

NAZARENE PREACHER

RICHARD S. TAYLOR
Editor

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George Coulter
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General Superintendents
Church of the Nazarene



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The Preacher and Politics

By J. B. Chapman*

WHEN THE CANKER OF JEALOUSY has commenced to eat at a preacher's heart it usually shows in his attitude toward his brethren. There is almost as little hope for a preacher who has been disappointed in his ambitions as of any class there is. For such a one usually becomes censorious and claims he has not had a square deal. Others have outstripped him because they had had a "pull," so he occupies himself with calling attention to the fact that many of the useful evangelists are "rich," and that the popular pastors "use politics." He is not really a bad man and does not start falsehoods, but it is quite easy for him to hear things "through reliable sources." He does not peddle damning scandals, but he seems rather ready to pass along a report that might reflect somewhat upon a brother and subtract from his popularity.

But I was interested to know what is meant in such connections when a pastor or other minister is said to employ politics; for politics are both good and bad, you know. One definition of politics is "the science of government," while another is "political intrigue or trickery." To merely say that a preacher is a politician does not make clear whether he is a wise leader who is able and willing to give cooperation and on that account is the recipient of cooperation on the part of others or whether he is a crook who is wise to get more than he gives.

It makes me a little suspicious to find that those most given to accusing others of using politics were principally those who are themselves known as "standing out on the edge of things," so far as connectional interests are concerned. And upon pressing the question I found they counted it politics when the evangelist gives attention to the *Herald of Holiness*, to the Sunday school, and to the various general, district, and local interests of the church. "He does that," it is explained, "so he will get more calls for meetings and so he will be recommended by the editor and by general officers of the church." Then I found that they count it politics when a pastor loyally raises his district and general budgets and puts himself out to assist in zone rallies and district meetings of various kinds. "He does that," it is explained, "to ingratiate himself with the district superintendent and pastors of the district so that when he gets ready to move he will be offered a better place." In fact, I found that practically this whole charge of politics resolved itself into a judgment of motives, for the things they said were done for political reasons were just the things that ought to be done. So I decided that practically all of the charges of politics among preachers that I have been able to trace are based upon the disappointed ambitions of the complainers.

Then I set in to wondering if it is really possible for a preacher to permanently better his position by "political intrigue or trickery," and I decided that it is not. It is not possible to fool the people and the leaders

*Former general superintendent, deceased.

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Church-centered Culture or Christ-centered Character?

A QUESTION WHICH SHOULD SOBER EVERY PASTOR IS, Does my church program produce spiritual growth? Some have so assumed that of course their many fine activities are making saints that the very question is irritating. Admittedly in many of our churches today a broad program is carried on which can only be labeled "terrific." There is something going on for everyone, almost every night of the week. Music, athletics, contests, parties—you name it, they have it. But a lot of church wheels turning is not a guarantee of spirituality. It is possible for people with very little grace to share in most of our activities, quite faithfully and enthusiastically, for no better reason than that these are the things they like to do. They like to sing. They like to play on church teams. They like to get together and chat (and eat), even at missionary meetings. The satisfaction of knowing that their sociability and talents are being expended in religious causes is simply an added bonus.

But while many of our activities neither evidence deep spiritual vitality nor produce it, they may prevent it. The energy and time they absorb may keep Christians from entering into the mainstream of spiritual life. No matter how legitimate a secondary activity is, it takes time, money, and energy to run it, and often at the expense of more important needs. Peripheral activities have a way of elbowing themselves into the center, no matter how fervently we intend to keep them peripheral. Then the central things are pushed out to the edge. Many a Nazarene has given up the prayer meeting because of choir practice, and simply can't squeeze in absentee calling because of the sports program.

As long as the church engages in an activity we tend to call it "the Lord's work." This is a glib assumption which needs to be examined. The church may gradually become involved in a lot of activities which the Lord has nothing to do with. Nothing should be labeled "the Lord's work" which is the enemy of the best, and which by its diverting and pre-occupying excitement results in neglected Bibles and deserted prayer closets. Nothing is "the Lord's work" which deludes people into supposing that a ceaseless whirl of activity is evidence of being a "good Christian." The fingers may be worked to the bone, yet the soul be starved.

Are we doing the important things? Does our program lead our people into the deep things of God and out into the world to witness? Or does it merely occupy their time?

Are we aiming primarily at a culture which is church-centered, or at a character which is Christ-centered? A fair degree of wholesomeness in family and community life, with the church as *the hub*, can be achieved

by all kinds of churches, liberal and conservative, Catholic, Protestant, Unitarian, or Mormon. Doctrine is not significant if such is our goal. In fact, the lodge may be substituted for the church, and in some communities it has done quite well in achieving the same results.

Or are we aiming at saving sinners, leading believers into holiness, training them to pray and serve and get ready for heaven?

Certainly the cultural and social values are not to be despised, but they should be the by-products of the church, not its primary objectives.

To what aim then is our program geared? Which objective is our program actually reaching? If spiritual ends are in view the social values will result too, but the pursuit of the social values as ends in themselves, or even too much attention to them as means, will not produce men and women who are New Testament saints, full of faith and of the Holy Ghost.

The "moral" is that we may sincerely *intend* the spiritual goals, yet allow a program gradually to engulf us which defeats our intentions. A "program" is a good servant, but a bad master. In keeping the sails trimmed for the main voyage, a pastor must be both wise and strong. This could be his most crucial test.

Frank Talk in This Issue About Evangelists

Attention is focused this month on evangelists and revivalism. Candid discussions are by a district superintendent, a successful pastor, and an effective young evangelist. The articles should be helpful to pastors and evangelists alike.

The Preacher and Politics

(Continued from page 1)

very much or very long, and no one knows this better than the preacher. "Boasts" that are not based upon facts do not generally help a preacher. He must climb on the reputation of work accomplished. Advertising soon runs out if the firm is unable to deliver the goods.

But in order to be charitable with the "croakers" perhaps we should conclude that, after all, they do not intend to criticize their brethren who are doing the work successfully. Let us say that by politics they mean "the science of government," and that they mean to say that the brethren in question have the ability and willingness to cooperate with them; that the brethren of whom they speak have lifted themselves out of that class which is willing always to receive, but never anxious to give, and that they have come to the place where they are blessed and rewarded because they are doing what ought to be done, and are doing it willingly, gladly, and with a free and happy heart. If this is what they mean, then we pray for more politics in the church and for more preachers who are not too big or too proud to give themselves to the task of building on another's foundation and then leaving their work in shape so that another can build on farther after they are through; for the present and future of our government depends upon our ability to find a great many just such preachers.

The Kind of Evangelist We Need

By Lyle E. Eckley¹

THE NINE POINTS I suggest here are not particularly profound or new; yet I believe they are vital. They have been gleaned from questioning many pastors and evangelists in recent months, and to each of them I am indebted for the ideas suggested.

1. *We need God-called evangelists.* I refer to the scripture, Eph. 4:11-12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." God's Word places the calling of the evangelist on a par with that of a pastor, teacher, or prophet.

It has been true of the Spirit-filled Church over the years that the Holy Spirit has led certain men and women out to be evangelists. The call to be an evangelist is not the result of some personal whim or fancy, or just a way to help a misfit pastor hunt for a new pastorate. It is a call from God to a particular field of service.

If one is truly called into the full-time field of evangelism, this will soon form the center of his ministry. His essential power is in his call to evangelism, as one sincere evangelist told me the other day of his call. It is, "Woe is me—I would lose my soul if I were not in the evangelistic field!"

This call will exercise an extraordinary influence upon his life, and upon the lives of his loved ones. His life is a life of separation from home and family at times; only his call will bolster his will

to perform his duty at this task. Such a call is real and powerful, born of the Spirit of God.

A. W. Tozer, in his introduction to the book *Why Revivals Tarry*, by Leonard Ravenhill, expresses the divine call of men to meet the need of the Church in these words:

Great industrial concerns have in their employ men who are needed only when there is a breakdown somewhere. When something goes wrong with the machinery, these men spring into action to locate and remove the trouble and get the machinery running again. In the Kingdom of God, things are not too different. God has always had His specialists whose chief concern has been the moral breakdown, the decline in the spiritual health of the nation or of the church. Such men were Elijah, Jeremiah, Malachi, who appeared at critical moments in history to reprove, rebuke, and exhort in the name of God and righteousness.

The called-of-God evangelist, in the answering of his call, will never talk about being a professional in his field and perform in the manner of an unconcerned, detached, and for-a-good-price hired performer.

2. *We need evangelists who are committed to prayer and study.* There is no doubt that there never was a day when we needed more effectualness in prayer. Men who fast and pray until their hearts are aflame with the fire from off the altar and anointed with fresh unction from heaven! No 10-minute prayer time is going to meet the prayer demands of the evangelist we need.

Could it be that one reason for the lack of results in winning souls in some revivals is the fact that the evangelist

had no real prayer grip on spiritual things? E. Stanley Jones said: "Where there is no effective prayer life, the heart of religion has ceased to beat, and religion becomes a dead body of forms and customs and dogmas." Another has said: "Two prerequisites to successful evangelistic effort are vision of the lost and a passion to get them saved, both of which are born in and maintained by prayer."

The disciples saw what prayer did for Jesus. "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray" (Luke 11:1). Not how to pray, but to pray.

Besides his prayer life, we recognize that it takes constant study and preparation to keep the evangelist's messages fresh and new and suited to the needs of each church. Therefore he must be a student.

3. *We need the evangelists who are loyal to the doctrines and standards of the Church of the Nazarene.* They must tell all men that the gospel they preach is for all sin. They must urge every sinner to accept the Lord Jesus Christ as his Saviour and urge every believer to face the question put to the Ephesians by the Apostle Paul: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2)

The evangelist must remember that he is uniquely called to be a preacher of holiness. He must explain holiness as well as proclaim it and press the needy to seek the experience with a clear-cut invitation, so the seekers know what they are seeking for.

The scripture says, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." If we are to get conviction on sinners, evangelists must be specific about sin, worldliness, and lack in meeting God's pattern of a holy life.

We face a serious danger of too much generalization in evangelistic preaching until no one is convicted of anything. Preaching is so vague there is no con-

vicition on the hearers and no sense of need in their hearts. God save us from the preaching that hits nothing, stands for nothing, pats everyone on the back, and makes the sinner, the carnal, and the worldly comfortable in our revivals. Evangelists must avoid getting on the bandwagon of liberals and preaching what lukewarm, cold, formal, spiritually dead people want.

4. *We need evangelists who are Bible preachers.* Pastor after pastor has said, "Our people want clear, thoughtful, exposition of God's Word—evidences in the evangelist's message that he is a student of the Word." Quotes and illustrations from other books and periodicals are at times helpful, but what our people want is new insight into the Word. Quote God's Word; preach the Word.

