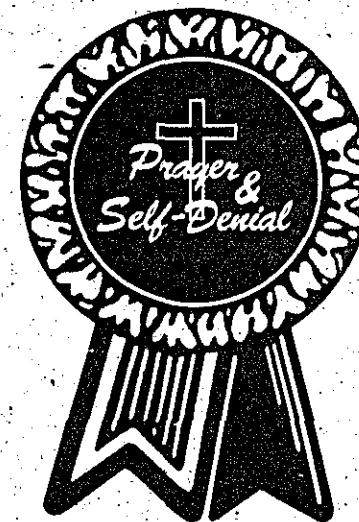
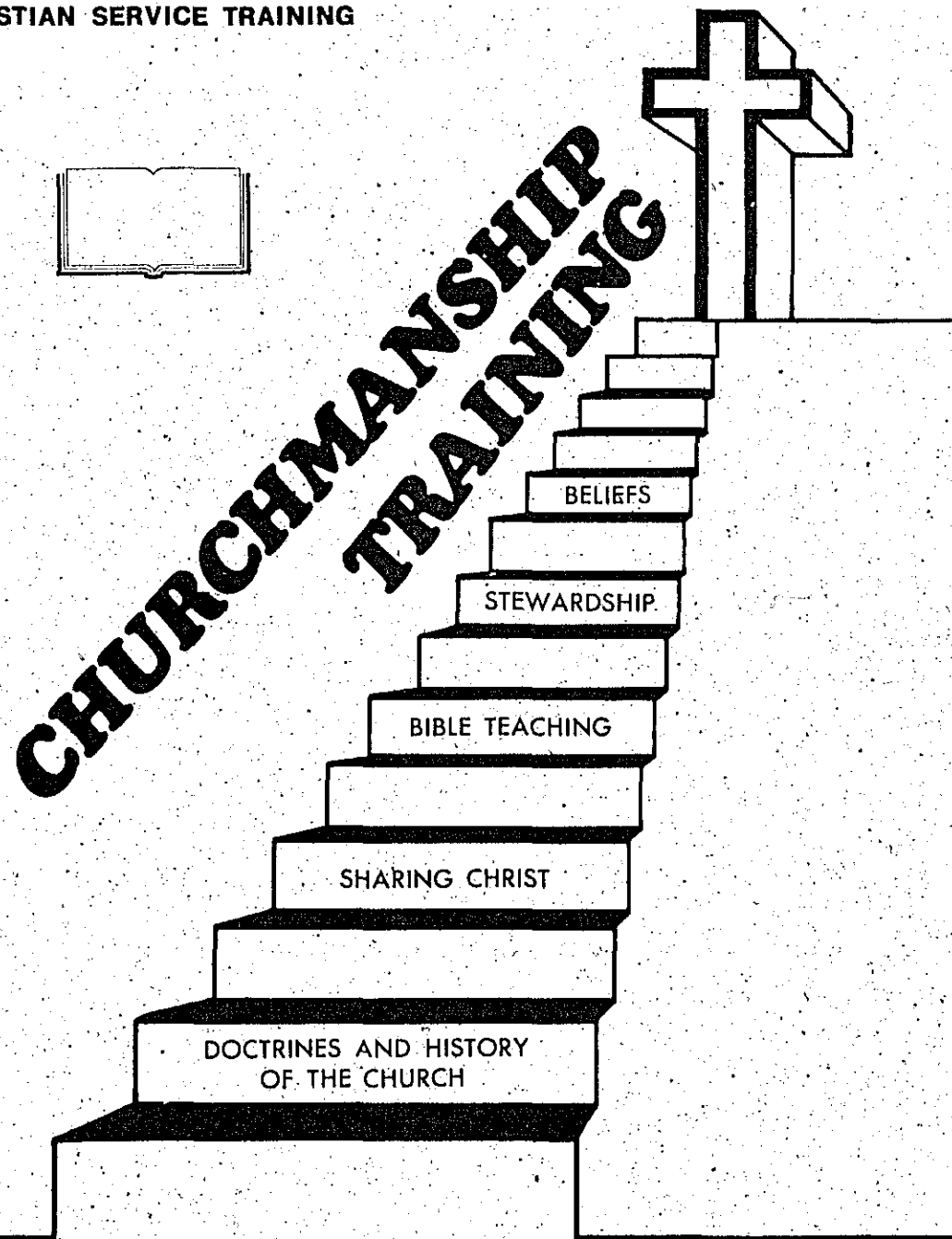
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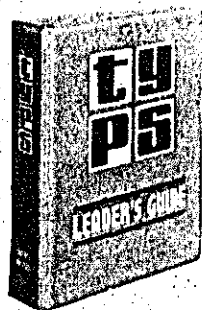
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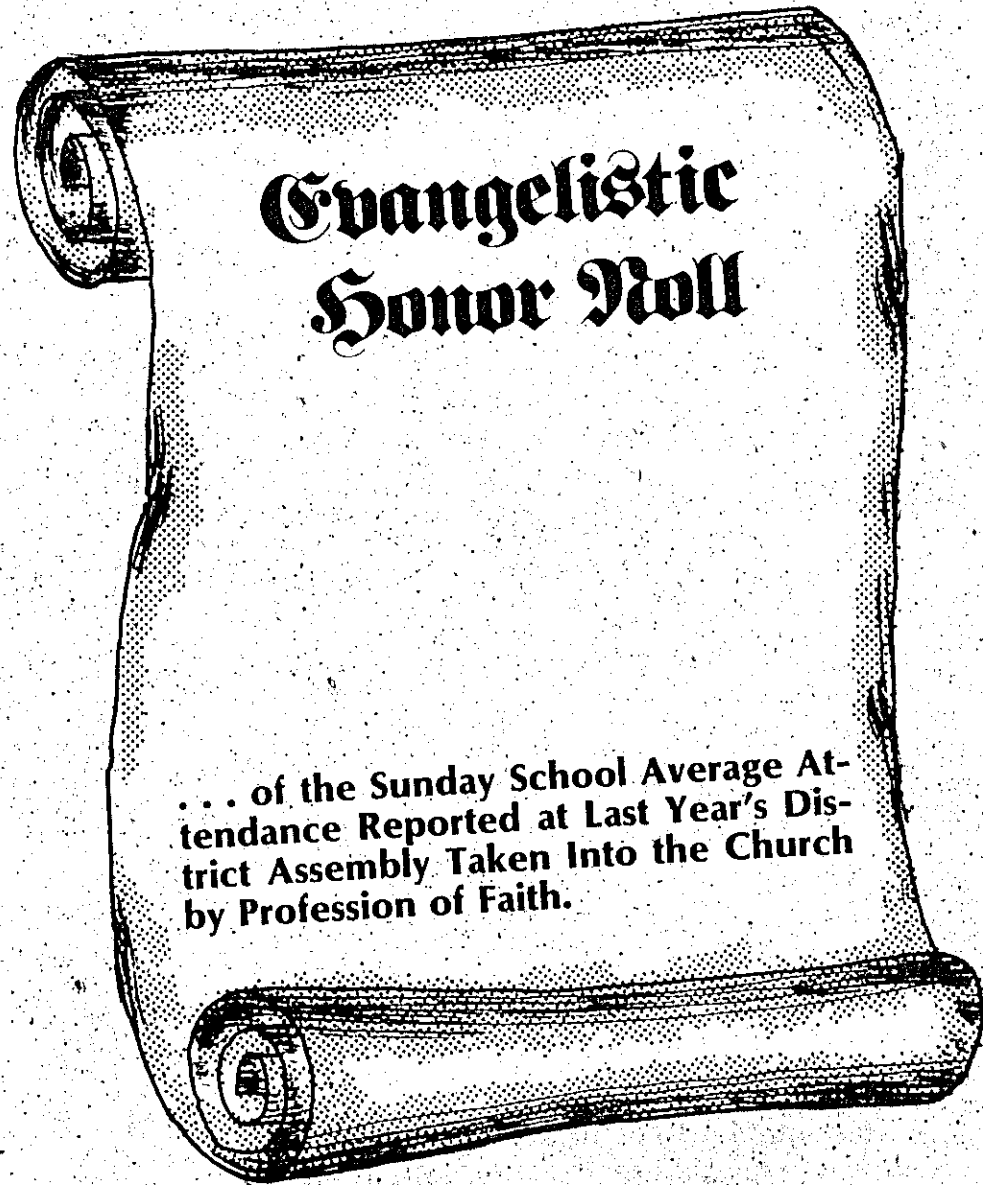


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# CORRECTION\*



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\*Action of General Board, January, 1974



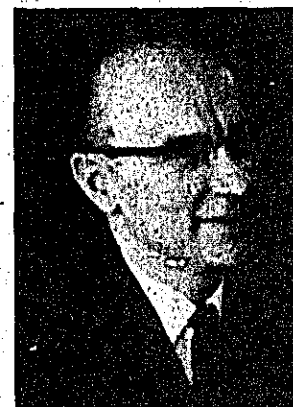
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# Situation Under Control!

