

THE
**NAZARENE
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THE GLOWING HEART

General Superintendent Young

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CULTURE AND HOLINESS

The Editor

SCRIPTURAL PREACHING BY THE PASTOR

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The Glowing Heart

By General Superintendent Young

I HEARD a preacher say one time that he preached better when he was "mad." But I doubt it. A "mad" man might become a bad man or even a madman. Perhaps the brother in question was trying to shock his hearers. At least his words were ill-chosen, for anger is a poor admixture for the truth of God.

The twentieth-century minister is also a prophet of God. In declaring the truth of God and in applying it to his own heart and generation, he must point out both trends and outcome. Many of these are not pleasant to contemplate. Even the minister will find himself almost unwittingly shying away from some of the stern truth of the gospel. But his surest defense is, "Thus saith the Lord." Each generation offers some new synthetic lies that the messenger of truth must face heroically. His eye, however, is clearest when there is a tear in it, and he articulates the gospel more accurately when his voice carries true compassion with it.

Even life shows us the judgment side of truth. We must not deny it for the sake of pleasantness. However, the minister of the gospel does not find delight in malice or in judgment. Our biblical warnings must not degenerate into personal threats. John Baillie warns, "But truth spoken in malice is little likely to convince and that for the very good reason that it can never even be quite true. The malice must always taint and corrupt the truth, so that only truth spoken in love can be quite true."* We dare not wound men with the truth of God except in order to heal them. The prophet of God is not a sadist. Good manners are an asset in soul winning. The soul winner always cherishes the glowing heart, for even sinful men seem to know when we truly care.

The Psalmist wrote with Messianic insight and with fragrant beauty long ago: "Loving-kindness and truth have met together; righteousness and peace have kissed each other. Righteousness will go before Him and make His footsteps into a way" (85:10, 13, *The Berkeley Version*). It is at Calvary that we discover how much God cares.

*A Reasoned Faith, Chas. Scribner's Sons.

Culture and Holiness

SOME TIME AGO a prominent pastor was heard to say: "I need a music minister, but I do not want the kind who thinks that his first duty is to raise the cultural level of my people." He meant that he did not conceive the mission of a church music director to be to turn the church into a school of fine arts. In this pastoral concern there is a large measure of validity. A highly trained musician with strong feelings of distaste for what he considers hillbilly tunes or "low brow" Gospel songs, and with a head full of majestic anthems, can kill a free spirit of worship if he is overzealous in wanting to elevate everyone's music sense. He is to lead a congregation in worship, not give public music lessons. If he succeeds in helping the people touch God, he will have to accommodate himself—at least at first—to the level of their likes and dislikes. Their religious emotions are conditioned to flow freely within familiar channels. They will respond to an old hymn or Gospel song they know and love, even if it has been sung every Sunday for fifty years. Any crude criticism or clumsy paternalism from the lofty heights of the music minister's superiority will freeze their souls.

Yet while the pastor's concern is wise, it raises the deeper question of religion and culture. What is the relationship of religion to cultural uplift? Does the Church have no responsibility at all in elevating Christians culturally? And what should be the Church's attitude toward the culturally formative currents in modern society, particularly in the field of the fine arts?

These questions depend perhaps on another: Is there any connection between being a Christian and being cultured? Can an uncultivated, "unpolished diamond" be just as spiritual and blessed as a refined and educated person? In a sense, yes. Are we to conclude then that the Church should concern itself solely with the task of keeping him happy in the Lord? Is the fact (for instance) that he has no appreciation for Handel's *Messiah* to be treated as a matter of complete indifference religiously?

The Church has generally not interpreted its responsibility so narrowly. Theology has taught that in Christian ethics there are duties to oneself, and that these include the improvement of mental powers and aesthetic sensibilities as well as character. The reasons are not hard to seek. First, an expanded mind and cultivated soul enlarge one's capacity to enjoy the Lord. Just as a sensitive, highly trained musician feels music with more tingling nerves than an insensitive rustic, so a developed, well-rounded person has an enriched perception of truth and larger vision of God. He sees more in the Bible; he feels more deeply in human relations; he pulsates more vibrantly to all of life, as it provides a thousand avenues of communicating God and His glory.

But second, the cultivated person is more useful. This can hardly be gainsaid. It is a lame rebuttal to point to the unlettered cowboy named "Bud" Robinson, for the world never knew that character. What the world knew was a great preacher and soul winner who *had* been ignorant but was ignorant no longer. In his declining years he once said to Joe Bierce: "While a young man, the Lord showed me what I could become and I went to work."

On the score of usefulness everyone believes in culture, including the farmer who hoots at "fancy" choir music and scorns choir robes, and is completely indifferent to whether the sanctuary is beautiful or ugly. Only he wants to confine culture to his highbred cattle and trained, Tennessee walking horses. He studies farm magazines because he desires improved corn and improved hens. But his motives are strictly utilitarian. On the farm he knows that culture *pays*. It doesn't occur to him that in church it pays too, but the dividends may not be negotiable in silver.

Furthermore, culture can be the handmaiden of piety and a safeguard of character. For the truly cultivated person has refined tastes, and thus finds much of the world's noisy, cheap claptrap repugnant to him. He is discriminating. He knows the difference between noble literature and salacious tripe, between real art and the mere label, between elevating music and discordant noise which passes for music. This is the true purpose of music appreciation classes and art courses in school. When a person comes out of grade school and high school and college with gutter tastes, and is utterly lacking in discrimination, we may be sure he has merely been graduated; he has not been educated. He is still an uncultured boor.

Unfortunately, Americans do not rank high on the cultural scale. They read fewer books than almost any other modern nation. Their tawdry tastes are betrayed in the movies they like to see, the TV shows which pull the popularity votes, the records which are in the hit parade. In a *Herald of Holiness* article, William Robert Miller listed the Christmas songs which had reached the million-seller mark since 1949. The list was damning evidence of a culturally decadent society. In popular music the jungle beat and the plaintive wail have crowded out the lyrical melody and the trained voice. Raw, crude sex called "love" is the chief subject. We go for the cute, the bizarre, the bangy, with as little substance as possible. The din of deliberate discord crashes into our ears from jukeboxes and radios day and night. Anyone who has driven across country and tried to pick up a decent program, only to be baffled by the weird yelling and screaming pouring out on every wavelength hour after hour, becomes keenly aware of the cultural wilderness in which America is wandering. By contrast, in Japan one can find top performances of fine music practically anytime. But not so on the Far East station, operated by the American armed forces for military personnel. High-class programs are as scarce as snow in June. Almost anytime one hopefully tunes in, he is hit by offbeat, discordant instruments and nasal squawking, with programs ending uniformly with such trite banalities as, "Well, whatever you do, folks, have yourself a swingin' good time." It is no wonder that many Europeans and Orientals think Americans are a nation of well-heeled barbarians whose sole interests are their pleasures and their appetites.

Therefore the Church should concern itself with culture. Especially
(Continued on page 16)

The place we give to preaching
the Word is the place our people
will give to the Word

Scriptural Preaching by the Pastor

By Russell V. Clay*

IN OUR WORLD TODAY the minister is called upon to fill many positions. He is pastor, preacher, teacher, and leader of worship; he serves as executive, financier, organizer, promoter, and social reformer, along with a multitude of other duties too numerous to mention. He is also expected to excel in every one of these responsibilities.

In all this list of duties, preaching must be the first concern of the minister if he is to be a success in the work of God. His calling may include these other responsibilities, but the preacher is primarily called to preach. Other things may be more attractive to the minister. He may enjoy other phases of his work much better than his study, but the fact remains, he is still called to preach.

The Apostle Paul said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The importance of preaching the Word is also revealed in church history. When preachers resorted to the role of priests rather than preachers of the Word, we drifted into the Dark Ages. Disgrace and

shame came upon our civilization. It was not until Martin Luther came forth in the face of Roman opposition and persecution to proclaim his message of faith in God that the people were revived spiritually.

The great revivals of the past were accompanied by great preaching. The English revival of the seventeenth century came as a result of the preaching of Baxter, Bunyan, and Levingston. The Great Awakening came through the preaching of the Wesleys, Edwards, and Whitefield. The greatest revival in America came in the early part of the nineteenth century when preaching the gospel of Christ was the great power of the Church. This all indicates that God's method of saving the world is through preaching, and men whom God has called into the ministry are faced with this responsibility.

The word "preach" literally means "to cry out; to proclaim aloud." In the New Testament it means a public declaration of the gospel of Christ. There are four major qualifications necessary in proclaiming God's Word: first, we must have a preacher, called of God, to preach the Word; second, the preacher must have a definite knowledge of the truth to be presented; third, there must be an interested audience to

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hear the truth; and fourth, the truth must be presented in an attractive manner. Dr. Charles Jefferson said, "The work of preaching is the most difficult task that a minister is called upon to perform. It is the most strenuous, and the most exacting of all forms of labor. It requires the use of a greater combination of the faculties of man, and a finer balance of powers than any other of the human efforts."

One of our great dangers is that we shall neglect this most important task. It is so easy for the preacher to let other responsibilities crowd preaching into the background. The demand of our age is along the line of deeds rather than words. People love the preacher who is a "good Joe," who can excel on the ball diamond or on the golf course, who can eat the most hamburgers at the class parties, or who can recite the latest teen-age lingo at the youth gatherings. The adults prefer a minister who knows the most about building, or who can raise the most money, yet preach what they like to hear. The preacher is then tempted to try to meet all these expectations and neglect the most important calling of all—the preaching of the Word!

Today, in most of our pastorates, we have so many outside responsibilities that tend to rob us of time to study and meditate for the Sunday sermons! They are all good and important, but they take time, and we are tempted to push aside the most important task of preaching the Gospel. The pastor becomes involved as chaplain of the local hospital, president of the ministerial association, chairman of two or more committees, and member of a board for Boy Scouts or Camp Fire Girls. All very important, but time-consuming. Unless we keep constantly before us the fact that preaching is

the most important, we will be tempted to slide through the sermons on Sunday and give all our time to these other matters.

If we are not very careful, even the auxiliaries will become a factor in our temptation to give the preached Word a backseat. Many times we permit the Sunday school to rob us of time, and we begin our preaching service late. A great amount of time is taken up with announcements of Sunday school contests, drives, promotions, Boy Scouts, committee meetings, and the like, until the preacher has very little time to preach. This tends to leave the impression that preaching is of very little importance and can have the time that is left. This is a tragedy when we realize that "... it pleased God by the foolishness of preaching to save them that believe."

Many times the morning worship service, which is the time for God's message to be given, is turned over to children's programs or vacation Bible school demonstrations, and the preaching program is omitted. It is difficult to find time to deliver the Christmas message at Christmas, or the Resurrection story at Easter, because of other programs demanding the time. We have Education Sunday, Boy Scout Sunday, Y.M.C.A. Sunday, and many other special days when we are supposed to speak on certain subjects. If we do not base our secular emphasis on the Word of God, most of our preaching will be toward promoting something, rather than saving a soul.

True preaching is delivering God's message. A preacher is not simply making a speech or giving an address. He is delivering God's message. The preacher is to get his message from God. Forsyth says, "The preacher's business is not preaching for his church; it is preaching to the

church." The voice of God must be more real to him than to the people to whom he is preaching. The preacher may be tempted to listen to the voice of his people rather than the voice of God. C. E. Colton says, "It is both sad and tragic that so many modern-day preachers have substituted their own pet philosophies, political judgments, war strategy, book reviews, or fantastic predictions of future events for the preaching of the simple Gospel of the Crucified, Risen Savior." The preacher has but one basic message, and that is Christ and Him crucified. This is the theme around which all the Scripture revolves. This is God's message for all men. The message of the gospel of Christ will meet any condition and is adequate for any situation.

Preaching presupposes that we will have a needy audience. The preacher must keep the image of the listening audience before him throughout his preparation and delivery. If the preacher's mind is only on the biblical truths with no thought of the listening audience, he will become a monk, hiding in the catacombs of his own intellect. If the preacher is only conscious of the listening audience with no thought of applying biblical truths, he becomes a secular religious reformer. The preacher's task is the combination of the two.

We face people every Sunday who need comfort and direction. If we give them theories, sentimental stories, or comments from last week's newspaper, they go away dissatisfied. Think of the burdened hearts in every congregation whose true feelings are hidden behind a forced smile. Before us are men and women who are worried over the problems of success or failure; people who are concerned over failing

health, upcoming operations, or the souls of loved ones. Many are troubled about family situations which are hidden behind the closed doors of their homes. These are nameless sorrows that tears will never wash away, cannot erase.