5. *We need evangelists who will leave the matter of remuneration up to the Lord* and sincere, frank, understanding pastors. Evangelists hurt the cause of evangelism by giving much importance to how much they are going to get paid. Constant remarks as to how poor they are, what terrific expenses they have, how big the offering was at First Church in So-and-So, have no place. "Say, Doe, how much are they going to pay me?" asked on the third day of a revival effort, is turning a lot of pastors off in their enthusiasm for some evangelists.

Yet evangelists must be given a fair remuneration considering the size of the church for which they are preaching, or they will be forced to leave the field. Every pastor and church board has the responsibility to be fair about this matter, but I do not believe a lot of pressure put on by the evangelist has ever helped, but rather hindered. Generally, if an evangelist will pray, preach, and show love and compassion for souls, cultivate a spirit of revival, and do his best to be a real blessing to the church, the great majority of our churches will go all out to give him a good offering—all they can and a little more—and slate him for a meeting in the future to boot. As one

¹Superintendent, West Texas District.

good evangelist said the other day, "I sometimes am underpaid, but God always seems to make up for it in the next meeting without my making it an issue."

6. *We need evangelists who will create a spirit of loyalty to our denomination and the program of our church.* For the evangelist to go from church to church making any kind of derogatory remarks about our general church, district organization, or the last local church he held a meeting in, or to air pet grievances he has endured, only serves to discourage local pastors, and causes laymen to lose their faith in our cause.

7. *We need evangelists who can adjust to situations of entertainment that prevail.* I am reminded by pastors of the disposition of some to want their desires satisfied at all cost. There is a danger of creating a distaste for evangelists because of some odd habits they develop. Not every church can afford the best motel room in town. It may be necessary to stay with the pastor. Not always can the arrangement be made for an evangelist to eat in a restaurant of his choice with all the money he needs handed to him. He may not always be able to have his main meal at four in the afternoon or after church at night. Pastors have families, their wives, and church boards to reckon with. Odd habits must be coupled with a lot of charity if they cannot be satisfied.

8. *We need evangelists who are optimistic in attitude.* The Lord is still on His throne, still answers prayer, is still saving souls and sanctifying believers, is still ready to give revivals.

God is still with the Church of the Nazarene, and the evangelists must optimistically believe that this is our day. It is a day of golden opportunity. If every Church of the Nazarene, located as we are now in the United States, could have a mighty Holy Ghost revival, we could bring a revival to our whole nation. What a challenge! What an opportunity! He is able!

9. *We need evangelists who will be available for personal soul winning.* They must not only be prepared for the services in the church, but be ready to call during the day to talk to souls. This means more than just helping the pastor do his routine calling, or just socializing.

Personal soul winning out in the homes is becoming a vital part of the revivals. Our evangelists must be willing and ready to spend a share of each day in this work if we are going to reach new people for Christ.

In conclusion I would say: The Christian Church was born in a Holy Ghost revival on the Day of Pentecost. It continued to develop, grow, and reach out and march forward with a conquering tread as long as its revival fires were burning brightly and its love for Christ and passion for souls knew no bounds.

Every orthodox denomination has come into existence in the heat and glow of holy evangelism. God has so ordained from the beginning of the Christian Church that His kingdom should be propagated and carried on to a glorious triumph through the preaching of His gospel.

The church that fails to have revivals will soon be a nonentity. The very life of our church as a movement as well as individual churches depends on holy evangelism. Crowd out this spirit and our church will cease to grow and be a forceful factor for righteousness and holiness in the world.

I quote from an editorial in the *Nazarene Preacher*, May, 1969:

No matter how good a piano is, or how constantly it is played by the expert, it still needs periodic tuning.

There are believers who will never be sanctified in a church which knows nothing but quiet humming of the usual order. There are unsaved whose conviction will never rise to that explosive point of decisive repentance unless they get caught in a rising church tide somewhere. Tepid spiritual temperature will not stir them. "Business as usual" will not jolt them out of their lethargy.

This is why there can be no substitute for an intensive eight- or 10-day campaign, so conducted that its impact is inescapable. No

one can completely hide from it, and this is why the weekend meeting (no matter how helpful as an occasional filler), and why the Sunday-only scheme, will usually not do the trick. These easier, less costly substitutes lack the sustained cumulative thrust which is built up night by night and day by day.

The too frequently voiced remark by some leading pastors that they will never have another evangelist or a revival meeting night to night for any length of time is a dangerous influence on hundreds of pastors in small churches. This attitude will spell the end of evangelism as a powerful thrust of the church.

From a pastor's viewpoint—

Evangelists and Special Meetings

By Don Irwin*

FOR THE PAST 22 YEARS as a pastor I have scheduled two or three revivals a year. In all my association with evangelists it has been a very profitable and enjoyable relationship. I now pastor a congregation which has in its membership six full-time evangelists and one song evangelist. I deeply appreciate the life and ministry of these dedicated veterans of the gospel.

The noun "evangelist" occurs only three times in the New Testament. Once it is used in connection with Philip, the deacon. Again we find it in the account of Timothy, a settled pastor, whom Paul urged to do the work of an evangelist. The only other time the word is used is in Eph. 4:11, where Paul lists the various callings: "Some, apostles; and some, prophets; and

*Pastor, College Church, Olivet Nazarene College, Kankakee, Ill.

and put our God-called men out of the field of evangelism.

We do not need to discourage our people from holding revivals, but we ought to encourage every church to have two well-planned revivals each year. We need the evangelists; we need the revivals. Dr. George Coulter writing in the *Herald of Holiness* said: "The Church of the Nazarene faces a fresh opportunity. The time is ripe for bold advances that will require faith, courage, spiritual perception, and total commitment to God's will."

some, evangelists; and some, pastors and teachers." Here Paul refers to these callings as gifts to the Church.

The verb "to evangelize," however, is used over 50 times in the New Testament. Jesus evangelized; Paul evangelized; ordinary disciples evangelized. This is the work in which we are all engaged—evangelism. To evangelize is the work of the entire congregation.

While all Christians are called to evangelize, some are especially called and equipped to be evangelists. The method of mass evangelism is the special work of an evangelist. The evangelistic meeting is dependent upon the evangelist. These are inseparable; the evangelist and the mass meeting stand or fall together.

The pastor and the evangelist are not in competition with each other, but are to complement and assist each other.

As Paul stated, "I have planted, Apollos watered; but God gave the increase."

When the church, whether local or denominational, has no place for the evangelist, it denies itself the scriptural, spiritual blessing God desires to bestow. Neither the pastor, the evangelist, nor the teacher can say to each other, "I have no need of you." It would be like the army, the navy, and the air force saying to each other, "I have no need of you." With a lost world at stake we need a coordinated, fruitful employment of all men and all methods in the harvest of people.

Let us be reminded of the effect mass evangelism has had upon the churches of America during the past two and one-half centuries. Our own church owes a great debt to this method and these men. The pathetic cry, "Mass evangelism is dead," is not inspired by faith or supported by scripture. Years ago the old-line denominations declared the days of mass evangelism were over. Then God raised up the Church of the Nazarene and multiplied its number largely through revivals and evangelism. Church-sponsored coffee-houses and preaching missions at drag strips, ski resorts, and rock-music festivals cannot, and will not, replace the united witness of God's people in revival services.

Paul stated that the evangelist is a gift from Christ to the Church to equip the saints for service. In our more than 60 years of existence no other program, plan, or method has been able to stir the Christians to their evangelistic responsibility like the man with the evangelistic gift.

The church has a responsibility to the evangelist. We must recognize those whom God calls and assist them by every means possible. The local church and district where the evangelist holds his membership should assume responsibility for fringe benefits enjoyed by the pastors. The general church can render a great service to the men serving as full-time evangelists by structuring a week of seminars and workshops

to be conducted during the summer season either at headquarters or one of our campuses.

In the minds of many, mass evangelism has never been the same since World War II. Each decade the change has been more noticeable. In that prewar period the field for evangelism was the community. Gradually the field has narrowed until, in most instances, it includes only our Sunday school and our inactive church members. We cannot cover in depth the numerous changes that have direct bearing and effect on our church work, but one that we have witnessed in recent years is the shifting from a white, Anglo-Saxon, Protestant culture to a blended, secular, ecumenical one.

Within the half of our population who are under 25 years of age, prevailing beliefs and values are non-Christian. The percentage continues to grow each year. Let's face it, the youth of today do not accept the moral code of the seventh commandment, nor most of the other nine. Studies conclusively reveal that the generation gap is wider at the point of religion than anywhere else. We are fast becoming a pagan, heathen culture—in many respects similar to the times of the New Testament. However, we must not despair, but rather take hope in the fact that God has raised up evangelists for times such as these. Grieving and lamenting that the "good old days" are gone and blaming or shaming the Christians for these conditions only add to the problem. Our missionary evangelists have always faced unfavorable conditions far beyond what any of us can expect to encounter. *And, in many fields, the rate of growth exceeds that of ours.*

The evangelist for the seventies cannot operate in the same manner as he did in the fifties and sixties any more than the pastor can hope to. "Business as usual" cannot meet the need of the seventies.

Effective evangelistic preaching must continually call attention to the values

of the Christian life. It is the good life, the abundant life. Love never fails. The joy of the Lord is our strength. The blessings of Christian stewardship, the wholeness of holiness, the rewards of righteousness here and hereafter are just a few of the Christian values with which the world and sin have nothing to compare. Although the New Testament evangelists spoke out against adultery, fornication, homosexuality, sorcery, demon possession, and other sins of their age, the message did not stop there. Instead, they offered the hope of salvation to every man through the redemptive work of Christ.

The evangelist is to equip the saints to evangelize others. As he evangelizes, he communicates something of his own passion and know-how to the congregation. Mass evangelism will succeed only to the extent that we mobilize

and utilize the resources of our laymen. Evangelism means involving the people in some plan of personal witnessing and sharing. Evangelists should have a plan for personal witnessing: the Four Spiritual Laws, the Five Laws, the Roman Road, the Whipple Plan, or another of their own choosing. Time forbids further discussion of the credibility, motives, and methods of the evangelist.

I appreciate the great contribution of our gifted evangelists. In the final analysis, each of us must function as an individual. We must do what we earnestly believe God has called us to do. Yet we are all members of the body of Christ. Our task is to press the claims of the gospel of Jesus Christ upon every living person. May God grant us the wisdom and knowledge to do it effectively.

From an evangelist's viewpoint—

Integrity in Our Task

By Charles Shaver*

ALL OUR PERSUADING OF MEN, then, is with the solemn fear of God in our minds. . . . The very spring of our actions is the love of Christ. . . . As far as we are concerned we do not wish to stand in anyone's way; nor do we wish to bring discredit on the ministry God has given us. . . . Our sole defense, our weapon, is a life of integrity. . . . we are always going through it yet never going under" (11 Cor. 5:11, 14; 6:3-9, Phillips).