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They will be mailed to all pastors again this year—the Calendar by July 1 and the Program Planner by July 15.

Unless you have just changed pastorates, you should receive yours within three weeks of those dates.



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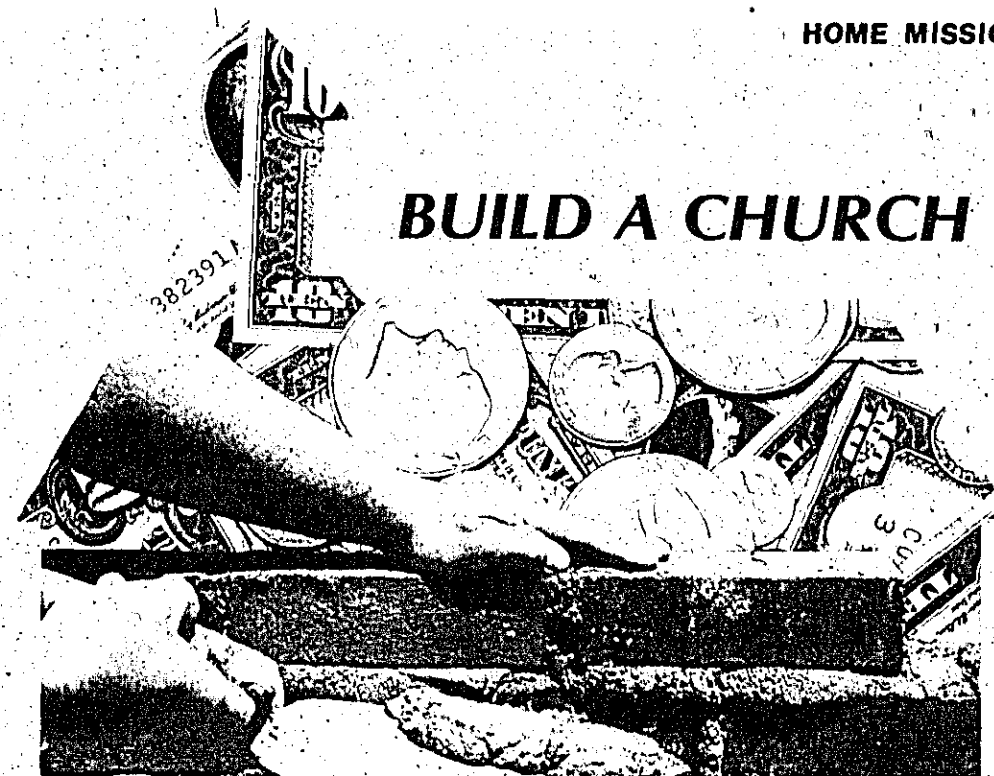
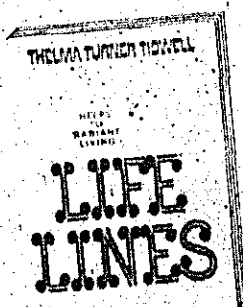
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# BUILD A CHURCH

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Father's Day, June 16, is General Church Loan Fund Sunday. Inform your congregation about how their dollars can build home mission churches while earning interest.

The June 5 issue of the *Herald of Holiness* provides detailed information about the General Church Loan Fund, its importance in church growth and outreach, and how individual investors may participate.

Bulletin inserts are also available from the Department of Home Missions. Just use the form at right to tell us how many you need.

Please send \_\_\_\_\_ bulletin inserts about the General Church Loan Fund.

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DEPARTMENT OF EDUCATION and THE MINISTRY of Education of the NARARENE INTERNATIONAL SEVENTH DAY ADVENTIST CHURCH

EDWARD S. MANN

Dear Pastor:

A short time ago you received a questionnaire relating to the work of the Nazarene ministers. The response thus far has been excellent, but if you have not as yet returned your copy, please send it to my office THIS WEEK. The projected program of continuing education as envisioned by our Board of General Superintendents could have far-reaching consequences for the future of our church.

To be as effective as possible, we need 100 percent cooperation.

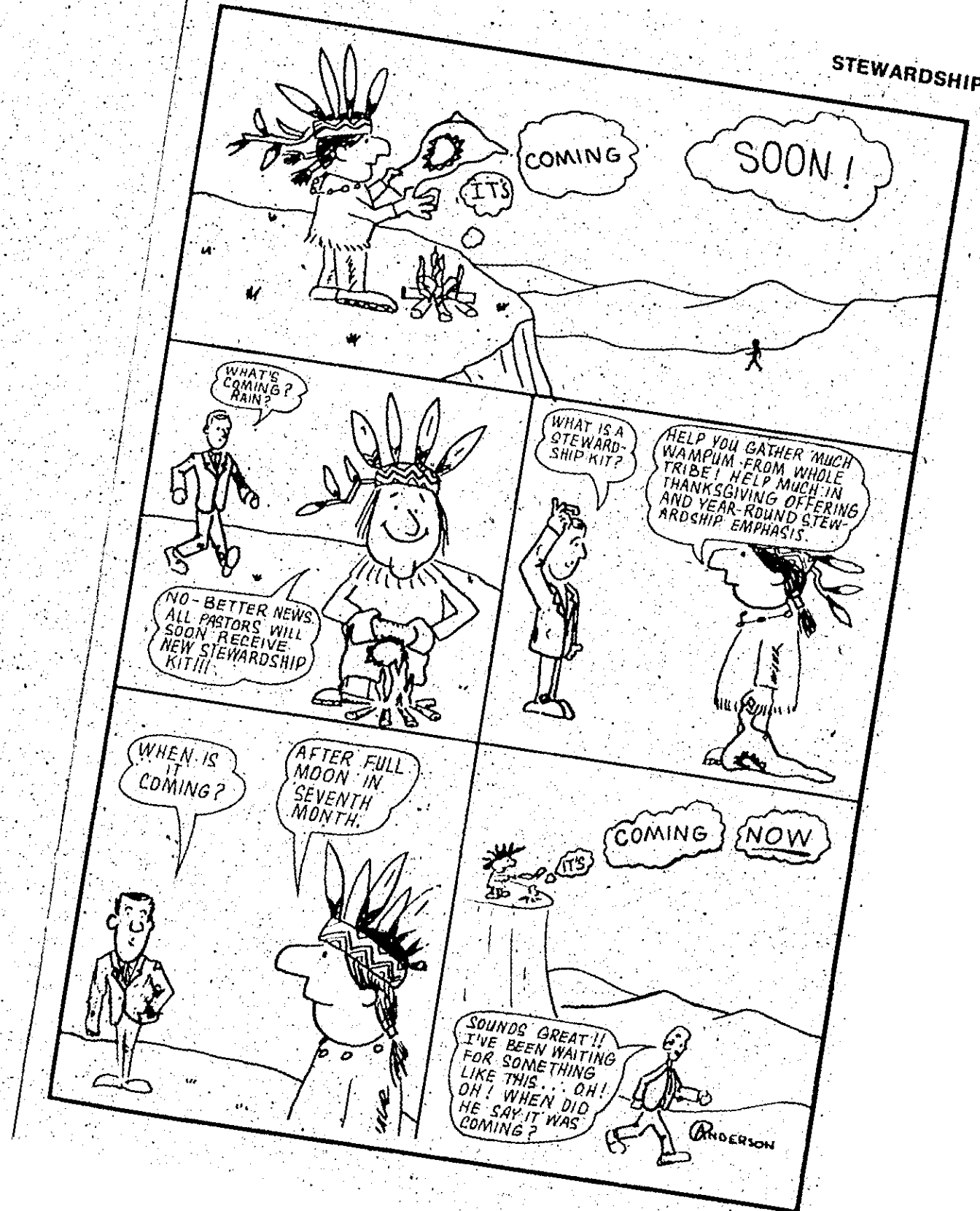
Your input is important!