When I think of people like this sitting before me every week, depending upon me to give them the answer to their life's problems, I see how unimportant are the news items, how futile my witty remarks, my humorous stories, and my flashy phrases. What these people want is a message from God that will bring peace to their troubled hearts, a solution to their problems, a faith in God for their future. This is the image we must keep before us as we prepare the messages God has for us, and as we deliver those messages. Our people need to hear the old truths of the Bible over and over again. Our message is the healing Word for a sick world. We must present it Sunday after Sunday, so that the people who come for help will not be disappointed.

The preacher is a servant of God, called to preach. His message is the Word of God. He is to proclaim the historical facts through which God revealed himself for man's salvation; he is to proclaim what God has done through Christ in human experience; and he is to proclaim that what God has done for others He can do for any man. Let us be careful of the temptation to relegate the preaching of the Word to a secondary position. Let us keep the image of a needy world before us at all times. Let us listen only to God as we proclaim the unsearchable riches of Christ. If we fail in all other areas of life, let us never be guilty of neglecting the important task of preaching. This is our task, brethren; let us give it all we have!

"There must be unquestioned clarity about the clergyman's identification of his role . . ."

The Counsellor's Criterion of Truth

The viewpoint of a psychiatric chaplain toward the relationship of pastoral care with other disciplines

By David E. Sparks*

THE THOUGHT is not new, nor complicated, nor profound. Nor is it—and herein lies its beauty—relegated to any one segment of life and thought. Actually it is simple, safe, and abundantly clear. It covers the wide scope of life from carpentry to cooking, through architecture, agriculture, engineering, philosophy, psychology, medicine, theology, and all other areas of thinking, feeling, and doing. It is simply this: "Truth, wherever one finds it, is in harmony with truth at any other point." Therefore there is no conflict between truth in medicine and truth in theology, between truth in philosophy and truth in psychology, between truth in ethics and truth in psychiatry. This must be so from its very character. Truth hangs together. Truth coheres. Truth is never in discord with itself.

This gives us many testing possibilities. When one is confused with regard to the designation of a plan, or an idea, or a belief, or a technique, one finds it possible to test it against various backgrounds. If it is true, then it will be true at any point it touches. This is the conclusion of Edgar Sheffield Brightman in his coherence criterion in distinguishing truth from error. "Coherence means systematic consistency."

To arrive at truth is to find it applicable everywhere.

However, not all truth is applicable to all backgrounds. A true principle of dressmaking may have nothing to relate it to any area of musical interest. This does not mean that dressmaking and music are in conflict. It means only that there is no interest between the two, so far as I can see. Yet if there is a point where music and dressmaking meet, the truth therein will be harmonious rather than discordant.

Now my particular interest, as a psychiatric chaplain, is people whose spiritual problems have been created by, or have created, emotional problems. I need a standard of truth as I minister in this area. Where do I find it? There are many possibilities. I may find it in the writings and teachings of psychiatry, or psychology, or social work, or medicine. The question is, Whose psychiatry, or whose psychology, social work, or medicine? The problem is that these change drastically and frequently. What was "true" five years ago, for example, in psychiatry, is outmoded today. We need to discover something whose principles do not change. Gentlemen, I am a clergyman, and basically am a man of one Book. That Book is the Bible. I can

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¹*An Introduction to Philosophy*, (New York: Henry Holt and Co.), p. 59.

safely assume that herein will be found truth that will be in accord with truth anywhere. May God help me to read and study the Word on my knees, asking for divine guidance as I study human personality with its needs.

If there is a scriptural injunction against the permissive use of sexual powers and the illicit satisfaction of sexual needs, then the psychologist who conforms to this should be noted and heard. If he runs counter to the atmosphere of scripture here, I can know that he is false. This principle runs through all areas in the study of man with his psychological needs. Problems of guilt, shame, fear, failure, responsibility, loneliness, "tossed about with many a conflict, many a doubt"—the truth about all of them will conform to scriptural light and insight.

As a clergyman, my first call is to be instrumental in bringing men into right relationships with God. In the process of this ministry I will contribute to the individual's mental health, his productive social relationships, his more realistic ambitions, his improved approach to daily work, and his handling of anxieties of one kind or another. These are tremendously important by-products of the ministry of the gospel. They remain, however, by-products. Such an outlook will enable me to become a first-rate minister, rather than an ill-trained social worker, or a poorly informed psychologist, or a quack psychiatrist. As a clergyman, I have the right and responsibility to measure new psychological findings (and I seek them avidly), new attempts at therapy (and I need them desperately), improved methods of counseling (and I welcome them warmly), against the criterion of God's Word as revealed in the Bible. Where there is conflict, I must re-

ject them. There must be unquestioned clarity about the clergyman's identification of his role, his calling. Where there is confusion of his role, he is in trouble. In this case he fails to perform satisfactorily in the other fields, since he is not adequately trained therein, and he also jettisons his most important cargo, his specific calling, his particular skill, and nullifies his primary value.

Please understand me. Psychology and psychiatry point the way to the answers to great areas of human need. A well-trained social worker has something to offer that is of untold importance. There is no substitute for the skillful man of physical medicine. I have ministered in hospital settings for so long that my admiration for these skills is without limits. Yet the truth of God's Word may be in conflict with some "findings" in social work, or in psychology, or in psychiatry. Indeed—and this may hurt—it may be in conflict with some of the church's methods of promotion, administration, education, or social life. The same principle applies everywhere. Accept what is in conformity to God's Word. Reject what is not.

The best of other disciplines will be harmonious with God's Word about man. If it is good social work, it will be good scripturally. If it is good psychology, it will be good scripturally. If it is good psychiatry, it will be good scripturally. If it is good pastoral counseling, it will be good scripturally. If it is good theology, it will be good scripturally.

Let us not, in short, swallow all that is offered us. Let us listen. Let us be aware. Let us notice. Let us reflect. Let us pray. Let us apply the yardstick of divine wisdom as revealed in God's Word. If there is conformity, the Minister will do well

to make it a part of his ministry. If there is not, he must reject it.

There will still be confusion, gentlemen. Yet the confusion will at least be the result of human fallibil-

ity, rather than the outcome of deliberate failure to utilize our greatest assets—God's Holy Word, and the close relationship with Him that will enable us properly to interpret it.

A neglected secret of power?

The Preacher and Fasting

By Milton E. Poole*

IT'S REVIVAL WE NEED," said a friend of mine. And he felt our practice may show we have failed to give attention to one of the basic conditions for awakening—fasting and prayer. If this is true, if fasting is important to renewal and revival, then we should let God's Word speak to this issue: *Just how important is fasting in the life of the Christian?*

The New Testament Church

One of the first questions we ask when we consider the importance of fasting is this: To what extent was fasting practiced in the New Testament Church?

Fasting, it appears, was an accepted and usual pattern in the Early Church. In Acts 13:2 we read, "While they were keeping a fast and offering worship to the Lord, the Holy Spirit said, 'Set Barnabas and Saul apart for me, to do the work to which I have called them.' Then, after further fasting and prayer, they laid their hands on them and let them go" (Acts 13:2-3, NEB); see also Acts 9:9; 14:23.

Now another question we must answer is this: Since fasting was an accepted practice in the New Testament Church, then should we make a more significant place for this dis-

cipline in the twentieth-century Church? If the Early Church gave fasting priority, and if God's guidance is just as imperative today as it was for the Early Church, then should we not give fasting the rightful place God wants it to have in our hearts? Indeed, in this dimension of Christian living we must follow God's leadership.

Unfortunately, some exalt this Christian discipline beyond all Scripture and reason, and others completely ignore it. For this day, however, we must find the balance in emphasis and restore fasting to its rightful place in the life of the Church.

Fasting and Faith

Not only does the Scripture by precept and example direct us to fast, but there is evident connection between fasting and the increase in our faith. This too may encourage us in this discipline.

Is it always easy to believe God? No. We are basically creatures of sense, and it is most difficult to accept the reality of the unseen. It is far easier to see, hear, and feel what God is doing than to have the faith which "makes us certain of realities we do not see" (Heb. 11:1, NEB).

To wait for conditions to improve

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before we believe God is to live more by the seen than the unseen. Unfortunately, while God is working, conditions may not immediately improve. There may be a turn for the worse.

Actually, it is difficult to explain. But when we fast we let go of the visible and begin to grasp the invisible. In this struggle between the seen and the unseen, between doubt and faith, we believe God is *now* working, regardless. Inwardly, we know God is answering prayer. So let faith triumph! In the midst of our circumstances we believe God.

As reluctant as we may be to accept it, in this challenge of faith, temptation and despair may be painfully prolonged. The struggle may be intense. It is easier to picture the adverse, the unfortunate, than the encouraging and the blessed. Our imagination, it seems, works more in the negative than in the positive.

Though God's presence may apparently be withdrawn—which is actually not so—now is not the time to cast away our confidence. Rather, it is the time to fast, to pray, and to believe God. When this dimension of faith is brought into our world of chaos, the beginning of change has already started. And the release of His power makes the glorious difference (Eph. 1:19).

Inadvertently, we may depend upon fasting as a source of spiritual strength. But it is not to be found in our fasting alone. Rather, this strength results from the richness of our relationship with God, in His love which flows through us to those who are so much in need of His love. Thus, let there be this meaningful communion with God. Let there be a more thoroughgoing love for His Word. Let there be a continuing commitment to do His will in

this world. And then "be strong in the Lord, and in the power of his might" (Eph. 6:10).

What Shall I Do?

The question I now face is this: Will I accept the biblical practice of fasting? Will I accept this discipline as a regular practice? Several years ago J. G. Morrison, former general superintendent of the Church of the Nazarene, reminded us that "God has bestowed upon us the ability, the opportunity, the privilege, and the duty of fasting." He went on to say that this is an obligation for which we are responsible and for which someday we must give an account. Further, he said that, "whenever God's people sincerely fasted before the Lord, it enabled Him to do what otherwise He was unable to do."

We desire that our church shall have a message relevant for this age. We want true renewal and divine blessing. But can we expect this unless we accept the biblical practice of fasting? "The man that never fasts," said John Wesley, "is no more in the way to heaven than the man that never prays." If this is so, then should we not repent of our condition and amend our ways?

In our spiritual quest must we work our way through doubt, unbelief, and despair? Will satanic forces be unleashed? Certainly. Then by fasting, prayer, and faith let His word of strength be ours. Hear Him say:

Then shall thy light break forth as the morning, and thine health spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reeward. Then shalt thou cry, and he shall say, Here I am . . . (Isa. 58:8-9).

Since the Early Church joined fasting with missionary work (Acts

13:2-3), and ordination with fasting (Acts 14:23), and crisis with fasting (Acts 27:9, 21), then is it too presumptuous to assert these statements?

—The church cannot adequately receive nor release God's power until it fasts as well as prays.

—The Christian will not experience the fullest from God until fasting is practiced.

—Fasting and prayer, to be effective, must rise to the level of present and active faith and find its expression in genuine love for all men.

And what does this mean in practice? What kind of faith achieves?

1. It is a faith which refuses to look to outer evidence to verify that God is at work.

2. It is a faith which firmly accepts God's promises.

3. It is a faith which refuses to let hope, desire, and wishing be a substitute for genuine trust.

4. It is a faith which confesses with lips and words that God is now working.

5. It is a faith which "sees" that God's power is pervading the need.

First-Pastorate, Second-Year Problems

This letter was written by a pastor with twenty-three years of experience to a young friend who had been pastoring two years. The occasion was a letter from the younger man asking for advice in a time of deep discouragement.

DEAR CARL:

The trouble with being a pastor is that one does not have a pastor to take his problems to. I will try to be your pastor by way of this letter, remembering how some of my friends have helped me in my times of need.

First, let me say that we have unchanging confidence in you and Marie. We believe that you are called to be a minister of the Gospel, and we would be glad to have you as pastor of our own children.

Here are my views on your problem:

1. What is your attitude toward your ministry? Do you constantly remind yourself that you are God's man, and that your *one task* is to please Him? Is the deepest joy of your life to do your humble best in blessed fellowship

with Him and for Him? You are not serving people in the final analysis, but serving Him! If you have this fixed in your heart, the disappointments you suffer from people will be bearable. Your real success or failure is not to be measured by statistics, important as they are, but by your own satisfaction in doing the will of God, and preaching His blessed Word. This is the source of your only constant joy in serving God. I'm sure you will agree that Paul suffered disappointment with many people, yet he could say, "Rejoice evermore," and mean it.