Dr. Lawlor, I asked, "do you have any advice for me as a minister about

*Evangelist, professor of evangelism, Nazarene Theological Seminary, Kansas City, Mo.

to enter full-time evangelism?" Almost immediately he responded, "Don't talk about money." Back in 1967, when he was trying to guide me, was not Dr. Lawlor expressing concern about the integrity of many evangelists? St. Paul said, "Our sole defense, our only weapon, is a life of integrity. . . . we are always going through it yet never going under."

Integrity in our task will lead us into a threefold ministry—to the pastor, to the saints, and to the sinners. I remember an evangelist who, holding a revival in the church I pastored, not only ministered to the congregation

nightly, but to my own soul daily. I shall never forget him.

The evangelist will need to urge men to decision for Christ in the services and likewise in their homes, beyond whose walls some sinners will rarely venture for spiritual help. Besides this, we need a ministry to present to Christians that will so equip them that they will continue evangelism after we are gone.

The excitement of a ministry that involves both winning sinners ourselves and training others to win the lost is illustrated in Dawson Trotman's book, *Born to Reproduce*. He tells of investing his time in a born-again sailor, showing him how to reproduce spiritually after his kind. This sailor finally found another man on his ship who would go all out for Christ. The sailor trained the new Christian, and they both began to spiritually reproduce. On that ship 125 men found Christ before it was sunk at Pearl Harbor. The work spread from ship to ship, so that by Pearl Harbor a testimony was being given on 50 ships of the U.S. fleet. If each man won to Christ would win another man and train him to win another, and this was repeated every six months without a break in the chain, at the end of 15½ years there would be 2,176,000,000 Christians.

Webster defines "integrity" as the "quality of being complete," as "purity," as "moral soundness." Does not the integrity of our task as evangelists require a complete ministry of preaching for decision in the services, personal evangelism in homes, and training others to win souls to Christ? It is dishonest to preach witnessing and not do it. It is unfair to consider God's soul-winning requirements for our lives that which is accomplished only from a pulpit, when the layman we urge to win souls has no pulpit. And the pew is catching on. A discerning Nazarene layman said of preachers, "You can tell if they're soul winners or not."

Dawson Trotman, *Born to Reproduce* (Lincoln, Neb.: Back to the Bible, 1967), pp. 34-36.

I went to see my neighbor who was ill in the hospital. It was the Christmas season, so you know why I wasn't out in a meeting. I thought maybe I could witness a little this time to my neighbor and next time I could press him for a decision for Christ. When I cautiously told him that Christ had given me real happiness after I'd given Him my heart, my neighbor instantly asked, "How does a fella do that?" Before that visit was over, we prayed, he repented, he wept, he invited Jesus into his heart. It wasn't a planned service; I wasn't paid for it; there was no pulpit to lean on. But I was an evangelist!

The integrity of our task demands it. I must preach; I must witness and win; I must train others. We all must have this total involvement in a biblical concept of "the evangelist."

Why are we evangelists? C. E. Autrey says that motivation "is far more basic in evangelism than in any other single thing." To preach the truth for the wrong reasons can be disastrous, for our spirit will get across to the people before our words do. Of motivation, Paul said, "The very spring of our actions is the love of Christ."

The love of Christ will mean identification, intensification, intercession, and invasion for the evangelist. I must identify with those to whom I preach. That was the pattern of Jesus, of whom it was said, "The Word was made flesh, and dwelt among us" (John 1:14). Intensification means that I build around the goal of serving God and saving souls. Some legitimate things must go. With the Martyred Jim Elliot I pray, "Deliver me from the dread asbestos of other things." Make me Thy fuel, Flame of God. Intercession—said Bishop Hall: "We are weak in the pulpit because we are weak in the closet."

The Theology of Evangelism (Nashville: Broadman Press, 1966), p. 35.

Elizabeth Elliot, *Through Gates of Splendor* (New York: Harper and Brothers, 1957), p. 18.

Quoted in Horatius Bonar, *Words to Winners of Souls* (Oradell, N.J.: American Tract Society, 1966), p. 14.

Invasion—the "go" of the gospel means go to people; not just go to another city.

Can we expect revival in the Church of the Nazarene and a new thrust of evangelism by its laymen apart from a revival of integrity among its ministers?

Integrity, our defense, is promised by Paul when he says, "Our sole defense, our only weapon, is a life of integrity." Solomon said, "The integrity of the upright shall guide them" (Prov. 11:3, RSV). Without integrity, defeat; with integrity, defense.

If a preacher of the gospel believes he must fight for his rights, then God may just let him do it. But if I have surrendered my rights in order to be a servant of all, then the God who called me to be an evangelist will have to fight for me. I really believe John 12:25: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

When Dr. Lawlor advised me about money in 1967, he further encouraged, "I believe God is a great Leveler. You will be underpaid in some meetings, but in others overpaid." I made up my mind about three items in regard to money: (1) I would be thankful for every offering given me, no matter how small (by the power of the will this is possible). (2) I would never set a minimum. (3) I would not weigh meetings against each other on the basis of the church's ability to pay.

Prior to one Christmas, my wife and I were discussing our tight financial situation. We decided to spend just \$1.00 on each other for Christmas. Soon after that I had to travel a long distance to a meeting. Expenses (travel, parsonage, social security, office expense) were very high—\$179. I threw

myself into the meeting—we had real revival. The pastor handed me a check for \$150. I told him, "That's fine," and meant it. Our sole defense . . . a life of integrity . . . always going through it yet never going under. Then a lady of the church told me to look in my car, and at the same time handed me a slip of paper. In the car was a sack of groceries, a box of vegetables, a box wrapped for Christmas that said, "To Nancy from Chic," and another labeled, "To Chic from Nancy." (Later we discovered Nancy's gift to be two \$25.00 dresses; mine, a Nave's Topical Bible.) I unfolded the slip of paper—it was a personal check for \$100.

But one more thing. At the Congress on Evangelism in Minneapolis, a meeting was called one evening for evangelists only. Lane Adams, associate evangelist of the Billy Graham team, led the group. It was informal. We shared with one another about our work. It was agreed that our worst problem was loneliness. Then Lane Adams told of his beginning in the work. He wouldn't have chosen it for himself, but God said, "Evangelize." Lane was nervous, uncertain. Preaching his first crusade, he extended the invitation and nobody came. He was embarrassed—standing at the front all alone. No seekers! He put his head down. He prayed. And the Lord spoke to him, "Lane, am I enough for you?" The Lord said it again. And Lane said, "Yes, Lord. You're enough, even if I stand here all alone." Then the boards began to creak—the people began to come forward. "The spring of our actions . . . the love of Christ . . . Our sole defense . . . a life of integrity . . . going through it yet never going under."

A revival is no more a miracle than a crop of wheat. In any community revival can be secured from heaven when heroic souls enter the conflict determined to win or die—or if need be to win and die!
Charles G. Finney.

He practiced his preaching
on himself first

Reshaping the Ministry

By Alexander Wachtel*

YOU WILL ACCUSE ME of being facetious, but I am in great earnest over this matter. This need to reshape the ministry only struck me when I traveled over the U.S.A. during 1969-70. I saw so many friends far overweight. Friends in their late forties and early fifties who are suffering from indigestion, tiredness, and diabetes. A lot of this comes from overweight.

Why is it that we who believe in complete consecration of soul neglect the body? Why must it be that the crowning years of our ministry be endangered by overweight? Frequently I read of someone passing away early in life, and I knew that he had been overweight for a long time.

I hear the same excuses that I gave: I do not overeat. Why should I be so heavy when I eat a normal diet? It must be that I am supposed to be fat. There is something physically wrong with me that makes me fat.

I felt those ways myself until I couldn't easily tie my shoelaces. I couldn't bend down any length of time to work in the garden. Then the doctor said that I needed surgery. For if I only ate a normal fare, then there must be something physically wrong which made my waist so large. But the doctor was careful and had me X-rayed and fluoroscoped. The verdict was that I had no tumor. Just normal—but overweight. I was so relieved. How did I get 40 pounds overweight? Simple! Just like most of you, I only ate a slice of bread extra a day or something seemingly so trivial. It is astonishing how just that little extra a day over a span of years can build up such a layer of fat. I suffered so badly with gastritis that I had to lie down in order that the pain would not strangle my heart.

*Nazarene missionary, Jerusalem

I decided to reduce—and I did most of it on a *deputation schedule*. It isn't so difficult. All one must do is to reduce his calories below the minimum required for maintenance, and the fat will disappear. So I began to eat only 1,500 calories daily.

Then a pastor's wife told me about a *special exercise program*. I bought the book. I learned that the exercises take a person where he is and through daily workouts it builds him to greater strength and achievement. Only 11 minutes daily in his own home and no special equipment needed!

When I told friends about this program some scoffed and said that they get their exercises at special times by strenuous sports. I replied that if they would exercise daily and keep in shape they would take the danger out of their strenuous sports and really turn them into times of enjoyment.

In March, 1970, I began this program of diet and exercise. I was then 173 pounds, and 40 inches around the waist. By December, I had come down to 137 pounds and 31 inches. My goal is 134 and 30 inches.

When I married, I bought an expensive, blue, double-breasted suit. Since I only used it for special occasions, it has lasted for 20 years. Of course it had to be turned into a single-breasted suit and the trousers had to be let out all the way. Now it has been returned to a double-breasted suit, and the pants taken back in as they were. Best of all, I have a renewed spirit for the future. I am not ill and I have the physical strength I need for the hard tasks. It is like being reconditioned.

If you are overweight, you might well be shortening your ministry—or at least weakening it.

*Royal Canadian Air Force, 5 BX plan, 35¢ per copy

We are bought with a price. Our bodies are His as well. God needs our richest years and they are from 45 to 65. We can rid ourselves of extra weight through diet and

exercise. And the greatest gift will be to our spirits.

Overweight minister, you think that this article is trivial. You were never so wrong!

The new tack of
Pentecostalism

Is There a "Prayer Language"?

By W. T. Purkiser*

A NEW NOTE has been introduced recently into the discussion of unknown tongues as it is practiced in "charismatic" or neo-Pentecostal circles. It is the definition of glossolalia as "prayer language."

From the start, there have been observable differences between the teachings and practice of the neo-Pentecostals and the earlier Pentecostalism. "Pentecostalism" is generally used to describe the denominational groups whose modern genesis was the *Parham revival in Topeka, Kans., in 1901* and the *Azusa Street movement in Los Angeles in 1907*.

For one thing, the characteristic theological innovation of the older Pentecostalism was the clearly stated doctrine that speaking in tongues is the essential, initial, physical evidence of the baptism with the Holy Spirit. This idea, which never existed in the Church before the twentieth century, is either absent from or muted in neo-Pentecostal circles.