If you should have mislaid your questionnaire, write me today for another copy. Also, if you have any thoughts with regard to continuing education, I should be glad to hear from you.

Sincerely yours,

*Edward S. Mann*  
EDWARD S. MANN

ESM:dt



**Medical Mission Witness**

Last year 176,998 patients visited Swaziland clinics and the hospital. Every person heard at least one presentation of the gospel. Many heard the Good News every day for two weeks. A good number of these patients had never heard the gospel before. Ward services, chapel services, person-to-person witnessing go on daily throughout the hospital. At the clinics, waiting patients hear a gospel message and receive a simple tract that explains the way of salvation. The seed is planted. Often a first-time hearer goes back to his remote village and becomes an open door for the later visit of a gospel team or a Swazi pastor to find an audience in that village.

**Moving Ahead**

The Swaziland church is moving rapidly toward self-government. Pastors and people are carrying more and more of the responsibility of the church. But the devil is not asleep. Lift these pastors and Nazarene laymen in prayer. The ongoing of the Church of the Nazarene in Swaziland rests in their hands. We can multiply their efforts through our prayers. Together we can see Swaziland saturated with the gospel. Every village, every family kraal unit, every home should receive the gospel *not once, but many times*, until every member old enough to understand knows what God's gift of His Son means for them.

**Facts on the Astounding Church Growth in Indonesia**

Every indication is that the center of gravity for Christianity worldwide is rapidly moving toward the Asia-Africa-Latin America axis and away from the West.

One outstanding area of Christian growth is Indonesia. Indonesia is currently reported to have a Christian community of between 8 and 12 million. Local congregations in cities or at a communications center become founding sponsors for new places of worship and witness. This has brought a proliferating web of evangelism and church planting.

Communists early recognized the unity of the Christian community, and the respect in which Christian leaders were held by the villages where they lived. When the Communist coup failed in 1965, their master plans were found, and the No. 3 man on their list for liquidation was the moderator of a Protestant church. The rest of the pastors were on a second list for later annihilation.

One factor in the rapid growth of the church in Indonesia has been the major role played by lay people in the life of the church. When the government sends a Christian teacher to a village school or a Christian nurse to an area outpatient clinic, if there is no Christian fellowship there, these lay Christians take the initiative in inviting neighbors to share in Bible study. As the group grows, they set regular hours for meeting and periodically an area pastor or other lay leader may come to help. Soon a new church is organized and sending out its own witnesses to neighboring areas.

—W. R. Shenk; Occasional Bulletin, Missionary Research Library

**Nowtime 1974 Evangelism Launched in Australia**

More than 2,500 Christians from the institutional church and the Jesus movement held a convention in Sydney in January. It culminated in a "Jesus March" from Sydney University to Sydney Town Hall featuring banners bearing anti-pornography slogans.

**Little Red Book of China Gone**

The famed *Little Red Book*, which guided the thinking of millions of Communist Chinese for the past generation, is virtually nonexistent in China today. Visitors to the Canton Trade Fair confirmed that the book can scarcely be found. It was purged, the report said, along with Lin Piao.

—Evangelical Press News Service

For your fall Sunday school conventions\*

**Popular Subject**

New techniques, new materials, new programs relating to children, youth, adults, and Sunday school administration.



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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.)

## Missionary Reading Books



*Waiting to be read!*

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- Missionary Study Manual, 1974-75** By Janet I. Stiefel  
Spark up your monthly meetings. Ideas for both adult and teen study groups. 75c
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### ADULT READING

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- Ecuador: Open Door on the Equator**  
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## GOOD NEWS FOR CHURCH TREASURERS

(Paraphrase of Num. 11:10-23)

The church finance chairman saw by the treasurer's report that the bank balance was low, and there was an abundance of overdue and unpaid bills, and he was very distraught.

He said to the Lord, "Why give me the burden of a budget like this? Are these my bills? Am I to see that they are paid? Is that why You have given me the job of nursing the finances of this church along like a baby to see that we operate in the black? Where am I supposed to get the money for all of these obligations? I can't carry this load by myself! The burden is too heavy! If You are going to treat me like this, let me out of this job right now. It will be a kindness. Let me out of this impossible situation!"

Then the Lord said to the pastor, "Call the board for a meeting, and I will come and talk with you and will take the spirit which is on you and will put it upon them and the other church leaders, and they shall bear the burden of the budget along with you and the finance chairman. Tell the people to commit themselves and they shall have their church financial obligations taken care of; I have heard their petitions and know all about the situation. Yes, you shall have money enough, not just for 1 day's bills, or 2, or 5, or 10, or even 20, but for the entire year's budget—plus enough for outreach projects."

But someone replied, "We need \$10,000 per month to operate, and we are behind \$7,000 already this year, and are only averaging \$9,000 per month! We would need to increase our income by \$2,000 per month to offset this deficit! We would need to practically bring our entire paychecks to the church in order to accomplish this! How can we possibly believe this promise that You have given us?"

Then the Lord replied, "WHEN DID I BECOME WEAK?"

Submitted by Jerry W. White, pastor, First Church of the Nazarene, San Diego, Calif. Written by Dennis Weber, chairman of finance commission.

**Practical Points**

that make a difference

### Pentecost Came Through with Warmth

Dear Son:

Last Sunday was Pentecost Sunday, and I wondered how our pastor would handle the day. I knew that he might be tempted to be highly theological—and I also knew that some would "turn him off" if he was. So I came to church with a feeling of anticipation and apprehension.

The scripture gave me no hint, but the hymns did. He opened with Charles Wesley's "Jesus, Thine All-victorious Love," and my heart arose to the fourth verse; "Refining Fire, go through my heart . . . and sanctify the whole." The final verse moved the congregation as we sang of "Christ is all the world to me, and all my heart is love." His message, though scriptural, involved enough of the warmth of personal experience to illuminate the truth and tell us once again that we enjoy the leadership of a sanctified pastor.

In the evening he once again took us back to our heritage and told the story of Wesley at Aldersgate and St. Peter's—the struggle and the victory. "The questions and the answers have been my experience too as I have walked with Wesley in his quest of holiness," he said.

Now he could have read from the church creed and confronted us with Romans as a command. He came through the door of personal experience instead—through a hymn and a witness. Then we looked back to scripture and creed and said to ourselves, *It's true! That is what happened to me.*

Love,

*Dad*

# THE PREACHER'S WIFE



LORA LEE PARROTT



An interview with Rev. Robert Girard, pastor of Our Heritage Wesleyan Church in Scottsdale, Ariz., and author of the provocative book *Brethren, Hang Loose*.

**Lora Lee:** You are known, Rev. Girard, for your revolutionary steps in organizing your church for "spiritual" growth. You have even developed three congregations in one church. Does your uniqueness create any special pressures or responses from your wife?