2. What is your attitude toward your people? Do you see them as disgustingly insensible to spiritual things and hopeless of improvement? If this is our attitude, our ministry is vanity. For if there is no hope, there is no need for us to waste our time preaching. The answer is a shepherd's heart. Jesus saw people as sheep without a shepherd and set about being a Shepherd to them. They did not want Him, and finally crucified Him to be rid of Him, but He never ceased to pour out His love and healing grace upon them.

Some of your statements suggest that you may have fallen into the snare of trying to drive and beat people into consecration and service. Do you find yourself constantly preaching "at" them? A shepherd leads his sheep, going before them, calling them by name, and building confidence and love until they want to follow. And a shepherd's heart knows the troubles and burdens of his sheep, and lovingly ministers God's healing balm to their sores and injuries. They get beatings aplenty in the world all week. We must give them some encouragement and joy on Sunday.

3. What is your attitude in your own home? We preach that home is to be a haven of rest and happiness. Problems must be largely left outside, lest your children think Christ's way is a burden and not a blessing. You have a wonderful family. Have devotions and praise with them! Have fun with them! Plan to do something with them almost daily, for these children will soon be gone from you. If we do not have happy Christian homes, how can we preach to others?

4. What is your attitude toward God? Nothing—NOTHING—must be allowed to cloud our fellowship with Him. These problems can become sin to you if they get between you and God and shut out the sunlight of His love. Afflictions, troubles, and testings either drive us to His everlasting arms or drive a wedge of darkness between the soul and God.

There is a subtle temptation for us to think our place more difficult than that of others. Without realizing it, we blame God. We must learn to rejoice in the Lord in any circumstance, and with Paul, "Again I say, rejoice." Remember, Paul was in prison when he wrote that.

Now for some practical suggestions:

1. Plan to preach some sermons that will encourage your people and build them up on the holy faith. Jesus says to you, "Feed my sheep." Sermons on faith, love, assurance, joy, victorious

living, security, and the sure victory of the Church should be a regular part of the sermonic diet. Say to yourself every time you go to the pulpit, These people with all their shortcomings are God's sheep. I must be a blessing to them today.

2. Get victory in your own soul over problems and burdens, then give a victorious testimony before your people. You can, by your very inner victory, lift the spirit of the entire congregation.

3. Get free from your church one day every week. Lay its burdens aside, even if you have to get out of town. And plan a real vacation soon. If you could get completely away, it would do you good.

4. Don't leave your present pastorate until you have a call to another place of service. Many have done so and have never made their way back to the full-time ministry. In any case, it would be a mistake to leave while you feel defeated.

5. Plan. "The man with a plan wins." If you feel that you can stay only six months, plan the time step by step as to preaching, calling, Sunday school, membership, etc. Set some goals that are not too high. Pray, and ask your people to pray, that you will reach them.

6. Count your blessings every day. We tell our people to live gratefully, so let's practice what we preach. One of our greatest blessings is a place to preach, no matter how small or humble. None of us is really worthy of the privilege of preaching. Even Paul exclaimed, "Who is sufficient for these things?" Remember

*They that sow in tears shall reap in joy.
He that goeth forth and weepeth,
bearing precious seed,
Shall doubtless come again with rejoicing
bringing his sheaves with him
(Psalms 126:5-6).*

Be assured of our daily prayers.

Sincerely yours,

HERBERT MERRITT
Pastor, Wichita, Kansas

Good administrative techniques make the pastor's total load lighter, not heavier

The Pastor as Administrator

By Elmer B. Shellenberger*

THE DUTIES of a pastor require that he play a dual role, pastor-church administrator. As pastor he is to preach the Word; as administrator he is to exercise leadership in developing the evangelistic, education, and missionary programs of the local church. As pastor he exhorts his flock to give God His tithes and their offerings; as administrator he sees that all funds are remitted promptly to local, district, and general treasurers. As pastor he receives members into the local church; as administrator he supervises the preparation of membership and other statistical reports of the departments of the local church. As pastor he is subject to the church board and church laity; as administrator he is chairman of the church board and supervises all departments of the local church. In his annual report the pastor expresses the spiritual condition of his church; as administrator he also outlines areas of future physical needs with recommendations for references by the church for study and implementation.

A careful analysis of the duties of a local pastor reveals that he should engage in planning, organizing, actuating, and controlling. Such acts are referred to by management writers as "functions of management."

Whenever a pastor engages in planning, organizing, actuating, and controlling, he is, in fact, performing acts which are distinctly administrative (managerial) in nature. On the other hand, whenever a pastor delivers a sermon, teaches a class, and performs the baptismal ceremony, he is engaged in "operative functions."

Succinctly, the administrative process may be traced through one area of church administration, namely, church finance. *Planning* is a process whereby decisions, goals, and objectives are reached in advance regarding what is to be done. Effective planning involves the answering of such questions as: What activities are required? What funds are necessary? Where will the activities take place? Where will the funds be collected, received, and disbursed? When will the activities take place? When will funding occur? Who is involved? Who will supply the funds? How will the activities be accomplished? How will the funds be received? Find, filter, figure, face, and follow the facts in an attempt to achieve the goals and objectives. As the administrator seeks and develops answers to the above questions, he is dealing with the basic ingredients of planning.

Organizing is a process of defining and grouping appropriate activities of the church and establishing au-

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thority relationships among them. Effective organizing includes the determination of the budget committee, the determination of the amounts to be allocated to the various activities, and the estimation of the amounts that will be received through the various channels of the local church. Similar activities of the N.Y.P.S., Sunday school, and N.W.M.S. should be grouped together for the purpose of establishing a system for purchasing. Authority relationships should be established to identify proper officials who have responsibilities for carrying out the entire procurement program of the church. Staffing is also an ingredient of the organizing function. Proper staffing insures that qualified individuals are selected to perform the activities and the duties that were established in the planning function. Organizing helps supply the means whereby the church laity can work together harmoniously.

Actuating is a process whereby plans are put into action. It involves getting the people to want to work together because **THEY** believe in the goals and activities that were established in the planning function. Since "actuating" deals exclusively with the human element, the pastor must work with and through individuals. The truly successful pastor-administrator leads, guides, and motivates his people to action rather than resorting to drive, force, and command techniques. Supervision, leadership, and loyalty are basic ingredients of the actuating function. Actuating may be accomplished through oral and written requests, and through the use of purchase orders, bids, and contracts. The supervision of record keeping, the compilation of statistical data, and the preparation of financial reports are all elements of the actuating functions.

Controlling determines what is being done, what accomplishments are being achieved, what mistakes are being made, and what corrective measures must be applied. The monthly treasurer's report serves as a common control device and is used almost universally in local churches. Budget progress reports can be compared with budget estimates. Local receipts and expenditures can be compared with actual and estimated receipts and expenditures. Only after a month-by-month analysis of financial records and reports will the members of the church board and the pastor-administrator be in a position to determine what action, if any, may be necessary.

Basically our pastors are well-prepared in pastoral counseling, religious education, theology, and biblical literature; however, many lack adequate understandings of the preparation in the administrative process. Some pastors are successful in their churches even though they may be poor administrators. The reason for this is that they have qualified laymen who are willing to perform administrative functions for them. However, in the vast majority of Nazarene churches, the administrative process falls squarely upon the shoulders of the local pastor.

In conclusion, the pastor, by virtue of his office, is the administrator of a local, thriving, church corporation. The effectiveness of his total ministry can be enhanced as he develops understandings and concepts of the administrative process. All of our pastors should accept their full responsibilities and play their dual role of pastor-administrator for the enrichment of the kingdom of God.

(For an example of a device for controlling, see "Progress Profile," p. 45.—EDITOR.)

How a Visitor Saw the Preliminaries*

(Persons involved in a worship service can be like a neon sign, which draws attention to itself, or like a lamp, which fills the room with light. The song leader, soloist, or minister, for that matter, who is bent on illuminating the work of the Holy Spirit will studiously prepare his part in the service. But the following account of a Nazarene service is in contrast. Here persons were almost studiously unprepared. A visitor records how he saw "the preliminaries.")

Possibly because few people were there, or because of his own lack of punctuality, the leader was late in starting. A majority of the people who shuffled into the church that evening were not expecting the Lord to come. If they had, they could not have been so utterly nonchalant.

While the church was not unattractive, there was general evidence of it becoming a bit dog-eared. The pianist, who failed to touch up her hair, but had amply blotched her face with powder, wore a wrinkled dress along with a look of complete indispensability.

Later, two brethren joined her with their trumpets. We delayed things awhile while they tuned their horns. After some key-thumping, mixed with uncertain blasts, the trio nodded that the service could begin.

But one of the trumpeters had forgotten his music stand, and made his way across the front to get it. The other didn't feel he needed the stand, and held the songbook in one hand, and his trumpet in the other.

The first hymn was announced, but the signal apparently confused the leader. We watched as the pian-

ist lurched along, and the leader hunted for a place to jump in. As it turned out, we were following four leaders—the three instrumentalists, and the person who had announced the number—and each was taking us in his own way.

On the second song, the leader urged all who were singing soprano to sing loudly, because she was going to help out the altos. Then we gasped our way through the third song like passengers in a stagecoach being pursued by Indians. The trumpets blared for a cavalry rescue that never appeared. By then, all my inhibitions were gone. I ceased searching for harmony, and added my own ill-trained braying to the general pandemonium.

For the third time, we were assured we were doing some fine singing.

The pastor rose to make the announcements. Everyone apparently knew what they were. Frustrated because of lack of attention, he intended to liven things a bit with some humor, but succeeded only in getting his Achilles' heel in his mouth.

Then he announced the offering, and I looked around, as everyone did, for ushers. But none appeared. I was ready to admit I had misunderstood when someone stirred, looked around, slowly got to his feet, and came forward.

As the usher was returning the plate, the one trumpeter whispered

*Reprinted from *Herald of Holiness*, March 1, 1967. Used by permission.

to the other, who stealthily moved across the front of the church and returned with a battered trumpet case. He took out a small vial of instrument oil. As the offering plate was deposited, the musician showed his dexterity in oiling his instrument.

The trumpeters were to play a duet, and for this we changed pianists. A rotund lady arose, handed her baby to a surprised person nearby, and proceeded to the piano. The number had a sad but mercifully brief existence.

A duet sung by the other trumpeter and his wife was the last of the preliminaries. And at the end, they

told us they hadn't really had time to practice. The pastor then assured them that they were the caliber of singers who needed no practice, since it would not improve their performance at all. I concurred with the latter.

Then the pastor inquired of his memory, and of the people's, if there was anything he had forgotten. A lady, apparently his wife, informed him there was nothing further necessary other than to "turn over the service to the speaker."

As the guest minister arose, I settled back. One more overturn couldn't hurt anything.

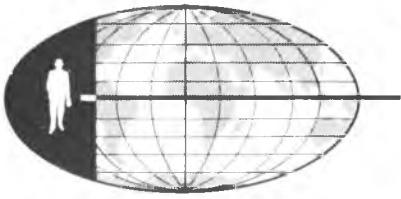
Culture and Holiness

(Continued from page 3)

should a holiness church take the lead, for in the battle against barbarism we hold the key position. This is true because the chief ally of barbarism is a carnal heart, and the chief ally of culture is a pure heart. Culture may consist outwardly in such teachable things as good manners and trained voices and educated ears, but the motivational springs of culture are moral and spiritual. Culture at the inner level is inseparably linked with character. When sin reigns, the soul gravitates toward the low, the crude, and the coarse, as toward its natural element. It inclines greedily toward the empty trifles of Vanity Fair. A man may have cultivated tastes professionally, yet privately "relax" in the gutter. In God's sight culture is no higher than a man's interests and activities when the professional pressure is off. Real culture is revealed by a man's private pleasures and his use of leisure time.

It is obvious therefore that, just as culture is an asset to piety, so culture must be fashioned by inner soundness of character, or it will be superficial. Trained tastes must be matched by sanctified desires at the hidden level. Culture is not a redeemer; it is only a mode of life. Christ is the Redeemer who saves men and makes them inwardly whole. Then their affinity for that which is culturally superior is natural and thorough. As a result their culture is wholesome, because it is worn by the total person, in private as well as in public; this prevents culture from being repulsive pedantry or a cloak of hypocrisy.

It is therefore time for the Church to become aware that it is the most effective agency for improved culture that a nation has.