Neo-Pentecostalism, further, is not denominational. It has flourished chiefly in some of the more formal or ritualistic churches—enthusiastically encouraged, for the most part, by the Pentecostal denominations.

Older Pentecostalism was often marked by the use of unknown tongues in public church services. Neo-Pentecostalism almost

exclusively uses unknown tongues in small charismatic circles or in private devotions.

It is this last aspect of the charismatic movement that gives occasion for the question of the title. Unknown tongues is increasingly referred to as a "prayer language" in which, presumably, the spirit of the worshiper prays in a language he does not understand but which in some way conveys his thoughts and desires to the Lord.

A letter recently received illustrates this idea. The correspondent describes her earlier sense of inadequacy in helping other people, and frustration in seeking entire sanctification. She continues:

Then, through a series of events I was taken to hear Dennis Bennett [the Episcopal priest who has been one of the leaders in neo-Pentecostalism on the west coast] speak on the baptism of the Holy Spirit in a beautiful, serene Anglican church. He spoke simply, but emphatically on Cornelius, conversion, and his infilling (Acts 10)—then asked all who had prayer requests to write them on a piece of paper, and wait our turn for prayer.

I had two requests—one for a friend in our church, the other that I receive the baptism of the Holy Spirit. By this time I was prepared for whatever way the Giver would reveal himself to me, and anxious that I know of a certainty that the work was done.

It was quiet, blessed, and words cannot adequately express the way the Holy Spirit

*Editor, *Herald of Holiness*, Kansas City

poured out—filled—overflowed, from within my being. Tongues, the spiritual language of my soul, is real, vital, and relevant. Never have I felt "taught of the spirit" as I have since this experience.

Tongues is an active part of my daily devotion, and even as I write I sense the constant intercession of being in contact with my Maker.

"God is not the Author of confusion, so I do not share what I am sharing here unless I feel directly led to do so, and then His Holy Spirit protects or guides accordingly."

The balance of the letter and its entire tone gives every evidence of sincerity and a genuine love for the Lord and the things of God.

There is, of course, even here a sense of the fact that in some way tongue-speaking is an "evidence" that enables the lady to "know of a certainty that the work was done." While neo-Pentecostals do not articulate it, the almost inevitable implication of what they say about their speaking in tongues is that what happened with them will also happen to any who "really" get the blessing.

Before going to the theme of these reflections, let me put beside the letter above another letter, received by Youth Executive Paul Skiles from a girl who was sanctified at International Institute at Estes Park in July, 1970. It reads in part:

"I couldn't begin to tell you what God has done for me. I have come back a completely changed person. My attitude, thinking, and all have been changed.

"My family and friends have all noticed. Before, I was so torn; now I am at peace. I'm really happy and thrilled with God. I knew Him before, but never like this.

"I'm excited about serving Him. I witness now and I love it. The more I witness, the more I want to. Mainly because now I really have something to witness about.

"I have my own devotions now, and it really works. No matter what I'm doing, I just know He's right there beside me. I used to let others around me defeat me, but now my eyes are really on Jesus.

Allowing for minor differences by reason of an age differential, the testimonies are remarkably similar. The conspicuous difference is that in the latter there has been no unknown tongues.

Viewing both cases together, one is also impressed with another distinction. It is the presence, in the first case, of Father Bennett,

one of the most persuasive exponents of the neo-Pentecostal experience.

This is a factor upon which Missionary-Evangelist E. Stanley Jones commented on the basis of his long and worldwide experience: "Millions have been filled with the Spirit and never speak in tongues. And moreover, this must be said: only where it is taught that tongues accompanies the coming of the Holy Spirit does this phenomenon occur.

"I have been in revivals where a whole college was converted, every single student, and people coming in from the surrounding countryside would be stricken by the power of the Holy Spirit before they entered the auditorium, stricken as they entered the campus, and converted. And yet no one spoke in tongues.

"Why? It wasn't taught. It was taught that the signs that accompanied the coming of the Holy Spirit were love, joy, peace, etc., resulting in a changed character.

In these modern manifestations of speaking in tongues it is not only taught—it is often induced. A group will gather around the seeker and lay their hands on his head and the seeker is sometimes urged to use some foreign words he may know to start the flow. (*The Holy Spirit and the Gift of Tongues*, Pamphlet No. 4 of the Disciplined Order of Christ, P.O. Box 803, Shaker Heights, Ohio 44122).

In asking "Is There a Prayer Language?" the question is not whether some do actually utter sounds in the attitude and intention of prayer. It is whether such a language is an authentic "gift of the Spirit" (*charisma*) in the sense in which this term is used in 1 Cor. 12:4, 9, 28, 30-31.

A closely related parallel question is whether the *pneumatikos* of 1 Cor. 14:1 and 37 is the same as the *charismata* of 1 Cor. 12.

An identical translation in the KJV hides what may be a very important distinction.

The following points are pertinent to these questions:

1. The Bible generally assumes that while prayer may be wordless—whether in the mood of communion or intercession—it is always communication from person to person.

On the contrary, it is commonly said that while the charismatic's consciousness is lost in loving adoration of God, his lips and tongue are occupied with utterances which are without meaning to him.

The "groanings which cannot be uttered"

of Rom. 8:26 have sometimes been identified as "prayer language" of the Spirit, but since by definition such prayers "cannot be uttered," they are obviously not the same.

In fact, both Jesus and the Apostle Paul made it quite clear that the Holy Spirit's ministry is one of clarification and enlightenment in the mind of the believer. He is "the Spirit of truth" (John 14:17), whose mission is to "testify of" Christ (15:26) and to "guide" Christians "into all truth," not speaking of himself but showing us things to come and the things of Christ (16:13-15).

Paul, also, speaks of the spirit as revealing the things of God to the believer, communicating truth about the deep things of God (1 Cor. 2:9-16). This does not deny the emotional values in the various kinds of "release" the Spirit may provide, but it does indicate the high value the Scripture places on the office of the Holy Spirit as Teacher. With all the limitations of verbal communication, the fact remains that we still appropriate and share the insights we gain by the use of intelligible words.

2. The major biblical passage cited in support of the divine origin of "prayer language" is 1 Cor. 14:14—"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."

It has often been pointed out that there is no adjective in the original Greek corresponding to "unknown" in the English, as is indicated by the use of italics in printing "unknown" in most editions of the KJV. The word used throughout is *glossa*, which in such a context simply means "language."

Without realizing what is happening, many readers of 1 Corinthians 14 quite unconsciously pass from the meaning of the context—"language unknown to some, or all, or the company present"—to the idea of—"language unknown to anyone at all unless gifted with the parallel gift of interpretation."

The context of 1 Cor. 14:14 makes Paul's meaning clear. He is not saying, "If I pray in another language, my spirit prays, but my mind does not understand." He is saying, "If I pray in another language, others may sense my spirit, but what I am saying is not fruitful for them since they cannot also understand."

Because of this, the apostle adds, "I will pray with the spirit, and I will pray with the understanding also." It is the edification of

(Continued on page 45)

Practical Points

that make a difference

"She Is a Lovely Pastor's Wife"

Dear Son:

She makes the difference! Our pastor's wife does not play the piano, administer the affairs of the church, nor instruct departmental heads. In fact, she is not very talented in the usual image of a pastor's wife. She is a lovely person—and that makes the difference!

She is well-groomed on Sunday, though she has three little ones hanging on her skirts. She keeps a neat and clean home with good taste—though her furniture is simple and modest. She loves her family and supports her husband as though he was the greatest man in the world—and to her, he is! She listens to the sermons as though they were the best. She reserves her criticisms until the heat of the day is over. Then she shares them constructively with love.

You see, she does not play the piano, but she is a lovely pastor's wife. We will take care of the instruments—but, Heavenly Father, give us a pastor's wife who loves God, her husband and family, and is willing to see her success through the success of her pastor husband.

You know, Son, your people will put up with a lot of your idiosyncrasies because Mary is an adequate homemaker! Forgive me for meddling!

Love,
Dad

The Preacher's Prime Needs

By David Paul Byram

We need a bigger view of the Church. It is the only institution Christ founded. It is not primarily a money-raising institution, or a cultural center, or a museum, or a library. Rather, it is the only institution charged by Christ himself with the responsibility of teaching and preaching the Word of God. It is the only institution concerned about man's soul and eternal destiny. The Church is in the business of changing lives, redirecting energies, recovering what is noble in man.

We need a bigger view of our own lives and ministry. First, we need to ask ourselves whether we are being what God would have us be. The basic question concerns, not what we are doing, but our attitudes and our status before the Lord. Perhaps the starting place is a renewal of dedication— not to our own breathless little program, but to the Lord Christ himself.

Above all, we are called to live lives of holiness. Sometimes we cringe from that word, but this is still our first requisite for being used by God. We are never criticized for being too holy, only for not being holy enough. People expect us to be what we are inviting them to become. Self-imposed holiness is not the way to Christ, but Christ is the Way to true holiness. We may be the "good organizer," or the "good mixer," or some other kind of good fellow; but if our lives are not primarily characterized by holiness, we must ask ourselves what place Christ really has in them.

We are called to be saints. A saint is not simply someone who has been elevated to religious prominence; he is first of all a person in whom Christ lives. The early Christians were called saints, holy ones; and we today, if we are the New Testament kind of Christians, are obligated to be saints also. We are called to live the spiritual life, which has been described as adoration of God, adherence to God, and cooperation with God.

The world is crying out today with a need as deep as the inmost part of the human soul. Some clearly feel their need; others feel only a dissatisfaction and an uneasiness they cannot explain. What they need is not more planning, promoting, or pushing, but a real demonstration of old-fashioned piety. The world needs someone who can say with serene confidence, "This is the way; walk ye in it."

Taken from "Pastor-a-Go-Go," Christianity Today, March 4, 1966. Used by permission.



The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee Bennett Dudney, Editor

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A SUCCESSFUL MISSIONARY CONFERENCE

I. PREPARATION OF THE PASTOR

- A. Seek a world vision and burden by studying the missionary emphasis in the Bible and reading missionary books.
- B. Get acquainted with the Department of World Missions.
- C. Expect great things and plan carefully.

II. PREPARATION OF THE CHURCH AS A WHOLE

- Preparation of the church as a whole centers on group participation in various activities.
- A. Decorating the church.
 - B. Setting up schedules of meals for missionary personnel.
 - C. Distribution of announcements.
 - D. Community visitation and invitation.
 - E. Setting up special meetings for children in the community, using the missionaries to speak to them.
 - F. Prayer meetings for the conference in homes.
 - G. Planning for ladies to care for the nursery during all services.

III. PROGRAMMING

A varied and challenging program each year stimulates interest and avoids a set pattern. The program should also be planned to involve every age group.