**Girard:** I guess there are some special hazards. Some people want to know what I am like at home, but I guess every pastor has that to deal with. But my wife shares one of my basic philosophies in the parsonage, "Quit striving and start relaxing."

**Lora Lee:** That fits in with the captivating lecture you gave the students on "Pull In Your Oars and Put Up Your Sail."

**Girard:** Yes, it does. I don't think any pastor's wife is helpful to her husband if she is constantly uptight. In fact, uptight Christians keep themselves and their churches in periodic—if not constant—turmoil.

**Lora Lee:** But how can a parsonage wife do this?

**Girard:** She needs to begin by realizing that the work she is doing is not

her work but God's work. She needs to get delivered from fear and subservience to the critical people in the church.

**Lora Lee:** That's okay, but how can she be delivered from them and still love them? And serve them with joy?

**Girard:** It begins with Christ. My wife has caught the same excitement about Christ living in us and working through us that I have. If it is Christ's work, then I begin by doing my best and then sitting back, as it were, to see how He works out the problems. If someone is critical and tries to solve his own problems by unloading in anger on me, I accept it for what it is and keep in mind that it is essentially his problem and not mine. My wife has a beautiful way of doing this. She sees the Lord stepping in between herself and the congregation. He takes the problems. He is the One who says, "Come unto me, all ye that labour . . . and I will give you rest." My wife may be the instrument God uses in quieting someone's troubled soul, but it is God who does it.

**Lora Lee:** I don't want to crowd you, but I need to push this idea with one more question. Does your wife sit back in awe and wonder as she sees you put this whole program or lifestyle into action while she goes about picking up the loose ends for you? While you are relaxing in the Lord and putting into practice all these approaches to worship and church program—which must upset many well-worn patterns among traditional churchgoers—is she pouring oil on troubled waters, covering the phone, and comforting the uncomfortable who are upset by new approaches?

**Girard:** Actually, she is not involved in as many things as she once was. One of the big changes in us is the way we deal with the problems that come to us. There is a whole new reaction to problems from what there was five years ago. Back then, her immediate reaction to any problem was to jump in with great vigor and display of action to try to do something about it. Although the temptation is still there to jump in, we have come to realize that the only real corrective therapy must be done by the Holy Spirit. We don't turn off troubled people. But we don't jump and run like we once did. Most of the real changes in people's lives that are important must be done by the Holy Spirit, and only by Him. Therefore my wife and I have developed ways to let Him work. We have more to do than just be the willing and convenient objects for the outpouring of people's wrath or frustration.

**Lora Lee:** What is the best single way you know as a pastor and pastor's wife to allow the Holy Spirit to work?

**Girard:** There are several "best" ways. And all of them center around prayer, Bible reading, and Christian fellowship.

**Lora Lee:** And how do you put all of these together?

**Girard:** Our answer is not new, but it is sound. We develop small groups, in as many ways and places as possible. In the small group there is prayer. There is Bible reading, and quiet meditation. And there is the reassurance and fellowship of other Christians. One of the biggest helps to a troubled soul is to confess his or her need in a small group and then learn that other Christians have faced the same problem. Or one may find that others are facing the same problem now. Turning to the Bible and to each other for help is real Christian therapy.

**Lora Lee:** Since time is nearly up, let me ask this final question. What formula do you have for a strong bond of love and appreciation between the pastor and his wife?

**Girard:** The first response I have follows my basic philosophy of Christian living. Provide enough time to relax emotionally, physically, and mentally with each other, so the Holy Spirit can cement the bond of love that flows naturally between two people who are committed to each other and to God.

*Never indulge, at the close of an action, in any self-reflective acts of any kind, whether of self-congratulation or of self-despair. Forget the things that are behind, the moment they are past, leaving them with God . . . to overrule the mistakes, and to bless it as He chooses.*

—HANNAH WHITALL SMITH

Anyone who says he does not have the potential to do anything for God denies the power of the Holy Spirit within him.

## The Sleeping Giant

**E**VERY BELIEVER has a potential giant within him. The ability of that giant to come to full stature will be governed by many things.

### The spiritual babe

In his first love the spiritual babe will try his wings and share his new Friend with friends and relatives. He may get dashed with cold water, but he'll survive—and try again—if he can come into the climate of "a hot church" which will fan the life of God stirring within him. These will be the ones who are setting a healthy pace of excitedly sharing their faith. It's always embarrassing to have new Christians ask if they will lose this flame of spiritual fire like some of the other brothers and sisters in the church.

Not only does the babe in Christ face the development of his potential giant but also

### The mature believer

A better label might be the "older" believer. Maturity is not how long

you've walked with God but how far you've walked. The full intent of God in any life is to make that person a holy force in the world—one who is a threat to the overthrow of Satan's government at any time.

The "giant" within will be true to his character if fed: (1) the proper spiritual diet, (2) positive faith and words, (3) positive thoughts of accomplishment, (4) stimulating books, and (5) a fellowship of people who help him to think as big as his Master's thoughts.

### The pastor's sleeping giant

The babe in Christ and the older disciple will virtually have it made if they have a pastor whose sleeping giant has been given the opportunity to attain his true potential. Any man who says he doesn't have the potential to do great things for God denies the power of the Holy Spirit within and is under delusion.

Most of us think we are limited because someone has put a ceiling on us, or we have a self-imposed one. Most of the pitfalls come from our ecclesiastical status quo. It's usually a false concept or a negative mold of the past. People who have a ceiling on themselves want you hemmed in by the same limitations.

When you shake off mediocrity, some will set up a clamor that may shock the stirring giant within you back to inactivity. You can't do that.

You weren't raised that way.

You've never been to seminary. . . . You're too young. . . . I think the ministry should dress conservatively. . . . I don't see how you can drive that car. . . . It will never work. . . . Oh, we've seen those dreamers before. . . . I don't see why preachers need that much money. . . . I don't believe in big churches. . . . We need a feeding ministry. . . . What will the people think? . . . Why don't you get involved in social issues? . . . You shouldn't leave your children that much. . . . That preacher will kill this church with all this activity.

Stunned by this clamor of deafening sounds, the spiritual giant that is stirring within may just yawn, stretch, and go back into slumber—a sleep of living death and stagnation.

"A prophet is not without honour, save in his own country, and in his own house" (Matt. 13:57). Those closest to you sometimes are the last to recognize the spiritual genius within you. Never—never put a ceiling on another's life and growth. Respect the life of God in him stretching to any level of his cleansed and sanctified imagination.

Joseph had to be removed from his father, brothers, and friends to fulfill his dream.

*O God, take the ceilings off my mind which I have put there, ignorantly. Remove those ceilings which others have put on me, and help me to stretch to my inherent potential. Forgive me for the limitations I have put on others. Amen.*

## A Graduate's Prayer



Father, I have knowledge,  
So will You show me now  
How to use it wisely,  
And find a way somehow  
To make the world I live in  
A little better place,  
And make life with its problems  
- A bit easier to face?  
Grant me faith and courage  
To put purpose in my days,  
And show me how to serve Thee  
In the most effective ways.  
So all my education,  
My knowledge, and my skill  
May find their true fulfillment  
As I learn to do Thy will.  
And may I ever be aware,  
In everything I do,  
That knowledge comes from learning,  
But wisdom comes from You.

—Helen Steiner Rice



by  
**Ruth Ann Polston**

Pastor's wife  
Falls Avenue  
Wesleyan Church  
Waterloo, Ia.

A checklist for this year's VBS and some incentives for improving it next time

## VBS—What's It to You?

By Betty B. Robertson\*

VACATION BIBLE SCHOOL—what's it to you? Dates on the calendar . . . headaches . . . confusion . . . an obligation to be met?

It does not need to be if you will familiarize yourself with basic steps in planning. You, as pastor, may find it necessary to direct your own VBS sometime. If not, you should be aware of the mechanics of how to run a school, so you can give creative guidance to your director.