The **PASTOR'S** S U P P L E M E N T

.....
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Onward and UPWARD

THIS IS OUR DAY!

In a time of "wars and rumours of wars," of riots and racial strife, dialogues on ecumenism and denominational mergers, and escapism rampant on many slick slides, there never has been a greater day than today for the Church of the Nazarene and its message of full salvation, bringing peace in the Spirit and a life of holiness.

One question is uppermost: Is your community fully aware of the Church of the Nazarene and its message?

Hunger for "Good Life"

Every Nazarene pastor and his people should endeavor to utilize every medium of communication to the utmost. We need to let people know who we are and what we stand for, and may they see in our lives that the fruit of the good life in Christ is the good life.

This means first and foremost the daily and weekly newspapers in your community.

Not long ago Billy Graham gave the dedicatory address at an Oklahoma college now three years old. The next day Graham declared that one of his ambitions was to found a Christian university which he said would offer special emphasis upon international law, career diplomacy, and journalism—"all in the framework of Christianity."

Church Merger Near

Another way of illustrating that "this is the day" for Nazarenes is the report on the merger of the Methodists with the Evangelical U.B.'s.

This is virtually completed except for formalities. The Methodists voted 87 percent in favor and the E.U.B.'s 70 percent in favor. The Methodists have 10,250,000 members and the E.U.B.'s 750,000.

When this merger is finalized and more than 1,000 churches are closed, as congregations are amalgamated, thousands of persons will be seeking new church homes in denominations which they feel have retained more of the old-time evangelical fervor.

The Harvest Is White

Are we prepared for this challenge?

We hope that every Nazarene pastor has cultivated a friend or a news contact in his local newspaper office. Pastors should read their newspaper(s) carefully to determine what their editors consider to be church news.

One Nazarene pastor has developed such community consciousness that he takes space in the yellow pages of his telephone directory and has installed new illuminated signs at the church as well as other steps to make the church known.

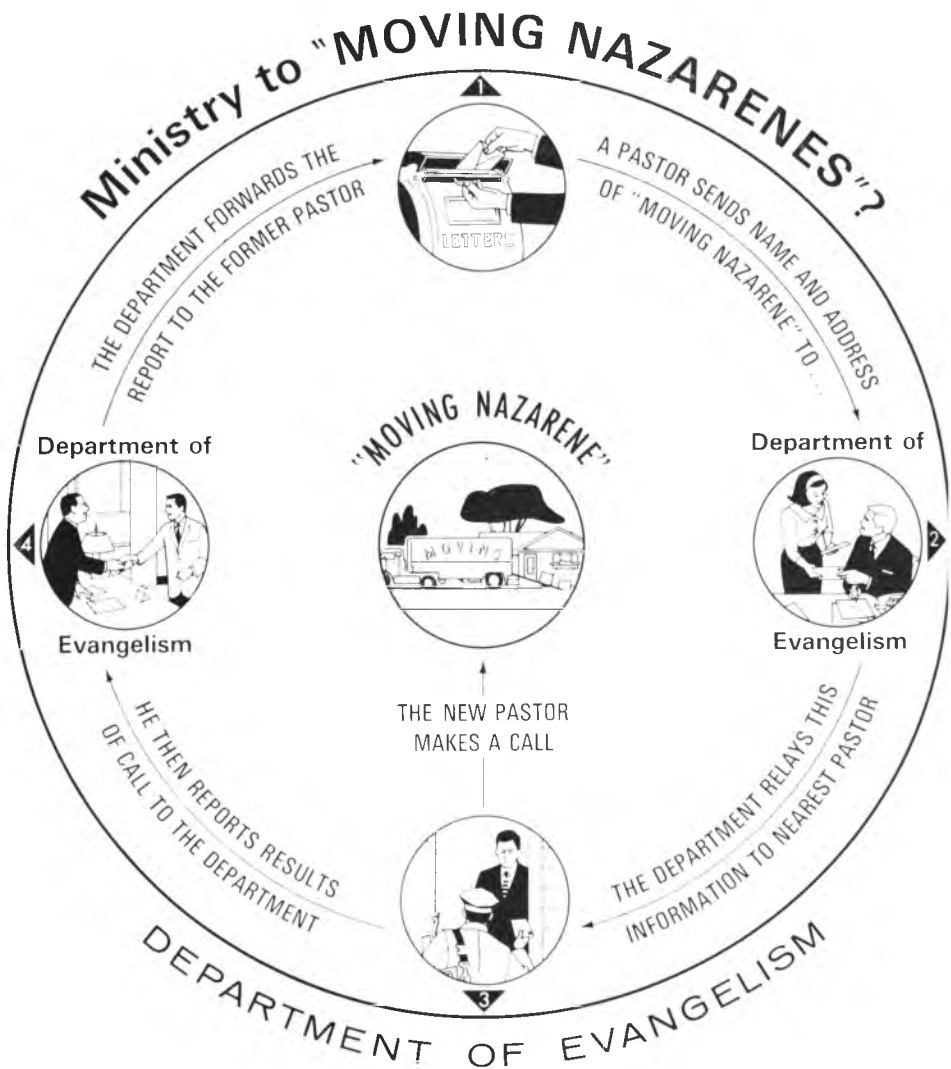
He buys advertising space in local high school and college papers to draw attention to the church youth program.

Perhaps the biggest single factor in favor of good press relations for any Nazarene church is that the newspapers want our news. The newspaper has an "open door" to our church and its message. We need to walk through that door with our news as often as we have some.

This is truly our day!

O. JOE OLSON

Department of EVANGELISM
Do you know the procedure for ...



Please send the names and addresses of any nonresident members to the DEPARTMENT OF EVANGELISM, 6401 THE PASEO, KANSAS CITY, MISSOURI 64131.



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By Russell V. DeLong

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Bible Society Offering

\$50,000 on December 10

Did you know that:

- 48 million Scriptures were circulated by the United Bible Societies last year
- The Scriptures went to 150 countries in 1966
- 20 million people participated in the Worldwide Bible Reading Program last year
- Half a million copies of Scriptures were given to armed forces personnel through the chaplains in 1966

Here's How You Can Help!

1. Every church receive an offering Sunday, December 10.
2. Send it to:

**Dr. John Stockton
6401 The Paseo
Kansas City, Mo. 64131**

Or as directed by your District N.Y.P.S. Council.

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CLINIC CLINCHES the fact that *every* local church **CAN** show a gain in Sunday school every year.

You Are Needed

EL SALVADOR: We have enjoyed our assignment to open new work at Santa Ana, El Salvador. The number of converts has continued to grow. We now have a Guatemalan pastor in charge of the mission. This leaves us free to attend to the task of building a chapel, Sunday school classrooms, and a parsonage. The Edinger Street Church of the Nazarene in Santa Ana, California, provided the initial funds to build the chapel, but for more than a year we had no possibility of purchasing property. Then, just when the right piece of land became available, Alabaster funds were received and the purchase made. Thank you, everyone who contributed to these funds.—**Stanley Storey, El Salvador.**

TAIWAN: Have you recently stopped to realize that every individual on earth may have a private conversation with God every day at any hour? He is never too busy watching sparrows fall, nor is He ever too busy counting the hairs of our heads, but what He sees each of us at all times. . . . Last November, I flew to south Taiwan to open a three-day teachers' training class. . . . I saw the beautiful, green rice fields in tiers up the mountain slopes. I knew that all was not so beautiful down on the ground. Men and women were wading in mud up to their hips watering, fertilizing, transplanting the rice. I knew that at the edge of many of those little green plots were little altars with incense sticks burned to the god of "good crops."

Less than one-tenth of the thirteen million on this small island claim to know anything about Christianity. Chinese people are not quickly persuaded. It is not easy to win them to Christ. Recently a missionary was walking down a small alley and saw a man sitting on the ground with all his gods lined up in front of him. He was praying. In the middle of the line of idols was a Santa Claus. The missionary asked him why he had the Santa Claus. The man looked up and replied, "Isn't that an American god?"

As the year draws to a close I find myself asking, Have I done my best for Jesus this past year?—**Patricia Burgess, Taiwan.**

STEWARDSHIP

SOMETIMES IT'S NOT EASY TO GET PEOPLE LIKE THESE . . .



From the filmstrip *"Holy unto the Lord . . ."* produced by NAVCO

. . . TO GIVE SACRIFICIALLY FOR THE SPIRITUAL NEEDS
OF PEOPLE LIKE THESE . . .



Photo from *Department of World Missions*

A DOZEN IDEAS MAY HELP:

1. In West Virginia a Sunday school superintendent invited people to *give one day's pay* to the Thanksgiving Offering. As a result, the offering was twice as much as the previous year.
2. A pastor submits this idea: Arrange a map on a wood base so that lights can be attached to correspond with mission fields. Each time a proportion of money is given, a light will go on. *When all the lights are on, the goal has been met.*
3. Sometimes the very atmosphere of a service will promote a desire for giving. One pastor found a *candlelight service* effective. A variety of special music was used, climaxed with the reading of a magazine article which contrasted spiritual abundance and spiritual poverty. When the envelopes were passed and pledges taken, the spirit of the service was conducive to a spirit of sacrificial giving.
4. *Remember that each \$10.00 means one minute of actual progress in world evangelism.* One church in Kansas used the theme "Share a minute with the missionaries." They took as their goal the number of members multiplied by the amount of time spent in church on one Sunday, trusting that each member would want to share at least one minute with a missionary. Their offering amounted to over \$1,200.
5. When a church in California used the theme "*Sharing Christmas at Thanksgiving*," their Thanksgiving offering exceeded all previous records for giving to world evangelism.
6. Many pastors take Thanksgiving time to send a *special letter of gratitude* to the members of their church. This letter, coupled with a reminder of the needs of others, is often effective as offering promotion.
7. A few Sundays before Thanksgiving a church in Kansas spread *play money of all denominations* on a table at the front of the sanctuary. Members were invited to come forward and take from the supply the amount they felt they ought to give to the Thanksgiving Offering. No cards were signed; no records were kept. But when all the money had been taken, the goal was automatically promised.
8. A pastor in Maryland offers *four points which could help inspire giving*: (1) trusting the Lord for help, (2) attempting to create a feeling of pride in the work of the church, (3) planning in advance, (4) creating a spirit of confidence that the goal will be reached.
9. In Kentucky a pastor arranged maps, pictures, brochures, college annuals, charts, etc., to *show how and where the General Budget is being used* for world evangelism.
10. Remember, *missions slide sets and some films* are available from the Department of World Missions. Address your requests to either of the departments, 6401 The Paseo, Kansas City, Missouri 64131.
11. Check with your local missionary president for lists of *free tracts and brochures* available through N.W.M.S.
12. Be sure your request for the 1967 *Thanksgiving Tape* is mailed soon. The tape is available *free* from the General Stewardship Committee. Here is an excellent opportunity to provide a vital message directly related to the needs for a great Thanksgiving Offering.

TWO MILLION DOLLARS for THREE BILLION SOULS Thanksgiving Offering—1967

GIVING THANKS

Of the three billion people in the world today, approximately 16 percent, or 474 million, live in countries or areas where Nazarene missionaries or nationals are working.

What responsibility and privilege are ours to support this program of evangelism through the 1967 Thanksgiving Offering!

But this is only part of the picture. There are doors we could and should enter to extend the kingdom of God.

The goal for the Thanksgiving Offering is two million dollars. The slogan is: "You can't afford to **SPEND** what God would have you **GIVE**."

By sermon and example will you challenge your people to give generously in the Thanksgiving Offering?

TWO MILLION DOLLARS



for **THREE BILLION SOULS** this Thanksgiving

BEAR YOUR SHARE

of the load of the \$2,000,000 goal for world evangelism in this year's Thanksgiving Offering.

The Department of Home Missions is vitally interested in the response of every pastor and church to this offering, for your giving enables us to evangelize through home missions in the United States, Canada, and the British Isles.

More than that, your generous giving helps to provide the funds necessary for your Department of Home Missions to evangelize in the overseas home mission areas of the world.