A. Children included in the program

- 1. First 15 minutes of the weekday evening service can be for them.
- 2. Missionary outline from the Bible developed a bit each evening.
- 3. Something on their level from the missionary's "curio" explanation, a costume, something about a child on a mission field.
- 4. A continued missionary story can be given a bit each evening.
- 5. A children's attendance contest, with children receiving credit for anyone they bring to the meeting.

B. Youth involvement in the program

- 1. Audiovisual methods will help. Maps, charts, outlines, projected on the screen by the overhead projector, create interest.
- 2. Case histories from the mission field given by the missionaries challenge young people.
- 3. Some unusual incident in a missionary's life and insight into culture and customs appeal to this age.
- 4. Personal testimonies of missionaries as to the

Lord's leading in their lives are helpful.

C. Number of speakers on the program

- 1. Only on special occasions should one speaker be used for the evening meetings.
- 2. Two to four can be used each session.
- 3. Changing personnel on the platform creates anticipation and stimulates interest.
- 4. Most messages, except the Sunday morning worship service and perhaps the final challenge message of the conference, can be held to 15 minutes. Short five-minute features may be given before the messages or between messages.

D. Special features on the program

- 1. Informative drama—a skit that portrays cultural life, Christian characters, and the missionary at work. Monologues and pantomimes can be used occasionally.
- 2. Curio talks—three to five minutes, explaining a curio or drawing a lesson from it.
- 3. The missionary giving a short account of a typical day.
- 4. A couple of minutes of acting out greetings of a particular custom.

IV. SAMPLE EVENING PROGRAM

The length of service, about an hour and a half, with few preliminaries, to give all time possible to the missionary thrust.

Opening song, prayer, verse of two of song.

Children's Moments—15 minutes

Greetings from Other Lands—15 minutes

Message of Slides—15 minutes

Special Musical Number—15 minutes

Case History of a National on the Mission Field—10 minutes

OR

A Short Skit—10 minutes

Message

V. PROMOTION

- A. Talk about the conference as there is opportunity. Announce it in all the services. Sunday school teachers talk about it to their classes. Announce it in church bulletins, local newspapers, and spot announcements on the radio. Print simple, attractive fliers, using pictures of the missionaries, for distribution or mailing. Let the community know what is going on in your church.

- B. Poster contest for the children. Poster board 22 x 28 inches

bought and sold to those who desire to enter the contest. They may cut out pictures of people and countries from magazines, use crayons, do artwork and print missionary slogans or Bible verses. One good prize may be offered each age group, and participants must do their own work. Posters will be on display during the whole conference and judged Saturday night.

Banner with conference theme should be made to hang in front of church auditorium. For example, "SO SEND US YOU." A world map should be placed as a prominent place before the audience. If a globe can be obtained, place it on a stand near the front of the church.

VI. PROGRAM

A. *Special Music.* From the missionaries, youth, or anyone qualified. The special number can be during the offering time or at beginning of service. Keep congregational singing to a minimum. Your thrust is presenting missionary work.

B. *Theme chorals.* Choose a short, suitable chorus that goes with the theme of the conference. Print it on song sheets or on the back of the program.

C. *Conference theme, slogan, or verse.* This and the theme chorus should be together.

D. *Tapes.* Portions of tapes giving a song or testimony from a mission field create interest. Cultural sounds or anything that portrays life in the country helps the audience understand the field. Tapes from known missionaries on the field are good for conference time.

E. *Films and slides.* Available through the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64111.

F. *Fellowship supper.* Have it the most suitable evening of the conference. It helps people feel acquainted with the mission and be free to ask their questions.

Four P ingredients for a Successful Missionary conference:

- 1. Prayer
- 2. Preparation
- 3. Program
- 4. Participation

Set up a missionary committee for the conference and get as much participation from as many as possible.

The contribution of the conference to your church should first of all be information, secondly inspiration, and then activity leading the people of God to accomplish the task of worldwide evangelism.

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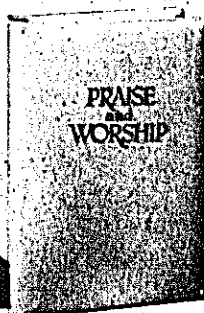
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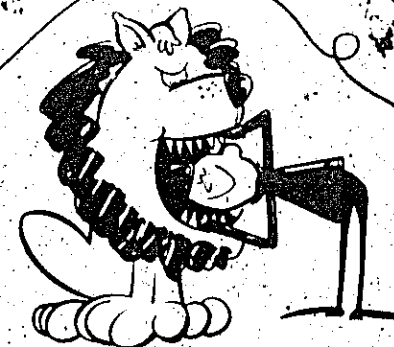
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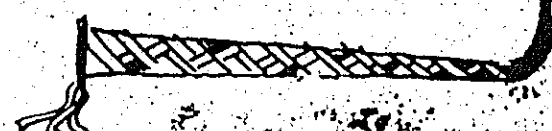
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On the Printed Word

DEBATE will continue on the relative merits of the media as news channels but hardly anyone will deny the primacy of the printed word.

Even when a person has caught the news "on the wind," invariably he desires to see it in print to appreciate it properly and to give it reflective thought.

At Peak Circulation

It is a matter of record that newspapers have grown in readership in the last 20 years to a record 62 million circulation.

The Sunday supplement sections also are at an all-time peak with 58 million circulation.

Newspaper leaders recognize television as a "tough competitor" for the advertising dollar but will present better writing and more writing in depth to highlight what newspapers do best.

Newspaper executives continue to welcome constructive criticism, believing that it helps institutions grow. One publisher stated: "We will endeavor to place all social criticism in balanced, experienced, mature perspective. Our best tools remain those we have always relied upon: accuracy, completeness, and honesty."

Television Newsmen Writes

One of the more unusual media evaluations was made by Roger Mudd, CBS-TV newsmen, who wrote in part:

"It is now my belief, after about 17 years in the newspaper and television business, that broadcasting in sound or vision will not prove to have contributed to the advancement of ideas or education of man as much as the printed word."

The inherent limitations of our media make it a powerful means of

communication; but also a crude one which tends to strike at the emotions rather than at the intellect.

"For television's journalists, this means a dangerous and increasing concentration on action which is usually violent and bloody rather than thought; on happenings rather than issues, on shock rather than explanation, on personalizing rather than ideas.

"Our broadcasts have not improved. If anything, their quality has declined."

As a National Opiate

"The tube has become a trip, a national opiate; a baby-sitter who changes nothing, something to iron by, and to shave to, and to doze over.

"I have come to wonder whether in the future a democracy which has uncensored TV in every home will ever be able to fight a war, however moral or just.

"When people are horrified by the same-day sights of bloodshed and mutilation—the hallmarks of all wars—they are not easily convinced that a cause may also be at stake.

"The consequence may well be that television will breathe pacifism in a democracy when the evidence of its own military action can be tuned in every night."

A Maine publisher quickly agreed on the impact of violence. He wrote: "The media have sometimes become accomplices to violence because of their unswerving coverage of it. The way to get attention today is through violence because of media coverage."

O. JOE OLSON

Nazarene Preacher

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Now is the time to mobilize for action in the 153 Target Areas named by district leaders during June 1—October 31. Penetrate Impact Target Areas by sponsoring:



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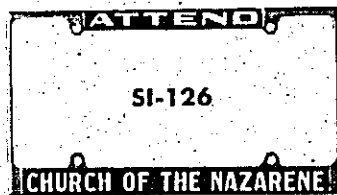
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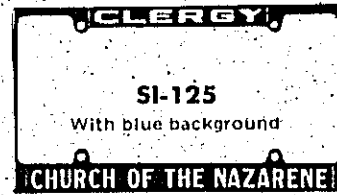
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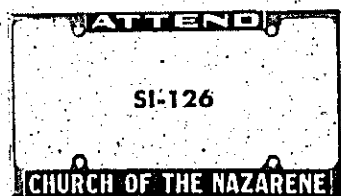
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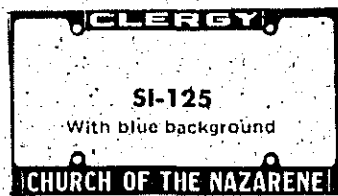
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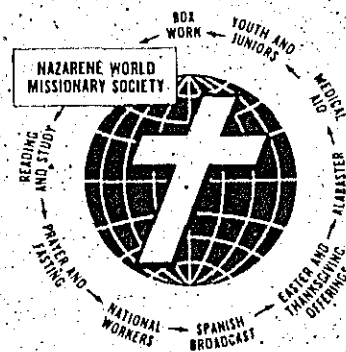
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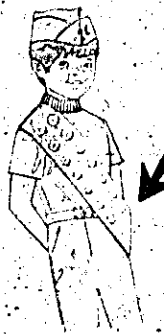
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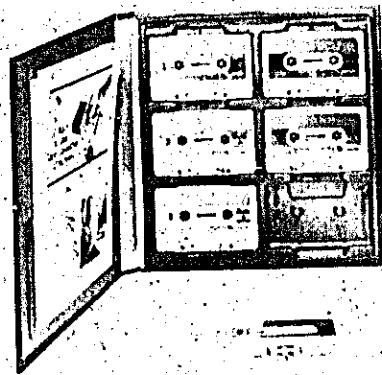
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

So You're Scared . . .

THIS PAST WEEK I've been thinking a great deal about where my real security lies. Oh, I know where I claim it to be—but do I prove it?

I suppose the incident that set me to thinking up this avenue was the special meeting a few days ago for all the ladies of our church. A policewoman came to show us a film and to lecture on precautions and defenses we might employ against the rising crime in our city—especially crimes against the person, such as purse snatching and assault. She gave us some valuable advice, and demonstrations of defense measures and fast reactions for escape. This was all very helpful, but naturally a bit frightening. No doubt several went home and put more secure locks on their doors.

However the "capstone" to the whole program was placed by our chairman, Mrs. Earl Wolf. After expressing appreciation to our guest speaker for her professional service, she said, "But I'd like to add just one thing more to all we've heard tonight—and that is, Remember to pray!" Then she told of hearing Catherine Marshall speak to this problem, stressing the fact that as Christians we have a Presence with us, and that praying aloud or quoting scripture had actually frightened away intruders. One lady who was attacked began saying aloud words to this effect: "The presence of Christ surrounds me; His Spirit abides within; His blood covers me and forms a shield about me. . . ." As though an invisible shield dropped between them, the assailant suddenly became frightened and fled.

Another of our ladies, while acknowledging the value of the lecture, said, "But I am

determined that I shall not let fear destroy my trust in God. When I first came to Kansas City, I was so frightened because I was left alone much of the time with very young children. After prayer, God delivered me from this fear and gave me a promise from His Word. Though I shall heed the cautions, I refuse to allow fear to dominate my life and undermine the deliverance I've experienced." She noted further that she believed some parents were instilling such excessive fear into their children, they were contributing to serious neuroses in them.