**Planning** is a vital factor in having an effective VBS. There are some basic steps which must be taken before the program is set up. Approval must be secured from the church school board. They should also select a superintendent. This person will be the key figure in the success or failure of the Bible school. Planning sessions should be scheduled and placed on the calendar. In the early months of preparation, monthly meetings are adequate. As the opening date comes near, weekly meetings need to be held. The church school board should determine the length of the school and the hours of the day it will be held.

**Workers** should be contacted early, so they will have ample time for planning. Workers needed are: department supervisors, teachers, general secretary/treasurer, depart-

ment secretaries, pianists, craft leader, recreational director, music director, transportation chairman, and student helpers.

Your school must have a definite plan of **finance**. The expenses of the school may be included in the total church budget and the VBS supported by the church. A special offering may be taken at the Demonstration Program to help defray expenses. The daily offering received from the pupils should not be used for expenses. This is to be applied on a special missionary project.

Without **records**, a school is not a school. The following should be kept: names and addresses of all pupils and workers, enrollment and daily attendance, offerings received, decisions for Christ, and an evaluation of the total program.

There are certain things to keep in mind regarding **curriculum**. The sample kit should be ordered for the director as soon as possible. In ordering curriculum for the Bible school, remember to allow enough time for delivery. It should be ordered 8 to 12 weeks in advance. By checking the enrollment of the children's division in Sunday school and estimating how many children will be contacted in the neighborhood, a realistic quantity of books can be ordered. Each teacher should receive his teacher's manual and a copy of the pupil's

manual as soon as the books arrive, so careful planning can be done.

The director of the VBS is responsible for setting up the time **schedules**. The curriculum materials will give schedule guides, but the overall timing must be coordinated to fit the local needs.

Preliminary **publicity** plans should be made four to six weeks before the opening of the school. This schedule should include dates for newspaper ads, radio notices, poster distribution, and mailings from the church. Be sure that advertising plans fit the budget, and then use every legitimate means to announce your coming Bible school. Each Sunday school member, prospect, and attender of last year's school should be called on the telephone, and a letter sent. Challenge the church people to tell everyone they meet about the coming Bible school. There is no better communication system than one person telling another. Use tags, buttons, bookmarks, skits, signs, brochures, mailings, and anything else which will make your community aware of what is happening.

How do you get children **enrolled** in Bible school? Think like they do, and use methods which appeal to them. There should be a pre-registration in Sunday school one or two weeks prior to VBS. Hand out attractive, contemporary, colorful flyers to kids wherever they are—in parks, in yards, on the street. If possible, make follow-up contact with the child's parents. Have a puppet show in a park or a central area. Tell an exciting story, create excitement for the coming school by telling about activities and perhaps showing samples of some of the craft projects. On the first day, announce that all children who bring a friend will receive a free gift—and so will his friend.

A little planning about **housing** will prevent unnecessary confusion

on the first day. In most churches some of the rooms must be rearranged especially for the Bible school. Extra tables may be needed, chairs moved, and other general changes made.

There are at least four basic meetings which need to be held. There should be one with all supervisors to outline plans and approach, give out materials, discuss responsibilities, pray, and build morale. A meeting of the entire VBS staff should be held to discuss plans and ideas, give out materials, create enthusiasm, discuss responsibilities, and create teamwork atmosphere. There should be departmental meetings. At this time the workers should go over materials session by session; do the handwork; make the crafts; learn new songs; make song charts, flash cards, and other needed visuals; and assign responsibilities. There should be a final meeting of the entire staff to check on last-minute items, see that all is in readiness, maintain the enthusiastic spirit, and have all materials and supplies in the departments.

**Recognition of workers** is important. There should be a special service in which the workers are recognized, and perhaps given certificates. A reception is sometimes effective at which the workers are the guests of honor. Written expressions should be sent by the director and/or pastor. The names of all personnel should be listed in the bulletin or church newsletter.

Vacation Bible school—what's it to you? If you follow these basic planning steps, it can be a time of concentrated Bible study . . . a strengthening of the spiritual lives of teachers . . . an opportunity for Christian service . . . a means of increasing your Sunday school enrollment . . . an entrance into "unreachable" homes . . . a means of winning persons . . . and a chance for the church to show that it cares.

\*Pastor's wife, Church of the Nazarene, Arvada, Colo.

# IN THE STUDY



## Meditating with the Master in Matthew

June 2

### WALKING ON THE WAVES (14:28)

SCRIPTURE: Matt. 14:28-33

INTRODUCTION: Life today is a bit "wavy." We use that adjective frequently without thinking of its original derivation. But it means that life is unstable, unsteady, like the rolling waves of the ocean.

Can we make it across life's sea? Sometimes it may seem to us that we are literally walking on water, as Peter did. In such cases we need the Master nearby to save us.

#### I. PETER'S FAITH (vv. 28-29)

The disciples were in a boat out on the Lake of Galilee. They were there by their Master's command (v. 22). And yet "the wind was contrary" (v. 24). This should warn us that the way will not always be smooth and easy when we follow Christ's will for our lives. We read here that the boat was "tossed" with waves. The Greek verb is *basanizo*, which meant "to examine by torture," and so "torture, torment." Even when we are obeying Christ we may be tormented by the unfavorable circumstances of life. But He will always come to our aid "in the nick of time."

It took real faith for Peter to say to Jesus, "Bid me come unto thee on the water." The Master answered with one word, "Come." Without hesitation, Peter stepped out of the boat and onto the lake.

It takes great faith to meet the big challenges of life. Most people adopt the philosophy "Play it safe"! So they miss those high moments of life that come only to courageous souls. If life is going to be a real adventure with Jesus, we will have to

step outside our neat little procedures and programs and venture out in new, untried ways. "Nothing ventured, nothing won." This applies to both individuals and churches.

Peter actually "walked on the water." This was a miracle. But if we obey our Lord we may be amazed at what He enables us to do. He promised His disciples: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father" (John 14:12). If we are going to accomplish all that He wants us to do, we are going to have to venture out in faith.

#### II. PETER'S FEAR (v. 30)

As long as Peter kept his eyes on Jesus, he walked joyously and victoriously on the water. But when he looked around him and saw the boisterous winds and billowing waves, he suddenly became frightened. "Beginning to sink," he was scared to death and cried out, "Lord, save me." When Peter depended on his own resources, he began to go under. And so it will be with us.

There are plenty of things around us today to frighten us. But Jesus always



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The Preacher's Magazine

remains calm, unafraid. When we look at Him, rather than at the circumstances about us, we too can be confident and victorious.

The lesson here is that it doesn't matter where we are, but what we look at. If we give our attention to things around us, we will be defeated. But if we keep our eyes on Jesus, we can keep going ahead, even when it seems that we are walking on nothing more stable than water!

When we walk by sight, we get into trouble. When we walk by faith, we are victorious, regardless of the circumstances. Every Christian who is full of faith can look back over his life and recall times when, humanly speaking, there was no solid earth under his feet. By faith he walked on the stormy sea in a miraculous way, sustained only by supernatural grace. It is this that makes the difference between the believer and the nonbeliever.

#### III. PETER'S RESCUE (v. 31)

Jesus was near Peter, near enough to reach out and catch the sinking disciple. Verse 29 says that Peter walked on the water "to go to Jesus." But our two oldest Greek manuscripts—Vaticanus and Sinaiticus of the fourth century—both say that he "came to Jesus." Apparently he had just about reached the Master's side when he became fearful and began to sink. If only his faith had held out a little longer!

But the lesson for us is that our Lord will never let us down, even when our faith is weak, as long as we want His will in our lives. He is always there, right by our side, to rescue us. All we have to do is to call on Him for help.