These overseas home mission areas of the world include:

Australia	Bermuda
New Zealand	West Germany
Samoa	Denmark
Hawaii	Sweden
Alaska	Holland
South Africa European	

Your faithful financial support also enables us to operate the following colleges:

Australian Nazarene Bible College—Thornleigh, Sydney, Australia
South Africa Nazarene Bible College—Florida, Transvaal, South Africa
European Nazarene Bible College—Busingen, Germany (supported jointly with the Department of World Missions)
Nazarene Training College—Institute, West Virginia



He stood before that wiggly class
And said the same old stuff.
He hadn't even read the book
And now he had to bluff.
The weeks had trundled into years;
He'd hoped for inspiration.
But what he needed all the time
Was really education.
We have a plan for such a man.
It's really worth explaining.
Just call your teachers all together
And begin **Christian Service Training**.

Help your teachers and prospective teachers become REGISTERED this assembly year.

To be a REGISTERED TEACHER:

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Unit ____ One for the age-group with which you are working

4 credits 3 units

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PASTOR—

**YOU CAN GIVE BETTER
GUIDANCE ON WILLS AS
YOU KNOW THE PROPER
TERMINOLOGY.**

A person who makes a will is called a *testator*. A person who dies without a will is said to be *intestate*, and his property descends to his heirs at law by intestate succession.

A gift of personal property by a will is called a *bequest* or a *legacy*. A gift of real property by a will is called a *devise*.

A person who is given property by a will is called a *beneficiary*. A person who is given personal property by a will is called a *legatee*. The person to whom real property is given by a will is called a *devisee*.

Specific bequest is a gift by will of specific personal property. The executor is required to deliver the exact property to the person named as the beneficiary unless some of it has to be sold to pay debts of the testator. Or it may be a gift of a specific sum of money. *Specific devise* is a gift by will of specific real property.

Residuary means everything belonging to the estate that is left after payment of debts, specific legacies, and specific devises.

Executor is the person appointed by will to pay debts of the testator and distribute the property as directed by the will, and under the supervision of the court which appointed him.

Administrator is the person appointed by the court to do the same work but only as directed and when directed by the court.

For more information write to

OFFICE OF WILLS, ANNUITIES, AND SPECIAL GIFTS
CHURCH OF THE NAZARENE
6401 THE PASEO
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CONSERVE

RALLY DAY

GAINS

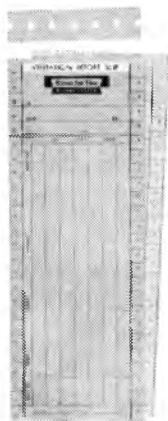
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2. Shows how each prospect and absentee was contacted.
3. Tells what response was received when each prospect and absentee was contacted.

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New filmstrip shows how to install the system in three steps

Uses: Training course, workers' conference, church school board meetings, refresher class for secretaries

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Start Early on That Christmas Program

WHAT IS MORE THRILLING and heart-warming than a good Christmas program? I have driven seventy-five miles (each way) to see one I knew would be exceptional. On the contrary, what a disappointment to see an ill-prepared, haphazard, disorganized performance! And November is the month for making final plans.

Christmas programs are one of our finest opportunities for Sunday school promotion, for developing talents, for training our children, and for deeply implanting the message of Christmas. And this responsibility often falls on the pastor's wife. Capitalize on it!

Everyone loves to be in a program—plan to use every child. Often children want to include neighbor friends in the program, and this I encourage IF they will start early, come to all practices, and their parents agree to it. This usually means these visitors come to Sunday school three or four Sundays during practices, and of course the parents come to the program. One such little girl was brought in at a very late date, but her mother was quite willing to teach her a piece. She looked so unlikely that I dished out a rather insignificant part with small hope. But her parents fixed her up so cute and trained her so well that she was a star on the program. And later they became fine Nazarenes.

Plan your program to fit your situation. Carefully select parts, and then present it in "all its glory" to the children. Send a letter to the parents explaining it to them. Parents are able to interpret whether the program is going to amount to anything and respond accordingly. Parts may be sent home with

the children or included in the letter. Following is a sample of such a letter:

DEAR PARENT:

We are planning to use your child in our Christmas program, which will be presented (date).

Children from kindergarten through age seven will be presenting "STORYLAND AT CHRISTMAS." This is a colorful program and the children love it. Each child will be a character from Storyland adapted for Christmas. Some will require simple costuming appropriate for their parts. Please teach them to speak slowly, clearly, and with expression from the first. Children in "Storyland" are to bow at the close of each piece, so practice this each time.

Children ages eight to nine will participate in "Symbols of Christmas." Each child will be a snowflake, star, candle, Christmas tree, etc. Each has an individual speaking part, after which he takes his place in a pretty tableau effect on the platform. We will furnish the properties, but ask each child to bring a quarter to help in this expense.

The older juniors will present a fitting finale in a musical pageant which depicts the story of the Nativity, complete with Choirboys and Angel Choir. We will be calling for some outside practices for this. If your child needs transportation, please call me.

We have distributed the parts with careful planning and need everyone we have chosen. Let us know immediately if your child cannot take part, and we will make other arrangements. If I have misspelled any names, please phone me, so I can print them correctly on the program.

Thank you for your cooperation. I know you'll be proud of all of them.

(Signed—program director)

Designate the sections which include their child. One letter may include several children and you can write on

the bottom: "Johnnie is to be Little Boy Blue; Linda is a snowflake; Mary is in the Angel Choir." I have never failed to have vitally interested parents and excited participants.

Parents cooperate beautifully in properties and costumes. We who are parents know how much the schools demand at times and we do it cheerfully—how much more for the church!

Now having laid a good foundation, build on it. And that is practice! I would far rather have inferior material well presented than excellent material poorly presented. But good material, well presented, is one of the joys of Christmas. Remember you are training your whole church in appreciation of excellence.

Plan the program so that it is correlated and has some continuity to it. Then explain the whole program to the children so that they feel a part in total, not just a dangling, isolated fragment. If the program is to consist of assorted recitations, songs, etc., plan them around some central idea. For instance, you might fix the platform as the living room of an elderly shut-in whom the children are visiting at Christmas, and because she cannot come to the program, they take the program to her. Have someone take the part of the "shut-in." Perhaps small "white gifts" of food may be presented and later taken to some real shut-in. This idea lends warmth and informality as the children greet her and say their pieces (for the audience of course) and perhaps bestow a parting kiss, and other farewells. Teachers might bring them in by classes. There are many different ways, but this gives a theme—a continuity—to the whole program.

For a more involved program such as indicated in the letter above, the three parts of the program can be correlated to become a whole theme by proper "modulation."

Many cute recitations relating to the traditions of Christmas have their place on the program, but no program is complete (or even warranted) without closing with the Nativity presentation

—including shepherds, wise men, angels, carols, etc. This can be presented in so many different ways! Vary it each year, using different age-groups for this significant part. I have used departments all the way from primaries (pantomiming while older children read the story) on up to high school age. Work toward a climactic ending. This can be as simple and sweet as kindergarten children dressed like angels kneeling about the manger singing "Away in a Manger," or as elaborate as the majestic finale in which Mary lifts the Babe from the manger and together with Joseph, followed by shepherds, etc., exits triumphantly down the aisle, flanked by angels forming an overhead arch with palm branches while all sing "Joy to the World."

If parts are handed out by the last Sunday in November, practice can start the first Sunday in December. You may practice in the opening part of Sunday school (but never omit lesson time), or certain groups can be practiced separately during part of junior service, before or after prayer meeting, or by departments. There must be at least one (preferably more) practice on the platform with all the properties. The more practice, the more confidence; and children get the "feel" of it.

The child must be heard. Each piece is important. If you cannot hear him, his part is really a failure. Teach him to speak loudly and clearly—teach him to speak to the back seat. Do use a mike if at all possible. This can be rented or devised from someone's recording equipment. But be sure to practice the child with the mike or the amplification will startle him. Once practiced, he loves it. If for some reason he isn't heard, don't hesitate to say, "I'm afraid some might not have heard all of this and it's too good to miss." He is usually flattered and glad to repeat it, especially if he has been trained ahead as to the importance of being heard and has practiced enough to lose his initial fear.

Teach the child expression. Start with the parent indicating how you

would like it—gestures, voice inflections, etc. This can be done! Insist gently and encouragingly on good performance, and offer praise. Be firm and have discipline, but don't be cross. Practices should be highly enjoyable.

Do have the child's name on a program. A mimeographed Christmas bulletin is fine. Then let the people follow the program—don't announce every number. Make advance announcement of any changes or absentees. Printed programs go in scrapbooks and are mailed to Grandma.

Make choirs special. If you have no robes, make collars—big, round collars

—of inexpensive material, or old sheets, starched, and pinked on the edges. Add a colored choir bow at the neck. Children can look very special this way. Give choirs special names. If the program is at night, you might have a "Starlight Choir." This is effected by holding a flashlight, with red cellophane over the light, inside an open hymnbook which is held against the body, and gives a red halo effect to the face.

Anyone who has had much to do with Christmas programs knows they take time, patience, and work; but let's glorify the Lord and edify the people with a worthy presentation.

BIBLICAL STUDIES

➔ TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

Meditations on John 17

We are very pleased to begin with this issue a rich series of studies on the intercessory prayer of our Lord, by H. K. Bedwell. Principal Bedwell heads the Nazarene Bible Training College in Stegi, Swaziland, South Africa, and is an outstanding Bible teacher. A careful reading of his expositions from month to month will yield lasting returns both for one's own spiritual life and one's public ministry.—EDITOR.

No. 1. The Heart of Jesus

The Bible is the Christian's finest Prayer Book. It teaches us how to pray, when to pray, and for what to pray. It also contains many examples of men who prayed and the prayers they offered. Of all the great prayers recorded in the Word of God, the seventeenth chapter of John's Gospel contains the greatest of them all. Read it

reverently, carefully, prayerfully, and repeatedly. Let its atmosphere penetrate into every part of your soul. Allow its spirit to capture you. Read it on your knees; meditate on it. Make its requests your own. It will give you a new vision of the heart of Jesus, and you will find yourself in close communion with Him. Why is this prayer the greatest of all? Here are four good reasons:

1. *This prayer reveals the heart of Jesus.* John, the beloved apostle, is the only one of the four Evangelists to give us a record of this prayer. His Gospel is the most intimate of the four. He gives us a closeup portrait of Jesus Christ. This chapter is the most intimate part of this most intimate Gospel. The old Puritan preachers called it "The bosom of Christ." G. Campbell Morgan said of it, "Here we stand at the centre of all the sanctities." C. H.

Spurgeon described it as "the holy of holies of the Bible." The reading of John's Gospel has been likened to a man entering the Tabernacle in the wilderness. In chapters 1—12 we stand in the outer court; in chapters 13—16 we enter the *holy place*; in chapter 17 we are beyond the veil in the *holiest of all*. Here Jesus is face-to-face with His Father. His great heart pours out its final tender yearnings and burning requests for His disciples before He goes to the loneliness and agony of the Cross. We are highly privileged listeners-in, standing on holy ground, sharing His audible communion with the Father. We are in fact gazing into the wide-open heart of Jesus.

II. *This prayer reveals the character of God the Father.* In this chapter we have a veritable compendium of theology. The person and work of the Father are clearly seen. He is the *Lord of All*, having "power over all flesh"; and He is also the great *Life-Giver*, imparting eternal life to those who believe. These powers He delegates to His Son (v. 2). He is the *Eternal One*—existing ". . . before the world was" (v. 5). He is the *Holy One* and the *Righteous One* (vv. 11, 25). He is the *Great Sanctifier* and *Keeper* (vv. 11, 17). He is the *Dispenser of Glory* (v. 22), and *one* with the Son (vv. 11, 21). Finally He is the *God of Love*—loving the Son and loving us with all the infinite passion of Deity. What a marvelous God is ours!

III. *This prayer reveals the method which Jesus employed.* He alone could make a worthy and sufficient sacrifice for sin, but the propagation of the good news of salvation is committed to men, chosen, fitted, and commissioned to this glorious task. "As thou hast sent me into the world, even so have I sent *them* into the world" (v. 18). God's method is *men* who become His messengers and witnesses.

Surprisingly Jesus said, "I pray not for the world, but for *them*" (v. 9). What? Is He not then concerned with the world? Does He not care for the

world? Has He forgotten the world? Listen again: ". . . that the world may believe . . . that the world may know" (vv. 21, 23). His heart was breaking for the world. He was about to die for the world. To the world He came; for the world He shed His precious blood; to the world He will come again; and into the world He sends His servants.

Jesus loves this poor, lost, blind, and sinful world with an infinite and burning passion. He gave His life for the precious souls of whom the world is composed. He sends His workers to hardships, privations, persecutions, and even death, that the world might know and taste the riches of His grace. Therefore He concentrates on the few that He might reach the many. They are His spearhead to capture the world. This is His way. That is why He prays, "Keep *them*"; "Sanctify *them*"; "Make *them* one"; "I pray for *them*." It is in order that the world may know and believe, and in believing be saved.

