



THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

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The Great Brain Robbery



DURING 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?

WHO 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
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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, *hagiazdo*, 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 *hagiazdo* 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 *hagiazdo* 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

MEET 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-



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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.

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



by
C. Paul Gray

Professor
Bethany Nazarene College
Bethany, Okla.

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

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

I Believe in Child Evangelism

TRAIN 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



by
John L. Knight

Executive Secretary
Department of Evangelism
Church of the Nazarene

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 C. NEIL STRAIT

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

“Be Filled with the Spirit”

Eph. 5:18

LIFE 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?

THE 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
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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

● **General Superintendent Lewis**

Manifesting His Word Through Preaching



IN 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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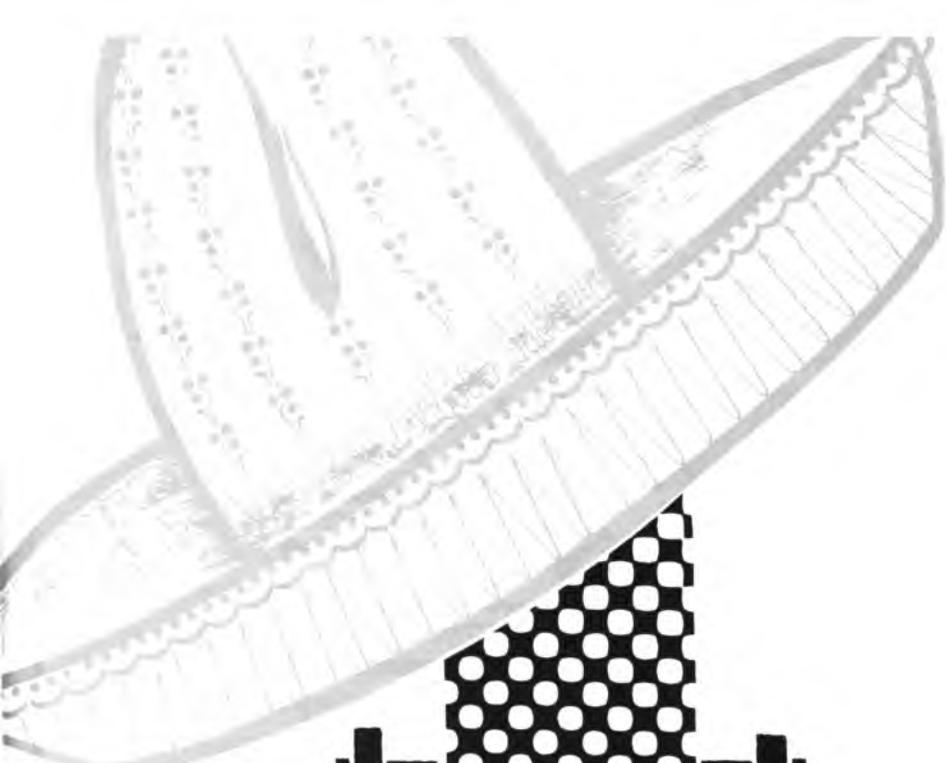
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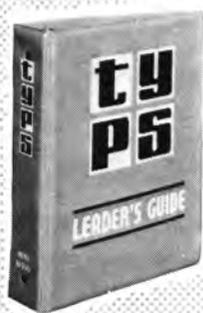
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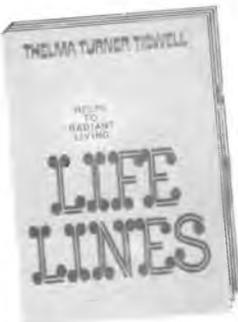
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EDWARD S. MANN
Executive Secretary

Dear Pastor:

A short time ago you received a questionnaire relating to the work of the Nazarene ministry. 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

ESM/db



Grist for Your Sermon Mill

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*

NEWS BITS OF NOTE

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*

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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

EVERY 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. . . .



by
Ruth Ann Polston

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

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 be-
fore. . . . 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 deafen-
ing 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 ceil-
ing on another's life and growth. Re-
spect the life of God in him stretch-
ing 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, ignor-
antly. 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

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-

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

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.

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



By Ralph Earle

Professor of New Testament
Nazarene Theological
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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.

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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

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



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.

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

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.

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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.

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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 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,

A handwritten signature in cursive script, appearing to be the initials "J.M." with a flourish at the end.

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