June 9

### FAITH AND HUMILITY REWARDED (15:28)

SCRIPTURE: Matt. 15:21-28

INTRODUCTION: Too often today it seems that self-assertion and pride are rewarded, while faith and humility go begging. In his book *When God Was Man* (1955), Phillips suggests that the typical twen-

tieth-century form of the Beatitudes (Matt. 5:10) would be something like this: "Happy are the 'pushers': for they get on in the world. . . . Happy are the slave-drivers: for they get results. . . ." Instead Jesus pronounced blessing on the humble-minded and the meek.

In this passage we see that God rewards humility and faith. In fact, our humility shows our faith. For true humility is trusting in God, not in ourselves.

#### I. THE CRY OF DISTRESS (vv. 21-22)

For the only time that is recorded in the Gospels, Jesus left Palestine and went north to the "coasts [borders] of Tyre and Sidon." These were the two main cities of ancient Phoenicia (modern Lebanon). They were both seaports on the Mediterranean.

In this area there came to Him "a woman of Canaan." The Phoenicians were descendants of a group of Canaanites who had moved a bit north from Palestine and had formed colonies at Tyre and Sidon. Tyre is now very close to the northern border of Israel and so, by the Lebanese government, is sometimes declared off bounds for tourists. Both these places have only a shadow of their ancient splendor. Beirut, farther north, is the capital of Lebanon today.

In Mark 3:8 we are told that Jesus' fame had reached all the way to Tyre and Sidon, so that people from that area made the long journey down to the Lake of Galilee to hear Him. They doubtless carried back glowing reports, not only of what they heard, but also of the miracles they saw Him do.

One woman who heard about this had a distressing home situation. Her daughter was demon-possessed. When she learned that Jesus was in the area, she came to Him with the earnest plea: "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession" (NIV).

#### II. THE CRUELTY OF THE DISCIPLES (v. 23)

At first Jesus seemed to pay no attention to the woman's repeated pleas—"cried" (v. 22) is literally "kept crying out." Annoyed and embarrassed by all this, the disciples begged Jesus to do something about it. "Send her away," they said, "for she keeps crying out after

us" (NIV). \* To have a woman yelling at them was disgusting! They wanted Jesus to get rid of her at once.

### III. THE TEST OF FAITH (vv. 24-26)

Christ first tested the woman's faith by silence, not answering her urgent pleas. Then He gave an answer to the disciples that was enough to turn her away in complete disappointment. He said, "I am not sent but unto the lost sheep of the house of Israel." In other words, "I'm not supposed to minister to this Gentile woman."

Refusing to be repelled by all this, the woman knelt before Him and pleaded again, "Lord, help me." Her need was so desperate that she was willing to overlook the apparent attitude of both the disciples and their Master in order to have her daughter delivered.

The next reply of Jesus seems on the surface to be the height of unkindness and discourtesy. He said, "It is not right to take the children's bread and toss it to their dogs" (NIV).

Two things need to be noted here. In the first place, the Greek word for "dogs" is literally "little dogs"—not the wild scavengers of the village, but the pet house dogs. In the second place, it has been well suggested that Jesus may have said this to the woman with a twinkle in His eye, which told her that this was really a slap at the wrong attitude of the disciples, not a reflection of His own attitude.

### IV. THE TRIUMPH OF FAITH (v. 27)

With amazing intelligence, humor, humility, and faith the woman replied, "Truth, Lord: yet the [little] dogs eat of the crumbs which fall from their masters' table." She was willing to take the place of a little dog under the table and be satisfied with "crumbs." She believed that even that would meet her daughter's need. This shows her magnificent faith in Jesus' abundant power.

### V. THE TROPHY OF FAITH (v. 28)

We can well imagine how utterly pleased the Master was with her spirit

and words. He exclaimed: "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was healed from that very hour.

How disappointed Jesus must often be with our lack of faith and our dullness of understanding! May we make His heart glad by responding as this woman did.

June 16

## YEASTY HERESIES (16:6)

SCRIPTURE: Matt. 16:5-12

INTRODUCTION: Anyone who has done any gardening knows how frustrating it is to see weeds growing rapidly everywhere, while the carefully cultivated plants seem to develop slowly. In the same way heresies flourish and spread everywhere with amazing rapidity, all the while that we are seeking to inculcate the true teaching of the New Testament.

### I. LEGALISM (Pharisees)

The Pharisees in the time of Christ saddled the people with innumerable rules and regulations for daily living. They gave more attention to outer actions than to inner attitudes. They majored on externals. Religion was a matter of outward conformity rather than inward spirit. So religion ceased to be a spiritual reality and became an outward form.

Legalism has always been around. As with the Pharisees, so today legalism breeds pride, hypocrisy, self-righteousness, censoriousness, and a harsh, critical spirit. The legalist knows that he is right and everybody else is wrong. Consequently he cannot be reasoned with, and so usually cannot be helped. Legalism has been the bane of religion across the centuries.

The word "Pharisees" means "separatists." The Pharisees comprised the holiness movement of Christ's day. But theirs was an outward, ceremonial, legalistic type of holiness, not a holy heart. Purity meant avoiding contact with "unclean" Gentiles and practicing daily ceremonial washings. What they needed was a change of heart and mind.

### II. MATERIALISM (Sadducees)

Both of these groups arose during the intertestamental period. The Sadducees are supposed to have been named for Zadok, the high priest in the time of Solomon. They were in charge of the Temple at Jerusalem and its functions. The Pharisees were the ones who taught the law of God in the thousands of Jewish synagogues.

The Sadducees were materialists. They did not believe in any resurrection, or in angels or spirits (Acts 23:8). With them religion was a matter of liturgy. If one performed outwardly all the prescribed ceremonies of the Mosaic law, he was all right.

This anti-supernaturalism is abundantly with us today. The Bible teaches clearly, in both the Old Testament and the New, the existence of a world of spirits, both good and evil. It also, especially in the New Testament, emphasizes the fact of a resurrection and a final judgment.

June 23

## BUILDING CHRIST'S CHURCH (16:18)

SCRIPTURE: Matt. 16:13-28

TEXT: "I will build my church" (v. 18).

INTRODUCTION: Jesus said to His leading apostle: "Thou art Peter, and upon this rock I will build my church." Since "Peter" is the Greek *Petros* and "rock" is *petra*, many have assumed that Jesus was saying He would build His Church on Peter. But *petra* properly means "a mass of . . . rock as distinct from *petros*, a detached stone or boulder" (Abbott-Smith Lexicon, p. 359). Peter was certainly not a solid foundation on which the Church could be built. It seems better to assume that "this rock" was the foundation doctrine of Jesus' deity, which Peter had just confessed (v. 16). There is no real Christianity without a divine Christ who is Saviour and Lord.

Three questions are of importance: What? Where? Why? There are also four meanings of *church*: a building, a congregation, a denomination, the Church of

Jesus Christ. We should like to note these four meanings under each of the questions.

### I. WHAT IS THE CHURCH?

1. It is the house of God, and so it should be beautiful, and kept clean and sacred.

2. It is a congregation of worshipers and servants. As worshipers, we come together in the house of God at set times. But this is to prepare us to go out and serve in winning others to Christ.

3. It is an association of those who agree on certain doctrinal and ethical standards as necessary to fellowship.

4. It is the Church of Jesus Christ, composed of true believers. It is this Church which Jesus is building. As His Church, it must be holy.

Do we give the Church a bad image by the way we live? We need to remember that we are the Church and represent it to the world.

### II. WHERE IS THE CHURCH?

1. The building has an exact location.

2. The church is where the congregation is. This is true, not only on Sunday, but also throughout the week. Where is the church on Monday, Tuesday, etc.?

3. In many cases, as with the Church of the Nazarene, the church reaches around the world. As part of that church, we should be interested in all the other parts.

4. The Church of Jesus Christ is in every country. We should pray for small groups in non-Christian countries, that God may care for them.

### III. WHY IS THE CHURCH?

1. The purpose of the building is to provide a place and time where all the congregation can worship the Lord in the beauty of holiness.