IV. *This prayer reveals the kind of men God uses.* If the world is to be reached through men, then what kind of men? As one reads this chapter carefully, a complete picture emerges of the qualifications which are essential for doing God's work. True it is that God needs men—but a special kind of man. Jesus reveals what kind. They are *spiritually alive*, possessing eternal life, which is the very life of God himself. In other words, they must be *born again* (v. 2). They are men of *strong convictions* and *complete certainty*, and know whom they have believed, and they recognize His supreme authority (vv. 7-8). They are men of *implicit obedience*—"They have kept thy word" (v. 6). Again, they are characterized by *complete separation* from the world: "They are not of the world, even as I am not of the world" (v. 14). They are men of *true holiness* and filled with *perfect love* (vv. 17, 26). They must possess a *harmonious disposition*: "That they all may be one" (v. 21). They are men with *spiritual discernment*: They "have

known . . . that thou didst send me" (v. 8). They are *divinely commissioned*: As the Father has "sent me into the world, even so have I also sent them" (v. 18). They also experience *fullness of joy*: ". . . that they might have my joy fulfilled" (filled full, v. 13). They are men endowed with the glory of God: "The glory which thou gavest me I have given them" (v. 22).

Having thus received, they seek only the glory of Christ. In short, they are *God's men* and *Christ's men*: "All mine are thine, and thine are mine; and I am glorified in them" (v. 10). The key to all is the *indwelling Christ*: "I in them" (v. 26). The qualities set forth are those of Jesus himself and can be reproduced only when He is enthroned within. (To be continued)

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 3:1-11

"Affection" or "Mind"?

"Set your affection" is one word in Greek, the verb *phroneite*. It comes from the noun for "mind" (*phren*). Homer and other early writers used it in the sense of "have understanding." Then it meant "to think." Here it means: "to have in mind, be mindful of, think of."¹ For this passage Arndt and Gingrich suggest "set one's mind on, be intent on."² Thayer has: "to direct one's mind to a thing."³ The best translation is probably, "Set your mind on the things above" (NASB).

rendering because it is used too loosely today.

"Inordinate Affection" or "Passion"?

The KJV has a long translation for a short word—*pathos*. This comes from the second aorist stem (*path*) of *pascho*, "suffer." Basically it means "that which befalls one, that which one suffers," and so "a passion, passionate desire."⁶ It occurs only here, in Rom. 1:26, and in I Thess. 4:5. Thayer notes that, while it was "used by the Greeks in either a good or a bad sense," yet "in the N. T. [only] in a bad sense, *depraved passion*."⁷ Doubtless "passion" is a more meaningful rendering today, and so it is found in most modern translations.

"Mortify" or "Put to Death"?

Nekrosate (v. 5) is from *nekros*, "dead." So it literally means "put to death." Thayer suggests that here it means "to deprive of power, destroy the strength of."⁴ But why dilute the full force of the verb? Arndt and Gingrich translate the clause: "Put to death what is earthly in you"⁵ (cf. RSV). "Mortify" is hardly an adequate

"Concupiscence" or "Desire"?

The former (KJV) is also an antiquated expression, unused today. The Greek *epithymia* means "desire." It is used in the New Testament for the natural desire of hunger (Luke 15:16; 16:21). But in Paul's Epistles it usually has a bad connotation. Buchsel writes:

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"The essential point in *epithymia* is that it is desire as impulse, as a motion of the will. . . . *Epithymia* is anxious self-seeking."⁸ Since the adjective "evil" is affixed to the term here, clearly the best translation is "desire."

"Blasphemy" or "Slander"?

The Greek word is *blasphemia* (v. 8). But originally this did not have the modern connotation of blasphemy. It meant "slander, detraction, speech injurious to another's good name," and only later "impious and reproachful speech injurious to the divine majesty."⁹ So the correct translation here, as in numerous other places in the New Testament, is "slander."

"Filthy Communication" or "Foul Talk"?

This is one word in the Greek, *aischrologia* (only here in NT). It means "abusive language."¹⁰ Thayer says: "Foul speaking . . . low and obscene speech."¹¹ Arndt and Gingrich have: "*Evil speech* in the sense of *obscene speech* . . . or *abusive speech*."¹²

Lightfoot combines both these ideas in his translation, "foul-mouthed abuse." After noting that the word is defined by Clement of Alexandria as "filthy-talking" and used by Polybius in the sense of "abusive language," he continues: "If the two senses of the word had been quite distinct, we might have some difficulty in choosing between them here. . . . But the second sense is derived from the first. The word can only mean 'abuse,' when the abuse is 'foul-mouthed.' And thus we may suppose that both ideas, 'filthiness' and 'evil-speaking' are included here."¹³

Trench insists that the meaning of the word should not be confined to obscene discourse, as the Greek Fathers usually took it, but should also include "every license of the ungoverned tongue employing itself in the abuse of others."¹⁴ T. K. Abbott feels that "the connexion here shows that it means 'abusive' rather than 'filthy' language," and adds that "the sins of

uncleanness have been dealt with in ver. 5, and the other substantives here regard want of charity."¹⁵

In the light of all this discussion it would seem that either "foul talk" (RSV) or "abusive speech" (NASB) would be satisfactory. Either of these is probably better than "filthy talk" (NEB).

"Barbarian"

The Greek word is the adjective *barbaros* (v. 11). It is probably an onomatopoeic word; that is, its sound suggests its sense. Thayer gives this ample definition: "1. properly, *one whose speech is rude, rough, harsh*, as if repeating the syllables *barbar* . . . hence 2. *one who speaks a foreign or strange language which is not understood by another*. . . . 3. The Greeks used *barbaros* of *any foreigner ignorant of the Greek language and the Greek culture* . . . with the added notion, after the Persian war, of rudeness and brutality."¹⁶

"Scythian"

This word refers to "an inhabitant of Scythia, i.e., Russia and Siberia, a synonym with the Greeks for the wild-est of barbarians."¹⁷ Lightfoot comments: "The savageness of the Scythians was proverbial."¹⁸ But in Christ there are no distinctions of race or color, of culture or education.

¹Abbott-Smith, *Lexicon*, p. 474.

²*Lexicon*, p. 874.

³*Lexicon*, p. 658.

⁴*Lexicon*, p. 424.

⁵*Op. cit.*, p. 537.

⁶Abbott-Smith, *op. cit.*, pp. 332-33.

⁷*Op. cit.*, p. 472.

⁸Kittel, *Theological Dictionary*, III, 171.

⁹Thayer, *op. cit.*, p. 102.

¹⁰Abbott-Smith, *op. cit.*, p. 14.

¹¹*Op. cit.*, p. 17.

¹²*Op. cit.*, p. 24.

¹³*Colossians*, p. 214.

¹⁴*Synonyms*, p. 121.

¹⁵*Ephesians and Colossians* (ICC), p. 283.

¹⁶*Op. cit.*, p. 95.

¹⁷Abbott-Smith, *op. cit.*, p. 410.

¹⁸*Op. cit.*, p. 218.

Holiness Sermon Study

The Purpose of the Cross

By W. E. McCumber*

SCRIPTURE: Heb. 13:6-16, RSV

TEXT: *So Jesus also suffered outside the gate in order to sanctify the people through his own blood (v. 12).*

During Holy Week all Christendom focuses attention on the cross of Christ. Thousands of churches, however, neglect a central purpose in the death of Christ—"in order to sanctify the people." God has raised us up and thrust us out to declare that Christ's blood not only justifies freely, but also sanctifies wholly.

"To sanctify"—what does this mean? What are the elements of this experience for which Christ died? Most adequate dictionaries will supply these pertinent definitions: (1) To set apart for holy purposes; (2) To make holy, i.e., purify from sin; (3) To make productive of spiritual blessing. Let these three components of holiness guide us now as we explore the purpose of Christ's death.

I. "*To sanctify*" is to set apart for holy purposes.

Throughout the Old Testament this is a fundamental significance of the verb "sanctify." Nations, persons, and things are consecrated to God, no longer used for secular purposes, but for sacred, for the worship and work of God. In the Old Testament we find a holy people, holy Temple, holy vessels, and holy sacrifices.

In the New Testament sanctification is emphatically related to persons, not to buildings, or utensils, or offerings. So here it is "the people" who are to be sanctified by the cross of Jesus. The people are to be set apart for holy purposes.

At this point the question arises—What are the holy purposes for which the Church is set apart? The answer is supplied in the context: "Let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (vv. 15-16). Here a two-fold purpose emerges: (1) Confessing the name of God; (2) Serving the needs of men.

To acknowledge the name of God is another way of saying to proclaim what God has revealed of himself to men, i.e., to give to men the Word of God. Shortly before His death Jesus prayed for His Church. Of the disciples He said, "I have manifested thy name unto the men which thou gavest me . . . I have given them thy word." Now He would send them forth to give this word to others—"As thou hast sent me into the world, even so have I also sent them into the world." And thus He prays, "Sanctify them."

To minister to human needs is the biblical concept of good works. Thus we read of Jesus, that He "went about doing good, and healing all that were oppressed of the devil." Jesus "gave himself for us," said Paul, "to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:14, RSV).

Christ died to sanctify the people, to set the Church apart for the holy purposes of giving His Word to men and sharing their goods with men. As a servant of God's Word and a servant to men's needs, the Church brings glory to its Redeemer and Lord. Now let us attend to the second definition:

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II. *"To sanctify" is to make holy, to purify from sin.*

Jesus died to effect a radical, inward cleansing of His people. His blood is a purifying agent by which the deep springs of attitude and behavior are rendered clean. Indeed, the *purpose* of the Church depends upon the *purity* of the Church. Sin is basically self-centeredness, self-dominance, self-interest. And this selfishness is the greatest hindrance to proclaiming the Word of God and relieving the needs of men. To purify the heart is to assure success to the purpose of the Church.

The sacred writer here sets in contrast the death of Jesus Christ and the animal sacrifices of the old covenant. These sacrifices were impotent. When the Jew had brought his lamb, when the animal's blood had been spilled, so far as any power resident in the sacrifice was concerned, the worshiper left the altar still burdened and polluted with sin and guilt. But what those typical and symbolical sacrifices could not do, the atoning death of Jesus Christ actually and really does. Deep, inward cleansing from sin and selfishness takes place within those who believe on Him. How the power of His sacrifice works none can say. That the Blood does cleanse from all sin is the joyful and confident testimony of thousands of God's people.

Sin defies analysis. Cleansing from sin defies analysis. What matters is not our ability to understand God's redeeming and transforming work within our heart. What matters is simply that the work is done. Calvary is a crimson guarantee of God's power and willingness to make us holy, to purify us from sin, to destroy the self-centeredness that would frustrate the will of God and ignore the needs of men. This inward purity makes possible the effective setting apart of the Church to the holy purposes of God. To fulfill the purpose get the cleansing! And now let us consider the third definition:

III. *"To sanctify" is to make productive of spiritual blessing.*

Too often this concept of holiness has been restricted to "holy water," "consecrated oil," and "anointed handkerchiefs." What I wish to emphasize is not the making of things, but of *people*, productive of spiritual blessing.

How relatively unproductive of spiritual blessing were those first disciples prior

to Pentecost! Sometimes they were downright destructive, productive of cursing in their selfishness. When a Samaritan village denied them hospitality, they wanted the Lord to call fire down from heaven and destroy it. They forbade men to preach and heal in Christ's name who refused to join their little group. Before stubbornly entrenched demons they stood helpless, while a wretched boy was seized and torn with awful fits. Walking behind the humblest Man who ever lived, they quarreled over who should be the greatest in His kingdom, each staking his greedy claim to preferment. When Christ hung in lonely anguish on the Cross, they deserted Him and scurried away to save their own skins. Yes, so far from being a blessing to others, they were often bigoted, vindictive, ambitious, and cowardly—all expressive of a radically selfish life.

Then came Pentecost! Then came the promised Holy Spirit, invading and cleansing them at the deep center of their lives. Christ was enthroned within their hearts. The will of God became the master passion of their thought, speech, and action. What spiritual blessing they became!

Peter and his fellow Christians stood in the crowded street, proclaiming and demonstrating the gospel, and three thousand people were converted to Christ and added to the Church.