God expects us to use judgment in locking our doors and cars. We are foolish to put temptation in the way of the would-be lawbreaker, or to take careless risks. But we must not forget that our basic security must be in Christ—in His presence and power in our lives.

My own fears when I was first left alone for a period of days are remembered well. We had purchased a new church acreage, and the huge, old, 10-room farm home served as a parsonage before there were any other buildings on the property. Surrounded by groves of trees—no neighbors—it had been a "fun adventure" until I was left alone with my small children. That first night I felt fear! Kneeling beside my bed I asked God to deliver me and assure me. As I leafed through my New Testament, my eyes fell on words I had underlined previously: "Perfect love casteth out fear; because fear hath torment." I certainly knew that fear had torment. I began to analyze the verse while talking with the Lord. I reminded Him that, if my heart was not perfect in love, I meant it to be. I prayed and searched my heart. As

IN THE STUDY

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 4. Grace and Gifts

Chapter 13, the "love chapter," is the meat in the sandwich between chapters 12 and 14. In the middle of a discussion on spiritual gifts (*charismata pneumatika*) we find this exquisite poem of Christian love.

We would miss Paul's point altogether if we failed to take full notice of the relationship of the gifts of the Spirit to the grace of love. Paul's thesis is that the absence of love disqualifies the gifts. He doesn't say we would get on better if we had love. Rather he insists that *we cannot get on at all without it*. Love is not merely an adjunct to Christian life and service; it is indispensable. It is the lifeblood of the soul. The first two verses make this point clear.

"If I had the gift of being able to speak in other languages without learning them, and could speak in every language there is in all of heaven and earth, but didn't love others, I would only be making noise.

"If I had the gift of prophecy and knew all about what is going to happen in the future but didn't love others, what good would it do? Even if I had the gift of faith so that I could speak to a mountain and make it move, I would still be worth nothing at all without love" (vv. 1-2, *Living New Testament*).

This meditation is centered on these two verses and considers the gifts of the Spirit in relation to love. You will see this subject in proper perspective only if you read for yourself very carefully chapters 12, 13, and 14 at one sitting.

*Missionary, Republic of South Africa.

I. THE GIFTS DEFINED

What are the gifts of the Spirit? *The Amplified NT* reads, "Special endowments of supernatural energy." Dr. C. M. Doke of South Africa says, "They are spiritual favors freely given in order to equip the disciples with enabling power to carry out God's will to the full. God does not commission the disciple without supplying the ability to respond. It is the Holy Spirit who is the Executive Member of the Trinity, apportioning the gifts according to the divine will." *The Living New Testament* describes the gifts as "special abilities the Holy Spirit gives to each of you" (I Cor. 12:1).

II. THE GIFTS DISTINGUISHED

The gifts of the Spirit (small *g*) must not be confused with the Gift (capital *G*) of the Spirit. The Gift of the Spirit is the Holy Spirit himself, received by the believer. The gifts of the Spirit are the special enablements which He gives to those whom He indwells and controls. The best gift of the bride to her bridegroom is that of herself. The wedding gifts accompany the marriage. The gifts are the wedding gifts of the Holy Spirit to the bride of Christ on earth.

The gifts of the Spirit must not be confused with natural talent. We talk about a "gifted" person, meaning someone endowed with a natural talent. True, even this is a gift of God, for all good and perfect gifts come from the Father. But spiritual gifts are not to be classed with natural ability. The gifts of the Spirit are given only to believers.

fair as I knew it was perfect before Him. So I claimed the deliverance, casting out the fear. Tucking the Testament under my pillow, I slept trustfully. Each night thereafter, when I was alone, I would pause at the top of the stairs, and by an act of faith "cover" the home with His blood.

In the book *The Rough Road Home*, Melissa Mather tells of the barrage of trouble that struck all at once. To add to the heart-break of having a retarded child, she had just been informed that they could no longer keep him at home on the military base. On the heels of this, her husband was killed in a plane crash on a routine flight to the west coast. Her own words are revealing and descriptive, as the priest came to confirm the tragedy: "Give me a cigarette, I said shakily. I'm glad I gave up giving up smoking—it's such a comfort when the world rises up and kicks you in the face. What a crutch! What a comfort!

Her words came back to me when a man rose in the Sunday evening service and related, "This past week has been so difficult—we've had a death among our relatives, my son had emergency surgery, and then I had an accident with the car, and I just thought to myself, 'What does a person do who doesn't know the Lord in times like these!' Security! Strength! Lasting comfort! Comfort that cannot 'go up in smoke'!"

May I share a personal experience. I have known periods of such infusion of "perfect love" that all fear seemed cast away—fear of disease, fear of people, fear of circumstances. The songwriter expressed it when he wrote, "The fire of heavenly love is burning in my soul." But what a delightful "burning"! I can also testify that fears can return, worries and fretting begin to nag. Invariably I discover that I am depleted in love—for perfect love does cast out fear.

One such period of distress had bothered me for some weeks, although I had prayed much. One night about midnight I slipped

downstairs to pray, and as surely as Amos saw a plumb line, I "saw" the Holy Spirit insert a dipstick into my heart—just as a service station attendant tests the oil in an auto—and He drew it out and held it between His fingers and I heard Him say, "You are low on love."

An incident flashed into mind as I remembered the service station attendant a few days previously say, "Your oil is a quart low." My husband responded, "Add a quart—detergent oil." Instantly and impulsively I cried out, "O God, add the love!—detergent love." And He did! Afterwards I was amused at my involuntary response, "detergent love." Actually I didn't know what detergent oil was, but I do know what detergent is in my housekeeping; it is a cleansing agent. So perhaps my prayer was in perfect order. Cleansing love!

One of our daughters has been subject to frequent colds. However she tells me the Lord has given her real victory over the fear of this infection—which she now believes contributed to her past susceptibility. Since she has been in college the past two years she has often been exposed, but she says, "I just refuse to be afraid, and trust the Lord, and feel if I get a cold—so what?—God can take care of me." She feels it is a definite deliverance from this particular fear.

There are many different fears. Gert Behanna feared public speaking for "eleven terrible years" even though she made thousands of speeches—all pure agony." She says, "All that time, I spoke as though we could earn salvation by the amount of our suffering. Instead of giving the fear to Him, I hung on to it." Finally she came to the place where she relinquished the fear—the lifelong aversion. "I'll speak, Lord; You can have the terror." And He took it. Because she let Him!

Ask God to take away your particular fear. And let Him!

With children we must mix gentleness with firmness. They must not always have their own way, but still they must not always be thwarted. If we never have headaches through rebuking them, we shall have plenty of heartaches when they grow up. Be obeyed at all costs, for if you yield up your authority once, you will hardly get it again.

—Spurgeon.

and are for spiritual service. They are supernatural and special.

III. THE GIFTS DEPRECIATED

Some well-meaning preachers have belittled the gifts of the Spirit and some have denied them. This is a serious mistake. If these gifts are really from the Holy Spirit, in despising them we are despising Him, for they accompany Him and are given by Him. We should remember the exhortation of Paul, "Covet earnestly the best gifts." To deny that they no longer exist in the Church would be to make the Holy Spirit a pauper and the work of the Church obsolete. Because the gifts of the Spirit are special abilities to carry on the work of the Church, they will be needed so long as the Church remains imperfect. Paul in Eph. 4:12 wrote, "His intention was the perfecting and the full equipping of the saints . . . [that they should do] the work of ministering toward the building up of Christ's body (the church)" (Amp. NT).

Therefore let us neither depreciate nor deny the need for and the presence of the gifts of the Spirit in the Church of God today.

IV. THE GIFTS DELINEATED

In I Cor. 12:8-10, Paul gives a list of nine gifts. They are (1) the word of wisdom, (2) the word of knowledge, (3) faith, (4) healing, (5) working of miracles, (6) prophecy, (7) discerning of spirits, (8) divers kinds of tongues, (9) interpretation of tongues. This list should not be taken to be a complete catalog, any more than the list of the nine fruits of the Spirit in Gal. 5:22-23. These are basic, but we should not confine the Holy Spirit to these only. The Holy Spirit is rich and sovereign. He can add to or withdraw according to His will, which is always in accord with what is best for the Church and the individual. He will give the gifts which are necessary to each generation of believers, and withhold those gifts which serve no purpose. The prerogative is His alone. He is concerned with the perfecting of the body of Christ.

V. THE GIFTS DISTRIBUTED

No man can dictate which gifts shall be his. It is, I believe, presumptuous to demand that the Holy Spirit shall bestow a particular gift as a proof that He has filled the heart. It is His prerogative, and His alone, to distribute His own gifts. The Giver may not be dictated to by the receiver. "There are

diversities of gifts; but the same Spirit" (I Cor. 12:4). After listing the nine gifts Paul says, "But all these [nine gifts] worketh that one and the same Spirit, dividing to every man severally as he will" (12:11).

We can desire the best gifts, but we dare not demand them. Chapter 12 closes and chapter 14 opens with the injunction to "earnestly desire and cultivate the spiritual endowments" (Amp. NT). There are some gifts we may receive; there are others we may never have. All do not receive all, but all receive some. What you receive depends on God's purpose in using you, and your response to His will. You may remain impoverished spiritually because you do not seek the best gifts earnestly, and you may grieve the Holy Spirit by demanding what is not rightly yours.

VI. THE GIFTS DISQUALIFIED

Important as spiritual gifts are, they can not operate alone. We need more than gifts; we need grace—the grace of love. In the opening two verses of chapter 13, Paul mentions four of the nine gifts: (1) tongues, (2) prophecy, (3) knowledge, (4) faith. Without love, however much we talk, we are only making meaningless noises. Without love, spiritual activity is nullified. Without love I can do nothing. Without love I am nothing. A motorcar may be complete in all its parts and properly assembled, in full working order, but without petrol (gasoline) it is useless. Have you ever tried to push your car when you have run out of petrol? Love is the fuel that drives the soul to active service for God and in doing so makes that service, not a drudgery, but a delight. Implicit in Paul's argument is a warning of the terrible danger of having marvelous gifts, but no grace. Eloquent but loveless! Clever but gold! Prominent but empty! Love enhances and makes wonderfully effective all the gifts; its absence disqualifies all of them and renders them useless. "Eagerly pursue and seek to acquire [this] love—make it your aim, your great quest" (I Cor. 14:1, Amp. NT).

VII. THE GIFTS AND GRACE DIFFERENTIATED

The gifts of the Spirit and the grace of love are not in opposition. Love and ability need not be divorced. As woman differs from and yet complements man, so gifts differ from and yet complement love. A quick look at these differences will help us. Love is a quality of character; gifts are enablements for service. Love governs our relationship to

others; gifts direct our activities in the church. Love is universally possible and essential; gifts are useful, but variously distributed. Love is indispensable; gifts are desirable. Gifts are transitory—they shall cease. Love is imperishable—"Now abideth faith, hope, charity [love], . . . but the greatest of these is . . . [love]." John Wesley rightly emphasized that there is no higher or deeper experience than perfect love—that is, love filling the whole heart, and that our goal should be *more love*.