2. The purpose of the congregation is to reach out into the community and win souls to Christ. The church is not supposed to be a mutual-admiration society, but a soul-winning institution.

3. The purpose of our denominations is to "spread scriptural holiness over these lands." This concept is much needed today.

4. The purpose of the Church of Jesus Christ is to bring every possible person

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into the fold of God. That should be our constant aim.

June 30

## THE POWER OF BINDING AND LOOSING (16:19)

SCRIPTURE: Matt. 16:19; 18:18-20

INTRODUCTION: It is hard for us to realize that England was once a heathen land and divided among several kings. Finally Celtic Christianity won a rather wide following. Then came the Roman Catholic church.

One of the kings was trying to decide which of these two types of Christianity he would adopt for his people, so he called a conference and allowed a representative of each group to speak. When both had finished, he said to the Celtic representative, "Do you agree with the other man's claim that Jesus gave to Peter the keys of heaven?" When the Celt agreed, the king concluded: "Well, if Peter has the keys, we had better join his church, so that he will let us into heaven." On the basis of this tragic misinterpretation, that part of England became Roman Catholic.

### I. THE KEYS OF THE KINGDOM

What, then, was the meaning of Jesus' words, "I will give unto thee the keys of the kingdom of heaven"? The Book of Acts points the way to an answer. Peter first used the keys on the Day of Pentecost when his preaching unlocked the door of the Kingdom to Jews and proselytes, and 3,000 entered that day. He later used the keys in the house of Cornelius to unlock the door of the Kingdom to Gentiles (Acts 10). A. T. Robertson says, "Every preacher uses the keys of the kingdom when he proclaims the terms of salvation in Christ" (*Word Pictures*, 1:135). What a responsibility that puts on us! If we fail to use the keys in unlocking the door through our witnessing, souls will be lost forever!

### II. BINDING AND LOOSING

Again, the Roman Catholic church has seized on this passage as support for papal authority. But in 18:18, Jesus said the same thing to all His 12 apostles. So

this authority did not belong alone to Peter and his supposed successors.

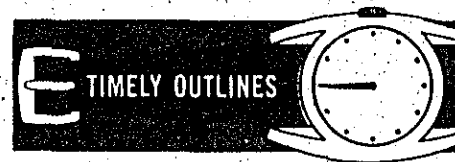
It is thought that the meaning of 16:19 is that Peter would give decisions, based on the teachings of Jesus, which would be "bound in heaven"; that is, honored by God. Things in the Church would be forbidden ("bound") or permitted ("loosed") in accord with his Spirit-inspired judgment. And this authority would be shared by all the apostles.

But we need to look at 18:18 in the light of its context. In the immediately preceding verse, Jesus has been talking about discipline in the church; so this binding and loosing seems to be related to that subject.

Perhaps even more significant are the two verses that follow (19-20). There Jesus declared that "if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (v. 19). That is, the united prayer of two sincere believers will "bind" or "loose" affairs in the Kingdom. What a responsibility that puts on us to pray in the will of God!

The word for "agree" is *symphoneo*, "sound together." When our united prayer is a symphony in God's ears, we may be sure it will be answered.

Even a gathering of "two or three" in His name has the promise that He will be "in the midst" (v. 20). Do we always act in our church services and small prayer groups in the full consciousness of His presence?



## Time Out for Children

SCRIPTURE: Matt. 19:13-15

INTRODUCTION: There is an interesting incident in Matthew's Gospel which gives us a glimpse of Jesus' attitude toward children. The Pharisees had cornered Jesus to pin Him down on the question of divorce. While they were engaged in

heavy adult discussion, in came the mothers of several small children, desiring Jesus to lay His hands on them and pray for them.

The disciples looked on it as an untimely intrusion into the important discussion. Can you hear them: "Oh, get those kids out of here! Don't bother Jesus with kids!" But Jesus interrupted and set the matter straight. He said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (RSV).

Three things are clear from this story: (1) The disciples didn't care to be bothered; children were a waste of their time. (2) Parents brought their children to Jesus. (3) Jesus took time out for children.

What does this narrative say to us today? In 1970, a Harris Survey reported that 52 percent of the teens and adults polled believed that the family life had declined in importance. When you couple this with the fact that one of three marriages ends in divorce, you realize that parents are no longer bringing their children to Jesus. They are taking them to the movies, but not to church. They are giving them money, but not time. They are substituting things for themselves. Family life is threatened today. More and more families are spending less and less time together.

The world and Satan will pay any price for our children. What are we willing to pay to bring them to Jesus? Certain things must be done:

### I. WE MUST PROVIDE A HOME, FOOD, SHELTER, CLOTHING.

A. This is right, good, biblical. "But if any provide not for his own . . . house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

B. Most of us accomplish this adequately.

### II. WE MUST PROVIDE THEM WITH EDUCATION.

A. Children need schooling—both secular and Christian education. (Jews give their children 335 hours of religious training each year. Catholics give 200 hours per year. Protestants give 30 hours per year.)

### B. Children need church.

1. Every hour your children spend in Sunday school, church services, and related activities is an investment.
2. If our children were in Sunday school, morning and evening worship, youth service, prayer meeting, and other related activities, they could spend over 400 hours per year in religious training.

### III. WE MUST PROVIDE A CERTAIN AMOUNT OF FINANCIAL SECURITY FOR OUR CHILDREN.

- A. Proper insurance, savings, etc., are legitimate and good.
- B. Most people are working at this satisfactorily.

### IV. WE MUST DISCIPLINE OUR CHILDREN WHILE PROVIDING LOVE AND UNDERSTANDING.

- A. Discipline is an absolute necessity (Prov. 14:24).
- B. Consistency ought to be the rule. Avoid extremes in punishment; cultivate respect by following through. Dare to discipline!

### V. WE MUST GIVE OURSELVES AND OUR TIME.

- A. Often this will mean taking time out.
  1. Jesus stopped what He was doing to give time to the children.
  2. Money, things, entertainment are not substitutes for yourself.
- B. Family and the church ought not to be enemies.
  1. Talented, willing people are often overworked in the church.
  2. Avoid making "church orphans"; protect a time for the family.

### VI. WE MUST PROVIDE SPIRITUAL SECURITY FOR OUR CHILDREN.

- A. We must take them to Jesus.
  1. The pastor or Sunday school cannot do the job for you, though they try.
  2. Who spends more time with your children than you?

B. We must take them to Jesus by our attitudes and actions:

1. Children imitate their parents. Illus.: Father returned home to find children quarreling and yelling at each other. "What's wrong with you kids?" he asked. The little boy looked up and said, "Nothing. We were just playing Papa and Mama!"

2. Children formulate their concepts of God from what they see in parents. A too stern, quick-to-punish father portrays God as a tyrant. A push-over father who fails to discipline represents a God who winks at wrongdoing. A too busy father represents a remote, impersonal God.

3. Children will reflect your attitudes toward the church, its services and standards; your attitudes and actions toward others.

C. We must take them to Jesus by our godly example.

1. Your greatest responsibility as a parent is to lead a godly life before your children.

2. You should be an example in your commitment to Christ, your devotion and loyalty to His cause, and your regard and love for others.

3. Children read lives better than lips.

CONCLUSION: God's Word says, "Train up a child in the way he should go; and when he is old, he will not depart from it."

DAVID NIXON

### A Guide to Preaching

By R. E. O. White (William B. Eerdmans, 1973. Paper, 244 pp., \$3.95.)

There are so many books on homiletics that after a while they tend to say the same things. This one is no exception. However, the mature experience of the author in evangelical circles, the emphasis upon biblical preaching and its evangelistic thrust, and its comprehensive treatment of the subject make it of value to a pastor's study. Dr. White has written in a number of fields—all of them of great value to the "working pastor." The last paragraph is worth the cost of the book:

"To be a servant of the church in her most sacred hours; servant of the Word, mediating timeless truths to a new generation; servant of the Spirit, who so takes of the things of Christ and reveals them to men; and servant of the living God in a crucial time; that is the sufficient reward of those who, in unpropitious days, continue with true heart, tenacious faith, and stubborn dedication, to preach the everlasting Gospel" (p. 240).