Philip, displaced by persecution, went to a city of Samaria and preached Christ to the populace. Scores were saved, and "there was great joy in that city."

Barnabas generously liquidated his real estate, that the proceeds might feed the hungry.

These are random samples of the difference it made when people were sanctified through the blood of Christ. They received power to be a source and channel of blessing to others. The true mark of holiness is not merely that we get blessed, but that we become productive of blessing to others.

To be sanctified, then, involves purpose, and purity, and power. For this we are urged to go to Jesus, even at the cost of "bearing abuse for him." Self-centeredness makes us shrink from persecution and grasp for popularity. Sanctification enables us both to serve and suffer, not grudgingly, but joyfully.

Are you selfish? Are you sinful? Do you need and want a profound inward cleansing that will make you holy, make you useful, make you fruitful as a servant of God's Word and men's needs? Go to

Jesus! Go to the Cross! Lose yourself, and find yourself, in the sanctifying sufferings of our Lord!

From Nobody to Everybody

SCRIPTURE: Mark 5:24-34

TEXT: *Somebody hath touched me . . .* (Luke 8:46).

Mark 5 is one of the happiest chapters of the whole Bible. It opens with the story of the demoniac at Gadara whom Jesus clothed with sanity. It tells of the healing of the woman with a terrible hemorrhage. And it climaxes with the account of the raising of Jairus' daughter from the dead. Here in one chapter we find a triumphant proclamation of the power of Jesus over demons, disease, and death! Hallelujah! What a Savior!

It is the story of the woman with the issue of blood that we focus on today. We shall see how she moves from nobody to everybody!

I. This woman, *in her disease*, was a "*nobody*."

She had an "issue of blood." According to the Mosaic law, therefore, she would be excommunicated from the temple (Lev. 15:19-31).

By the rabbinic law she would be divorced from her husband, excluded from her family, and ostracized by society!

To make bad things worse, she had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" (v. 26).

So she was homeless, churchless, penniless, friendless—a nobody!

II. This woman, *in her contact with Christ*, became "*somebody*."

"She had heard of Jesus" (v. 27). He had been actively performing miracles. They are recorded in the earlier chapters of Mark: the healing of Peter's mother-in-law, the cleansing of a leper, the raising of the widow's son at Nain, the calming of a storm-swept lake, the deliverance of a demoniac at Gadara.

In the faith that "cometh by hearing" (Rom. 10:17), she "came in the press be-

hind, and touched his garment" (v. 27). The word touch translates the Greek *hepsato*, and means "grasped," or "clutched." And she was immediately and consciously healed by the virtue—the *dunamis*, dynamic—that flowed from Christ.

And Jesus said, "*Somebody* hath touched me." When she came and confessed He said, "Daughter . . . go in peace, and be whole of thy plague" (v. 34). This is the only recorded instance when Jesus addressed a woman as "daughter." He wanted this excommunicated, divorced, ostracized, brokenhearted, and suffering woman to know that she was adopted into God's family! Thus nobody became somebody!

III. This woman, *in her common humanity as a sinner*, becomes "*everybody*."

Everybody has been diseased by sin and needs the healing of Christ's power. Sin is a disease of the flesh and of the blood. It erupts into the outward life as acts of transgressions, but is first in the inward life as an attitude of rebellion. Sin corrupts both the heart and the behavior of men.

And the power of Jesus Christ is adequate for man's perfect healing. The contact of faith and the response of gracious power will heal every spiritual malady, ultimating in wholeness, in adoption, and in peace. This Christ will justify freely the penitent and believing sinner. He will sanctify wholly the yielded and believing Christian!

You are hearing about Him. You have often heard of Him. Those who merely jostle Him in curiosity or wishful thinking will continue in their issue of blood. But those who clutch Him in faith can and will be saved by the power which passing centuries and multiplied miracles have never diminished! Sin reduces you to nobody. Christ will make you somebody. The invitation is for everybody. Come to Jesus now!

W. E. McCUMBER

Things Hard to Understand

SCRIPTURE: II Pet. 3:8-18

TEXT: Verses 15-16

I want to tell you what to do with scripture you can't understand. But first

I wish to point out three important truths indicated in this text. The first is this:

I. Love goes beyond understanding. Peter admits that some things in Paul's letters are hard to understand. But see how he designates his fellow apostle: "our beloved brother Paul." Brotherly love may continue in spite of our inability to understand one another fully.

The second truth to be stressed is this:

II. The Bible is of divine origin and authority. Peter's phrase "the other scriptures" refers to the Old Testament writings, regarded by Christ and His followers as infallible and authoritative revelation (John 10:35). Alongside this prophetic body of truth Peter places the apostolic writings, specifically here his and Paul's letters: "So also . . . Paul wrote . . . in all his letters." The Old and New Testaments are unique literature, unique in authority because unique in origin: "Paul wrote to you according to the wisdom given him" (RSV). The Bible arose, not from human wisdom, but from *given* wisdom, divine wisdom.

The third truth of the text is this:

III. Misuse of scripture can be destructive. Peter warns that "the ignorant and unstable twist [the Scriptures] to their own destruction" (RSV). Scripture aims at producing holiness (vv. 14, 18). But the truth of salvation by grace can be distorted into a license for disgrace (Rom. 2:7-8). That we are not under law but under grace can be twisted to justify lawlessness (Jude 3-4). To search the Scriptures for an excuse to sin is damning. The Word is designed for our sanctification (John 17:17).

Now let's discuss the problem of hard-to-understand scripture. Shall we ignore it? No.

IV. Things hard to understand challenge us to special effort. Not only in Paul's writings, but throughout all Scripture, there are "things hard to be understood." This fact does not relieve us of the obligation or necessity of increasing our understanding through continuous and diligent study of Scripture. But it does mean that special effort and help is needed. If you find the Bible hard to understand, do this:

1. *Read repeatedly.* Often a passage, obscure at first reading, will yield its meaning if carefully reread again and again.

2. *Borrow brains.* God has given scholars to the Church. Use their works. Get Bible lexicons, atlases, and commentaries. Use modern-language translations. Other men can help you to understand the Word.

3. *Practice prayer.* God is the Author of the Bible and the Teacher of the Church. Ask Him for light. The lamp of knowledge is best kindled from the candle of prayer!

Finally, when you have studied a "hard" passage with all available help, and full understanding is still denied you, accept your limitation humbly and live by your faith, not by your doubts. No one perfectly understands the whole of Scripture. Live by what you do understand. "The day of eternity" (v. 18, RSV) will dissolve permanently our ignorance and doubts!

W. E. McCUMBER

Sermon Outlines

By Albert Truesdale*

The Book of Joel

God Demands and Honors Repentance

TEXT: Joel 1:14-15

PURPOSE: To show through the Book of Joel that, although God will not tolerate sin, He will forgive and thoroughly bless those who repent.

INTRODUCTION: A natural calamity has befallen the kingdom of Judah. There is a great famine in the land and an inundation of locusts, which have ravaged the land. Joel, the mighty prophet, stands in the midst of the despairing people and issues a call to repentance, seeing in the plague the great day of judgment. These are disastrous events—such as even the oldest among them has never seen.

I. THE NEED FOR REPENTANCE

A. The plague has deprived them of the rays of the sun (2:2).

B. Every part of the land has been affected.

C. A sense of hopelessness prevails (2:6).

D. The cure of the plague could not be brought about by human means.

*Student, Nazarene Theological Seminary, Kansas City. Nazarene elder.

II. THE CALL TO REPENTANCE (2:12)

A. It was a call issued by a forgiving God (2:18-22).

B. It was a call to sincerity—"Rend your hearts."

1. The total being must be involved in the act of repentance.

2. Repentance must come from those of all walks of life (2:16-17).

III. THE BLESSINGS OF REPENTANCE

A. The scourge was removed (2:18).

B. There was a promise of the return to plenty (2:16-26).

C. The people were inspired to worship.

D. Broken communion with God was restored (2:27).

CONCLUSION: Recapitulation

Union with Christ

TEXT: Eph. 2:1-8

INTRODUCTION: An introduction to the Book of Ephesians

I. WE ARE UNITED THROUGH THE BLOOD OF CHRIST (c. 2).

A. His blood erased the wall of separation (v. 14).

B. His blood restored God's workmanship in us (v. 10).

C. His blood restored our heavenly kinship (v. 19).

D. His blood has laid the foundation for a spiritual temple (v. 20).

II. WE ARE UNITED THROUGH THE SPIRIT OF CHRIST (c. 4).

A. Through His spirit we partake of his humility (v. 2).

1. Forbearing love

2. The bond of peace

B. Through His spirit we know His commission (vv. 11-12).

C. Through His spirit we share His steadfastness (vv. 13-16).

D. Through His spirit we experience purity (vv. 20-21).

III. WE ARE UNITED THROUGH HIS STRENGTH (c. 6).

A. We have access to His armor (vv. 13-17).

B. We have access to His source of strength (v. 18).

Sonship in the Family of God

TEXT I John 3:1-2

PURPOSE: To show what God expects of the Christian as His child.

INTRODUCTION: John writes to the "Church general" to deal with a specific problem.

I. KNOWLEDGE: THE BENEFIT OF SONSHIP (c. 5)

A. Knowledge of His witness in us (v. 10).

B. Knowledge of eternal life (v. 11).

C. Knowledge of Him that is true (v. 20).

II. FAITH: THE PRODUCT OF SONSHIP (c. 4).

A. A faith that produces Christ in our lives (v. 4).

B. A faith that shows confidence in God's protecting care (vv. 7-15).

C. A faith that Christ is the Light of the World (v. 15).

III. LOVE: THE TEST OF SONSHIP (c. 2).

A. We must love our brother (vv. 9-10).

B. We must love God's precepts (vv. 3-5).

C. We must love God's plan (vv. 3-6).

1. As it touches the Church.

2. As it touches us.

IV. PURITY: THE STANDARD OF SONSHIP (c. 3).

A. Our purity must reflect Christ's nature (v. 6).

B. Our purity must alienate the things of sin from us (v. 1).

C. Our purity brings hope of a better world (v. 2).

Nehemiah—God's Stonemason

TEXT: Neh. 1:2-4

PURPOSE: To present a challenge to youth, the church, new members, or to graduates at a commencement address, etc.

INTRODUCTION: Nehemiah the man, and the condition of Jerusalem at this time. Picture the broken-down walls, the burned gates, the despairing people. Notice Nehemiah:

I. HE HAD A PURPOSE.

A. He had a vision of a restored Temple (2:5).

B. He had a vision of a restored people (2:17).

C. He had a vision of a glorified God (1:11).

II. HE HAD A PLAN

A. He had a plan of offense—he moved out from his own comfortable surroundings.

B. He had a plan that endured rebukes (2:19).

C. He had a plan that allowed no room for compromise (c. 6).

III. HE HAD A POWER

A. The power of personal determination (c. 2).

B. The power of like-minded workers (c. 3).

C. The power of the almighty God (4:14).

IV. HE HAD A PRODUCT

A. His product was a testimony of God's sanction and provision.

B. His product was conducive to the restoration of God's Word (c. 8).

C. His product restored a sense of purpose to the people (c. 9).

D. His product allowed the people to see the continuous closeness of God.

B. The receivers must be of one nature (vv. 12-27).

C. There are many functions, but one purpose (vv. 28-31).

II. THE VALUE OF THE GIFTS—LOVE (c. 13).

A. The utter necessity of love (v. 3).

B. The moral excellency of love (vv. 4-7).

C. The abiding supremacy of love (vv. 8-13).

III. THE GREATEST OF THE GIFTS—PROPHECY (c. 14)

A. Prophecy edifies the Church (vv. 1-22).

B. Prophecy convinces the sinner to Christ (vv. 23-28).

C. Prophecy is effective only as it is orderly (vv. 29-40).

CONCLUSION: As nature shows to us organization in the physical world, so do the gifts of the Holy Spirit show us the beauty and order of the spiritual world.



The Holy Spirit and His Gifts

(I Corinthians)

PURPOSE: To show that the gifts of the Holy Spirit are divine products of orderliness and purpose.

INTRODUCTION: Portray the Holy Spirit as the Possessor of spiritual gifts.

I. THE UNITY OF THE GIFTS—"ONE" (c. 12).

A. There is one Administrator (vv. 4-11).

Progress Profile

The following data were gathered from the pastors on the Minnesota district by Superintendent Norman W. Bloom, as a tour project. For a pastor to be required to take midyear inventory might force pastors with no goals or plans to devise some, and enable others to take their bearings before the year is too far advanced to correct drifts and rescue floundering departments. But why wait for the friendly prodding of the district superintendent? Since the analysis form is made available here, any pastor can do his own, for the good of the church and the glory of God.—EDITOR. (See opposite page.)