Many souls have foundered upon the rock of seeking only gifts, often with unworthy motives. Many a soul has been guilty of spiritual pride, puffed up by the possession of gifts, and thereby rendered unusable by God. You will never make a mistake in seeking to have more of the love of God burning in your soul. Let us have less controversy about the gifts and more concentration on Christian love. Let Paul's prayer be answered in us, "And may the Lord make you to increase and excel and overflow in love for one another and for all people" (I Thess. 3:12, Amp. NT).

O Lord, I need all the gifts You can give me to carry on Your work, but I must have a heart filled and overflowing with Your love. Gifts I can do without, but love I must have. Amen!

GLEANINGS

from the Greek



By Ralph Earle*

Titus 1:5-7

"Set in Order"

The verb is *epidiorthoo*, found only here in the New Testament. It is compounded of *orthos*, "straight"; *dia*, "through"; and *epti*, "upon" or "further." (In analyzing a compound verb we begin with the simple root and work backwards through the prepositional prefixes.) So it means "set right or correct in addition (to what has already been corrected)." (Arndt and Gingrich).

Paul writes to Titus that he had left him on the island of Crete to complete the organi-

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

zation of the churches there. It is interesting to note that on this very island a second-century inscription has been found that contains this compound verb.

"Wanting" or "Remaining"?

Titus was to set in order "the things that are wanting" (*ta leiponta*). The best translation is "what remains" (to be done).

"Ordain" or "Appoint"?

Titus was to "ordain elders in every city." This was the simplest form of church government. It was patterned after the Jewish synagogues, each of which was controlled by a group of elders. It was the method Paul and Barnabas used in establishing the Gentile churches on their first missionary journey—"when they had ordained them elders in every church" (Acts 14:23).

Today in ecclesiastical circles "ordain" has a specific technical meaning. It is used for installing a person in the office of elder. How this is done depends on the kind of church government involved. In the Episcopal church it is done only by the bishop. In Presbyterian churches it is the responsibility of the presbytery. In churches with a congregational form of government, as the Baptists, a person is ordained by a group of his fellow ministers. In the Church of the Nazarene one is ordained by the general superintendent, assisted by the other elders present.

Was Titus assigned the authority to ordain elders? Because the answer to that question is a bit uncertain it might be well to use "appoint" instead. It does not carry the ecclesiastical overtones inherent in "ordain."

Bishop = Elder

In verses 5 and 6 we find the qualifications of elders in the church. Verse 7 says, "For a bishop must be blameless." This seems to indicate rather clearly that the same church officials were called bishops (*episcopoi*) and elders (*presbyteroi*). The name "elders" emphasizes the fact that the leaders of the church were to be older men, as was the case with the elders of Israel. The word *episcopus* (bishop) literally means "overseer." So it refers to the function and office of an overseer of the church.

That "bishop" and "elder" are used for the same person is even asserted by Bishop Lightfoot of the Church of England. In his commentary on the Greek text of the Epistle to the Philippians he writes: "It is a fact now generally recognized by theologians of all

shades of opinion, that in the language of the New Testament the same officer in the Church is called indifferently bishop (*episcopos*) and 'elder' or 'presbyter' (*presbyteros*)" (p. 95).

He goes on to show that not only was *episcopos* used in classical Greek for various officials, but it is common in the Septuagint. There it signifies "inspectors, superintendents, taskmasters" (e.g. II Kings 11:19; II Chron. 34:12, 17; Isa. 60:17). He comments: "Thus beyond the fundamental idea of *inspection*, which lies at the root of the word 'bishop,' its usage suggests two subsidiary notions also: (1) Responsibility to a superior power; (2) The introduction of a new order of things" (p. 96).

Lightfoot gives six evidences that bishop and elder are the same: (1) In Phil. 1:1, Paul salutes the bishops and deacons. He could not have omitted mention of the elders unless they were included in the "bishops." (2) In Acts 20:17, Paul summoned to Miletus the elders of the church at Ephesus. But then he calls them "overseers" (*episcopoi*) of the flock. (3) Peter does a similar thing (I Pet. 5:1-2). (4) In I Timothy, Paul describes the qualifications of bishops (3:1-7) and deacons (3:8-13). The fact that he omits elders here would argue that they were the same as bishops. (5) Titus 1:5-7. (6) Clement of Rome's First Epistle (ca. A.D. 95) clearly uses "bishops" and "elders" interchangeably.

It is not without significance that Jerome, writing near the end of the fourth century, recognizes this identity of the two. He says: "Among the ancients, bishops and presbyters are the same, for the one is a term of dignity, the other of age." Again he writes: "The Apostle plainly shows that presbyters are the same as bishops." In a third passage he says: "If any one thinks the opinion that the bishops and presbyters are the same, to be not the view of the Scriptures, but my own, let him study the words of the apostle to the Philippians." Other Church Fathers, such as Chrysostom, asserted the same thing. Lightfoot goes so far as to say: "Thus in every one of the extant commentaries on the epistles containing the crucial passages, whether Greek or Latin, before the close of the fifth century, this identity is affirmed" (p. 99).

"Blameless"

Five different Greek words are translated "blameless" in the New Testament. They all begin with a (negative), but have little else

in common. *Amemptos* (five times) is rendered "faultless" in Heb. 8:7. It literally means "free from fault." *Anometos* occurs only once in the best Greek text (II Pet. 3:14). *Anaitios*, "guiltless," is found only in Matt. 12:5, 7. *Anepilemptos* (I Tim. 3:2; 5:7; 6:14) means "without reproach." The word here, *anengkletos* (five times in NT), literally means "not called to account," and so "unreprovable" (Col. 1:22). It is obvious that the idea of blamelessness bulks large in Paul's thinking about church officials.

The apostle proceeds to designate some ways in which a bishop or elder must be blameless. He must not be:

"Self-willed" or "Arrogant"?

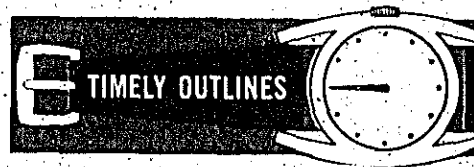
Authtades (only here and II Pet. 2:10) literally means "self-pleasing." It carries the idea of "stubborn" or "arrogant."

"Soon Angry" or "Quick-tempered"?

Orgilos is found only here in the New Testament. It is based on *orge*, "anger," and so means "inclined to anger." Probably "quick-tempered" is the way we would say it now.

"Not Given to Wine"

The word *paroinos* (only here and I Tim. 3:3) is compounded of *para*, "beside," and *oinos*, "wine." It describes one who stays by the wine. This was obviously a common fault in that day. *Plektes*, "striker" or brawler, is also found only here and in I Tim. 3:3. *Atschrokerdes* (greedy of base gain, "given to filthy lucre") occurs only here and in I Tim. 3:8. It is a sad commentary on those times that bishops would have to be warned against such conduct!



A Man to Build God's House

By Charles Isbell

TEXT: I Chron. 29:5b.

The reign of David was swiftly ending; Solomon, the "young and tender" (v. 1) son, was ready to assume command. David had given careful instructions to Solomon

concerning the building of God's house, in chapter 28. The next chapter is the record of the old king's speech to the people. His purpose was to inform them of what Solomon had to do (v. 1), assure them that the Lord was honored by it all (v. 1b—"the palace is not for man, but for the Lord God"), remind them that he had already done much to set the stage for the actual building (v. 3), and challenge them to take an active part in helping Solomon build the Temple of the Lord. David's question was: "Who then is willing to consecrate his service this day unto the Lord?" It was an appropriate question. It was:

1. *Broad enough* to include all Israel ("Who then?")
2. *Fair enough* to permit each man a choice ("Who is willing?")
3. *Personal enough* to put to use the ability of each man ("his service"—an individual thing).
4. *Realistic enough* to press for immediate action ("this day").
5. *Reasonable enough* to call for service to God, not to the king, not to the nation of Israel ("unto the Lord").
6. *Intense enough* to call for total and complete dedication ("consecrate").

Conclusion

Great joy was the immediate result when the people "offered willingly" and with a "perfect heart" (v. 9).

Every man today must offer himself and his talents to God for the building of a temple for Him in which He may dwell supreme, a temple which others may see, and which will grace His name among all nations.

For Alabaster Sunday—

What Meaneth This Offering?

SCRIPTURE: Matt. 26:6-13; Luke 7:37-50

TEXT: Matt. 26:8

Alabaster offering and Alabaster giving is often a subject which raises questions. I have had occasion to answer some of these questions, and I am sure that there are some who have not voiced their questions. Alabaster offerings have always precipitated questions.

We have read together from the Word concerning the two instances where an alabaster box was broken and the contents used to anoint Christ, a symbol of love and concern for Him. The accounts of Matthew, Mark, and John are descriptions of the same anointing, and Luke describes the other occasion of alabaster anointing.

In each of these four records there was a question asked. While there are similarities in the events, the questions are all different. In the answers to these questions we should find some answers to our questions concerning the alabaster offering.

1. *The first question is found in Luke 7:39 and is basically this, "What manner of woman is this?"*

She, up until this time, was known as a woman of sin and shame. However she felt a need and a desire to give an evidence of an interest and a concern and a growing love for Christ. We might think it strange that one such as she would want to do this for Him, and perhaps it is. The important thing is that she recognized in Him Someone who was worthy of the offering she was giving.

We might rephrase our question on the basis of this woman's life and say, "Who may give to this Alabaster offering of love?"

A. From our scripture lesson it would appear that anyone may give an offering as an expression of love and concern for Christ and for His cause—anyone who recognizes that Christ and His cause are worthy recipients of our devotion and resources.

B. Anyone who has an interest in the work of Christ may give to this offering. The inspiration for giving will be spurred by interest.

C. All who will may share in this offering. Thus, A man who was known as a wicked man made an offer of a generous gift to the church, supposing that it would be turned down because of his reputation. Much to his surprise it was accepted with these words: "The devil has had your money to use long enough. Sure, we'll take your money." God can use that which is given to Him.

D. All who *plan* to share in this offering will be able to do so. This woman came to where Jesus was, planning to pour out this alabaster offering, for she brought the alabaster box with her. She came *prepared* to perform this act of love. Did you? It matters not if you are a member of this church or not, if you are a Christian or not. If you will, and have planned or desire to, you may

share in this offering this morning.

E. We must recognize, of course, that the other scriptural example of alabaster giving is that of the one who loved Christ enough to want to give evidence of this love beyond the normal expression of love. This was the result of a love that was deep, supreme, and demanded an expression of its reality.