OSCAR F. REED

### The Living God, Readings in Christian Theology

By Millard J. Erickson (Baker Book House, 1973. Paper, 513 pp., \$7.95.)

Most pastors cannot spend as much time as they would like in reading theology and related disciplines. Here is an anthology of theological readings which is selective of most of the major modes of thought during the sixties. The author is an Evangelical from Bethel Theological Seminary, and as such has included a wide variety of positions, including Henry, Harrison, Kuhn, Bowne, Ramn, Berkeuwer, and Orr as well as Tillich, Bultmann, Barth, Pittenger, and others. In his three major categories, the author sets one writer against another to demonstrate contrasting views. His selections from Norman Pittenger and the critique by Carl F. H. Henry set process theology in proper reference. If anything, his selections in Protestant Orthodoxy lean toward the Reformed position, but he has also included selected writings from those of the Arminian persuasion.

This is an excellent source book for theological musing.

OSCAR F. REED

### The Minister as Crisis Counselor

By David K. Switzer (Abingdon, 1974. Cloth, 288 pp., \$6.95.)

Dr. Switzer, who is counseling chaplain and associate professor of pastoral theology at Methodism's Perkins School of Theology in Dallas, and whose previous books include *Dynamic of Grief*, here publishes a book about crisis counseling and the minister's role in it—especially in crises caused by death and divorce. While a minister must often adapt to his own needs books on the subject of counseling, this one has him in mind throughout. And it treats the matter of his counseling persons in crisis situations, which figures importantly in the minister's total counseling work. A psychiatrist and a psychologist wrote two of the significant chapters of the book, lending it the advantage of their expertise.

J. KENNETH GRIDER

### Philosophy of Religion

By David E. Trueblood (Baker Book House, first printed in 1957, reprint 1973. Paper, 423 pp., \$3.95.)

This new paperback by Trueblood is a must for any pastor who is interested in the essential problems of religion, including God; Freedom, Religious Knowledge, Faith, Reason, and Immortality. His overview of the contemporary challenges to theistic realism gives a selected picture of the field. His constructive summary at the close of the book along with the appendix does not leave the reader with a fragmentary analysis, as do so many texts. Although his discussion of immortality is primarily Greek rather than Christian (bodily resurrection), the thought of personal survival is presented. He writes easily and clearly.

OSCAR F. REED

### The Christian Counselor's Manual

By Jay E. Adams (Baker Book House, 1973. Cloth, 476 pp., \$7.95.)

This sequel to the author's *Competent to Counsel* is another biblically oriented

## HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
Your Publishing House

### How Jesus Helped People

By Alan Walker (Abingdon, 1974. Paper, 160 pp., \$1.50.)

Alan Walker, the Australian Methodist evangelist, author of numerous books, here shows how Jesus helped many needy people, mostly one at a time. The author has in mind, of course, our helping needy persons now, using Jesus' methods and His resources. The 13 chapters of the book treat such matters as loneliness, hunger, fear, suicide, doubt, failure, sin.

J. KENNETH GRIDER

### Poems of Christ and the Christian Life

By Joseph T. Larson (© by author, 1973. Paper, 52 pp., \$1.00.)

Joseph Larson, author and chaplain, and frequent contributor to the *Preacher's Magazine*, has published a new book of his own poems, classified under 14 topics, based on the Word, centered in Jesus Christ, and woven around the experiences of life. Order from author, 1132 East Alta Vista St., Tucson, Ariz. 85719.

work on counseling. It is meant to serve as a companion volume to the author's earlier publication. Again, the author urges "nouthetic" counseling, by which he means securing *change by confrontation*, with *concern* (see footnote p. 14). He opposes nondirective counseling, urging that it be directive, and that scripture be used freely. He says that three persons are always present in a Christian counseling session: the counselor, the counselee, and Christ (through the Holy Spirit). The work treats such matters as the persons involved in a counseling session, principles fundamental to counseling, good counseling practices, the way sin and Satan figure, the importance of the counselor's loving himself as well as the counselee, how improper attitudes can be handled, and numerous other matters.

J: KENNETH GRIDER

## COMING next month

### • Anointed to Preach

Whatever qualities there may be which make the difference between good preaching and the ordinary kind, the anointing of God upon the preacher stands high on the list.

### • How to Prevent Worship

Sometimes the visualization of "what not to do" helps people find the best way to do something. You will enjoy Richard Taylor's article on worship.

### • Pushed Outside the Wall

The view from the pew is easily overlooked by those in the pulpit. A layman tells us how the listeners feel.

### • Everything but a Broken Heart

The broken heart is not the easiest thing in the world to mend, but God can use sensitive men and women to bring healing for this kind of hurt.

## Preachers' Exchange



Please note: Books advertised in this department limited to out-of-prints only.

FOR SALE—Free Methodist preacher's library.—Rev. A. R. Grafton, 388 S. Stewart St., Blairsville, Pa. 15717.

FOR SALE—96 copies of *Preacher's Magazine*; 95 copies of *Nazarene Preacher* (all or part to any person, price negotiable); other religious books (send for list).—J. D. Blackmon, P.O. Box 499, Langley, S.C. 29834.

FOR SALE—*Jacob the Heelgrasper, Uncircumcised Lips, War of the Ages*, by L. Milton Williams; *Shocks from the Battery and Visions from Modern Mounts*, by B. Pomeroy; *The Lord's Return*, by Jesse Silver; *Everyday Religion*, by Hannah W. Smith.—J. Seberry, 3550 Gateshead, N.E., Rockford, Mich. 49341.

WANTED—*Overcome Evil with Good*, by Audrey Williamson; *Approaching Advent of Christ*, by Alexander Reese.—J. Seberry (address above).

WANTED—To trade, 1915 *Manual of the Pentecostal Church of the Nazarene* for one of an earlier date. Also will buy *Nazarene Manuals* dated before 1915 to complete collection.—Norman W. Bloom, 6224 Concord Ave. S., Minneapolis, Minn. 55424.

WANTED—Set of *Handful on Purpose* in good condition.—Russell Dothage, P.O. Box 2812, St. Thomas, U.S. Virgin Islands 00801.

WANTED—Vols. 3, 4, 5, 6 of *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* (1970 Baker reprint edition only), by McClintock and Strong.—Charles L. Cooper, 1029 Tucker St., Williamsport, Pa. 17701.

WANTED—Two-volume set of *The Phelps Family in America and Their English Ancestors*, pub. in 1899. Small commission for locating these.—Rev. Richard E. Phelps, 3849 Central Ave., Shadyside, Ohio 43947.



## AMONG OURSELVES

There are not very many people these days who bitterly oppose any new translation of the Bible just because it is a new translation. It hasn't been too many years ago that burning ceremonies were being held to destroy "the translation hatched out of hell, the RSV." But dedicated, Spirit-filled scholars have reassured the alarmists, and several more recent translations have been produced. Dr. Ralph Earle discussed one of these in the April issue. Now Colonel Milton S. Agnew of the Salvation Army has written a very enlightening article in which he compares some recent translations, giving the rendering of each in several familiar passages. Your editor believes his article is worth your reading, and perhaps filing for future reference. Especially notable is the Colonel's emphasis upon the crux of the matter—namely, the treatment of the translators in passages which deal with God's plan for the redemption of the world. Good work, Brother Agnew. And we heartily agree with you concerning *The Living New Testament*, a paraphrase, that it should be checked against a rigid translation for study purposes; but for rapid reading "and for accurately acquiring the sweeping movement of the 'greatest story ever told' we believe that a paraphrase is invaluable."

Yours for souls,