Progress Profile

Name of church _____

Pastor _____

Began pastorate _____
 Salary then: _____ per week. Now _____
 Other assistance: Car allowance _____
 Social security _____ Hospital _____
 When was last raise or above given? _____
 Secular work by pastor:
 What? _____ Hours per week _____
 Secular work by pastor's wife:
 What? _____ Hours per week _____
 Are you interested in Group Insurance? _____
 When is your next vote? _____

SUNDAY SCHOOL	Enroll. 1964	Enroll. now	Millionaire goal	Needed still	Goal	Enroll. 1967
Cradle Roll: Have now _____			Goal _____		Supervisor _____	
Home Dept. Have now _____			Goal _____		Supervisor _____	
Sunday school dues _____					Paid to date _____	
We plan to be an Honor Sunday School:			Yes _____		No _____	

N.W.M.S.

We are planning to reach Star _____ Honor _____ goals.
 Total district obligations _____ Paid now _____
 Total Prayer and Fasting last year _____ Paid now _____
 Alabaster last year _____ Sept. offering _____ Feb. _____
 Names placed on Memorial Roll _____ Will have _____

N.Y.P.S.

Will be standard society:	Yes _____	No _____
Increase in membership now:	Yes _____	No _____
A.B.S. offering sent to K.C.	Yes _____	No _____
Dues paid to date:	Yes _____	No _____

CHURCH MEMBERSHIP	1964	P. of F. 1964-66	P. of F. this year	Ev. Honor goal	My goal	My total goal	1967
	_____	_____	_____	_____	_____	_____	_____

FINANCE	We plan to be a 10 percent church.			Yes _____	No _____
Total paid	General	N.M.B.F.	District	HomeMission	Educational
	_____	_____	_____	_____	_____

We have a plan for paying all budgets in full. Yes _____ No _____

CHURCH HONOR AWARD We can do the following:

A. Evangelistic Honor Roll _____	B. 10 percent for others _____
C. All budgets paid in full _____	D. An honor S.S. _____
E. Star missionary society _____	F. Standard N.Y.P.S. _____
G. All subscriptions quotas reached _____	

MISCELLANEOUS What is your visitation program involving your church?

Pastoral calls since assembly _____ In January _____
Herald of Holiness subscriptions now _____
 Does your church have liability insurance? Yes _____ No _____
 Names of local preachers in your church _____

(Continued on next page)

Next two evangelists:

Spring _____ Date _____ Fall _____ Date _____

Last four sermon subjects and scriptures:

1. _____
2. _____
3. _____
4. _____

TIME OF YOUR SERVICES

Sunday school _____ N.Y.P.S. _____
Sunday a.m. _____ Midweek _____
Sunday p.m. _____

MY PROBLEM

PROBLEM: As a young pastor I desire to be conscientious and exemplary in storehouse tithing. Is it proper for me to tithe my cash income only, or should I tithe also the estimated value of parsonage, utilities, and car assistance? Can these items be classified as part of my personal income?

A PASTOR FROM PENNSYLVANIA WRITES:

I was jolted recently in a fund-raising campaign. My own pledge had been made and a layman defended himself against the pressure my own pledge had made—I guess. He blurted out, “You can’t compare our giving with a pastor’s, for they don’t really tithe!”

I was taken aback. “What do you mean?” I asked.

“The last two pastors I’ve had admitted that they did not include home, auto expense, and utilities or special gifts in their income. If that is true then I should exempt my house, auto expense, and utilities before I tithe. But I don’t do that. So when special offering time comes, I don’t have the offering money my pastor does.”

It is not important what my practice is—this answer is not written to make

me feel righteous. But I agree with this layman. Home, auto expense, utilities, and special gifts are part of my income. A valid estimation of their value can be known, and a tithe of this given to the Lord.

Can we preach storehouse tithing and then not really give at least a tithe of our own income?

A PASTOR FROM CALIFORNIA SAYS:

Yes! It is my belief that we must tithe ALL that we make before any deductions. If I feel led to instruct my people to give of their gross income, this means that I too must give of my gross—which means cash and ALL allowances.

A PASTOR FROM INDIANA BELIEVES:

Let’s look at the priests in the Old Testament. They were given an inheritance in Canaan. They did not pay a tithe on the land they used—only on the increase. When they took a tithe of the meat and other offerings, they were not required to pay tithe on that, for that was a part of their living. Anything a minister receives or is given to use in the work of the Lord is not subject to tithe except his money he actually works for. Whoever heard of a preacher tithing on a \$500 pounding which is for the use of his family, or a new car, or a new suit, or

a typewriter for his own use? Now if he were going to sell these things and make a cash profit, then he would tithe on the profit. Or if you take someone to a convention many miles and he gives you money for gas, you don't tithe that or for the gift of books to use for the glory of God.

Tithe all your income before anything is taken out and God will bless you and prosper you. All this other is straining at a gnat and swallowing a camel. There is no such type in the Old Testament; the New Testament does not require it and neither does the *Manual* of the Church of the Nazarene.

PROBLEM: My problem is the self-appointed "church boss." This man has been on the board twenty years, and dominates every board meeting with his strong personality. Other members have good ideas of their own but are afraid to buck him. Can anyone help me handle this situation wisely?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words please.



BULLETIN EXCHANGE

Tidman's Missionary Hen

In Gloucester, England, in an old-fashioned garden and orchard, there stood this quaint marker, dated December 21, 1869:

*Here lies Tidman's missionary hen.
Her contributions, four pounds, ten.
Although she is dead, the work goes on,
As she has left seven daughters and a son
To carry on the work that she had begun.
So be it!*

Here is the story behind the marker. A man named Tidman lived in a little

village. He longed to do something for the London Missionary Society in its program of world evangelization. He had little funds to give and so decided that one of his hens should belong to the Society, and that all of the eggs which she laid should be sold and the money given to the missionary society. Before the hen died, the money amounted to 4 pounds, ten shillings (about \$23.00). But that was not all. The hen sat on eight eggs which hatched, and these too were assigned to be property of the missionary society. In time they brought in a large amount of money.

Upland, Calif.
BILL BURCH

*He who thanks but with the lips
Thanks but in part;
The full, the true thanksgiving
Comes from the heart.*

When the Sunday school teacher asked her class what they were thankful for, one little fellow replied, "My glasses."

He explained, "They keep the boys from fighting me and the girls from kissing me."

When I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were rich.—Pope.

Entering the Ministry

Mrs. Hen was in tears; one of her little ones had been sacrificed to make a repast for a visiting clergyman. "Cheer up, Madam," said the rooster, comfortingly. "You should rejoice that your son is entering the ministry. He was poorly qualified for a lay member anyhow."

Don't fill your heart with bitterness over the things that go wrong in life. Fill your heart with gratitude for the things that are right. Forget those you may think have hurt you; remember those you know have helped you. And repay any good you receive with all the good you can give. And then you can be truly thankful on every Thanksgiving Day.

—Selected



HERE AND THERE

AMONG BOOKS



The New Testament and Criticism

By George Eldon Ladd (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967. 222 pp., cloth, \$3.95.)

George Eldon Ladd, professor of New Testament exegesis and theology at Fuller Theological Seminary, has already distinguished himself in the field in which he teaches. His literary productivity is increasing in quantity and quality year by year.

This particular volume, which reviews the field of biblical criticism including such subjects as "textual criticism," "literary criticism," "form criticism," and "comparative religious criticism," has been much needed. This diligent evangelical scholar has filled the gap with a study which is well-written in a popular style.

Dr. Earle comments: "This is a good summary of the current situation in a field with which most of our pastors are unacquainted, but in which they need to be informed."

Every pastor who wants to be conversant with the thought of our times concerning this very important area of biblical studies should read this monograph.

WILLARD H. TAYLOR

The Art of Understanding Yourself

By Cecil Osborne (Grand Rapids: Zondervan Publishing Co., 1967. 216 pp., cloth, \$4.95.)

Understand ourselves! Sounds simple and almost elementary until we try seriously to do it. Then the complexity of inner defense mechanisms comes into light and we discover that "the inner man" is indeed an empire of shadows, well-defended cities, and practiced personal loyalties.

Dr. Cecil Osborne in *The Art of Understanding Ourselves* gives extended and careful study to the "self" with its hidden fears, anxieties, guilt, and rationalization. This is a serious study by a man who definitely believes in an evangelical "new birth." But he also leans much more heavily than most evangelicals on the therapy of group discussions.

It is a call for Christians to outgrow spiritual adolescence if forgiveness is to become a deep, penetrating reality. At this point I see value in this thoughtful book.

So don't plan on reading this in an hour. It will make you pause and indulge in serious introspection on the questions, Do I fully understand myself? Do I act like a completely relaxed, committed Christian?

In the chapter on healing he assumes too much, in the opinion of this humble reviewer, when he states, "The same powers used by Jesus to heal the sick are available to us." That flat sentence needs some serious restudy.

But this will give insight into the workings of the Group Movement, which likely will be heard from more frequently in the years that lie ahead.

NORMAN R. OKE

God and Evil

By William Fitch (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967. 183 pp., cloth, \$2.65.)

The fact of evil—its abiding presence, its baneful influence upon the human race, its origin, the wisdom and justice of its being divinely permitted have together formed the basis for much theological dispute. With this short monograph, Fitch enters the debate. The author logically opens his discussion with the origin of evil, and unfortunately ascribes it to God. He seeks to support his position by a statement from Isa. 45:6-7, wherein "evil" is referred to as a creation of God. Although he denies equating "evil" with "sin," an impartial reading can hardly sustain such denial. His view of the unlimited sovereignty of God would inevitably make God responsible for sin. This dilemma would have been averted if the author had accepted Calvin's interpretation of evil in Isaiah's passage as being "judgments and punishments." Such definitions of evil is clearly set forth in scores of biblical passages.

Having acknowledged the existence of evil, his thesis unfolds its baneful effects, the divine plan for personal victory over it, and the full and final triumph over all evil.

The book is well worth the reading. Its insights are illuminating, its teachings helpful, its conclusions scriptural for the most part.

T. W. WILLINGHAM

The Nazarene Preacher



AMONG OURSELVES

It is a humbling and soul-searching fact that in several of our overseas home mission fields (p. 27) people were found who had prayed many years for the Church of the Nazarene to come . . . In Australia one man prayed twenty years; in Sweden, a godly Salvationist for eight or ten years . . . We must have seemed terribly tardy! . . . One cannot help wondering in how many other countries people are praying, right now . . . Reaching the \$2,000,000 Thanksgiving Offering will help answer their prayers . . . And no excuse for a dull approach . . . With so many good ideas begging to be used (p. 25) . . . The slogan on p. 26 should be emblazoned on every bulletin board and in every weekly bulletin—and on every pastor's heart . . . Unquestionably we need to become better acquainted with this temperamental gentleman Mr. S. S. Growth (p. 22) . . . But even more, we need to inveigle him into holy wedlock with Miss Registered Teacher, daughter of T. T. Program (p. 28) . . . Poor teaching will sabotage our hard-won numerical gains . . . It isn't a question of getting "the cart before the horse"—as if we needed to achieve A-1 teaching before we tried to grow . . . It is rather a problem of getting two horses in front of the cart instead of one, who has to be whipped and coaxed because he is being made to pull a rig built for two . . . Yes, pastor, you can give better guidance on wills if you know the terminology (p. 29) . . . Incidentally, maybe that might apply to God's will, too . . . Or perhaps we should scuttle terminology in order to "communicate" What?

Until next month,

BT



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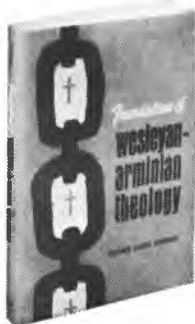
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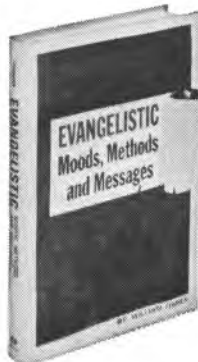
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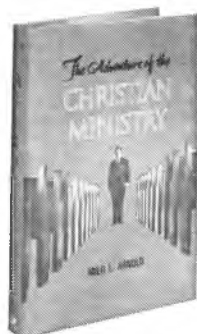
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