II. *The second question asked is found in Mark 14:4 and it is, "Why was this waste of the ointment made?"* We would say, Why the Alabaster offering?

A. It was her way of saying, "Thank You, Lord." It was an expression of her love, and because of this it needed to be that which was precious, meaningful, and beyond the ordinary expression to her.

Alabaster giving is not tithing; it is not the sacrificial giving up of a meal; it is not 'mite box' giving; it is not 'dues.' Alabaster giving is the overflow filled with gratitude to God for the wonderful Gift of His Son. Because of our love for Him, we take what we could have spent on ourselves and pour it out for our Master—a memorial of love" (*Nazarene Preacher*, Sept., 1966).

The only adequate answer for Alabaster giving is love. The motivation for it must also be love.

Thanks OFFERING



for World Evangelism
Church of the Nazarene

III. *The third question asked is found in our text, and it is, "To what purpose is this waste?"* We would ask then, To what purpose is this offering?

Jesus said it was preliminary to His burial. It was not a waste—it was not in vain—in fact it was a good work (26:10). She did it for a purpose; Christ said, "For my burial." And He said it shall be remembered forever.

To what purpose is this offering today? These love gifts have provided funds for buildings around the world, and on every mission field. Churches, schools, missionary homes, pastors' homes, hospital buildings, dispensaries, and Bible schools have been erected because of this offering.

Ninety percent of what is given in Alabaster offering is used for buildings on world mission fields—10 percent for building on home overseas districts.

Beyond what it has accomplished and will accomplish, it serves to identify our love. Someone has said, "You can give without loving, but you cannot love without giving." Always whether our offering is little or much, whether a great gift or a small gift, our Alabaster giving is a gift of love and is an indication of our love—not in its size, but in its spirit and in its meaning.

IV. *Question number four is found in John 12:5 and is this: "Why was it not sold and the money given to the poor?"* Why was it a gift of precious ointment and not of the money of the sale of the ointment? It could have been sold for "three hundred pence" or about the amount of money representing a year's wage for a wage earner of that day (*Beacon Bible Commentary*).

The broken box represents a total giving. The ointment spilled out represents no reservations or opportunity for such. The container was completely emptied out upon the Master. A gift of love with no reservations! This meant more than the money could have meant and also excluded the possibility of failure to express complete devotion.

Why a gift of precious ointment? Because a gift is a free expression of love—or it should be.

Because a gift represents value to the giver—or it should.

Because a gift has meaning to the giver—or it should.

CONCLUSION: What meaneth this offering?

A. This offering means this is how much

I love my Lord and His cause.

B. This offering means this is how much interest I have in the work of the Lord.

C. This offering means this is how much I am willing to give for others so that they may have.

D. This offering means that we can see beyond the dollars and the cents to the mission field and to its needs. That we are building and giving for eternity.

E. It means that we want to share in supplying the needs so that new churches can be built, new Bible schools erected, new clinics and dispensaries founded, and new lands invaded for Christ.

F. Alabaster giving means adequate buildings from which to sound forth the gospel of Christ on the fields where they are so much needed.

Submitted by
MARY SCOTT

After You're Saved

TEXT: Matt. 7:12

INTRODUCTION: The early-day Church was made up of followers that had received the Word in much affliction. Yet after they were saved they offered financial assistance, compassion, and brotherhood to all. Can we as Christians do less?

I. GIVE WHAT YOU HAVE.

A. The early-day Christians gave through love (Acts 4:32, 37).

B. They gave themselves (I Thess. 1:7).

C. Paul said, "I am debtor" (Rom. 1:14). Widow of Zarephath gave what she had materially to the Prophet Elijah. God saw her through the depression.

II. TELL WHAT YOU KNOW.

A. Tell people what you know about Jesus.

B. Tell how He saves (John 3:16). Naaman's maid said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (II Kings 5:3).

III. GO WHERE YOU'RE SENT.

A. Paul had a vision of a man from Macedonia saying, "Come over and help us" (Acts 16:9).

B. Philip in Samaria: An angel said, "Go unto Gaza" (Acts 8:26). Where God sends, go. It may be the slums, jails, door to door, etc.

IV. DO ALL YOU CAN.

A. All can be pray-ers.

B. One woman gave her alabaster box of ointment (Luke 7:37).

C. Dorcas won no beauty contests, but she gave of what she possessed: her needle, to help the poor (Acts 9:36).

One young preacher asked R. T. Williams to give him any poor, struggling church that no one else wanted.

CONCLUSION: In dividing up the Promised Land, Caleb said, "Give me the mountain-top." He was willing to take the hard place.

Ed BENNETT

IDEA SPARKS

By Asa H. Sparks*

Advertising

1. *Newcomers in town* often stay in motels for a day or two, while getting their bearings in a new city of residence. Take advantage of this fact by providing nicely printed cards for the area motels. In order to make this work, you may have to list other churches in the area, but you can get double mileage for your church by listing it in the alphabetical listing and then by stating that this card was provided by your church.

2. *Of particular value to a newcomer in a community* is a small information slip printed on a card. The slip contains telephone numbers of various agencies that

*Pastor, Gastonia, N.C.

people need to contact, such as emergency agencies, police, fire, ambulance, doctor, dentist, FBI, poison control, welfare department, druggists, lawyers, psychiatrists, emergency rooms, alcoholism, baby-sitters, marriage counsellors, school officials, morticians. The slip would also contain pertinent information as to services of the church and where the pastor may be reached day and night.

3. *What is the most valuable advertising space that you can buy?* The space on the telephone. It is seen from four to 20 times a day. Your local advertising specialty house can show you a number of telephone-number, stick-on items. These would give fire, police, doctor, and of course, the number of your church.

4. *To give special color to your next special-service advertisement, try the pre-printed advertising forms from Quality Printers, Ladoga, Ind.* All you need to do is mimeograph the information on these very colorful layout sheets.

5. *Novelty pins* available from Personal Christianity, 14952 E. Pacific Ave., Baldwin Park, Calif., are ideal for witnessing purposes, but don't overlook the fact that they can be used for many, many other promotional projects as well.

6. *When preparing your church brochure, be sure to put a map showing the location of your church in the community.*

7. *Some of our general church statistics* are most impressive. Be sure to include these in your next church publicity.

8. *If someone hasn't already done it, buy* the last minute of time on the radio station on Saturday night. Your ad would read: "The next 12 hours of silence are brought to you by the Church of the Nazarene, so that you can be rested for church tomorrow." Better pick out a station that signs off at a sensible hour.

9. *Add this cardinal rule of advertising to your next church promotion:* Stress the benefits to the consumer. Answer the question, "What's in it for me if I attend your church?"

10. *A means of really advertising your church is by enlisting the entire community in a public-service project* such as collecting clothing for an orphanage.

11. *With the help of a calendar* from the

Publishing House, you can easily print a pocket calendar showing your church activities for the coming year. It should help cut down absentees at revival and VBS time.

12. *Get a bunch of airline or train ticket folders* from your local agent. Mail these out and insert a related ad for your church inside.

13. *Trying to get a new program off the ground?* Then use a birth announcement to give the good news of your plans.

14. *Is there an artistic type in your church?* If there is, get him to make 8 1/2 x 11-inch posters to promote special offering events. These can be placed in a strategic location, one at a time. For instance, one cartoon poster showed a stork's head carrying a pew in a baby sling. The caption said: "Another type of exemption: be a pew partner."

15. *Nearly every church* has someone with artistic talent. Make good use of this by having him draw a caricature of the pastor, the church exterior, and the church interior. These editorial cartoons can be used in church advertising from time to time, particularly when you do not want to use a halftone photograph.

16. *Are you weak on artistic ability?* The opaque projector which you should have in your Sunday school, or which can often be found at the public library, can be used for enlarging a small idea to poster size on poster board.

17. *To get the advertising of your revival known* around the city, put a revival sign in the yard of each church member.

18. *Many will come out for a great, glorious picture day* in which the entire congregation is pictured. There is something about being a part of the crowd. Your local newspaper photographer can take the picture and supply an 8 x 10 for approximately \$10.00. One hundred 8 x 10 glossy reproductions of this can be purchased for about \$20.00. These can be either sold or given away. For information or price list of all size prints, write Mulson Studio, 165 W. 46th St., New York, N.Y. 10030.

19. *Leslie Parrott made good use* of the people of his church by picturing and presenting a biography of the Sunday school teachers.

20. *Try a printed brochure* about your church. Be sure to include pictures of your

church people. You will be surprised at the economy of this when bought in thousand lots.

21. *People love pictures; if the advertising material contains pictures* of the members it will be read, as people look for their friends. A cheap Instamatic camera will provide an unceasing flow of pictures of church people for your bulletin board. Some teen-ager should probably serve as church photographer.

22. *A really fine church brochure* made use of the congregational photograph by saying: "Here's our church and here's its steeple; open the door and meet our people." A picture of the church was on the front, and when the brochure was opened, a picture of the entire congregation was on the inside.

It Worked for Us—

Our local radio station, KICV, has a brief feature each morning called "This Day in History," when they give different things that happened on that particular day in history. I take as a basis appropriate items from the "Historic Calendar" of the Church of the Nazarene from the "Pastor's Program Planner," plus any other items from research on my local church, and turn them in each month. The station is very happy to include them in their calendar of events.

This is another way, without cost, to keep the Church of the Nazarene before the people.

STEPHEN R. BEALS,
Nome, Alaska

Stewardship Illustrations

Some years ago the trustees of a young congregation in northern Illinois were reviewing the progress of the preceding month. One of them observed, "I see Mary Jones is giving \$2.00 a week and I think it's too much." The others quickly agreed as they remembered that she was only 16 years old and earned only a few dollars working after school at the little grocery on the corner. It was decided that the chairman of the board should drop by and tell her that, while her spirit was appreciated, others more able would take care of the church's needs. A smaller gift would be perfectly acceptable. Four weeks later the board heard

a report of the chairman's call. Yes, he had seen Mary one day during a lull at the store. What had happened? Her eyes had filled with tears and she had replied: "Why, Mr. Johnson, do you want to take away from me the privilege of expressing my gratitude to Christ?" He continued, "For that question no answer seemed necessary, and I left without comment. I have decided to double my own contribution, and do so with the request that you never send me on such an errand again."

In April, 1940, a number of American students witnessed the Nazi occupation of Norway. Overnight the entire economy of the country was altered. The value of money shrank to 17 percent of par value in a period of three days. All missionary enterprises were cut off from the mother church. As they prepared to leave for home, the Americans bade farewell to their student friends and heard their parting greeting. Most memorable of all were the words of Magne Valen Sestad, a youth leader of great promise. "Tell the American Christians to give with a sense of privilege," he said. "We have found that it is a privilege that can be lost."

—From 20 Stewardship Sermons by pastors of the Evangelical Lutheran church, 1954. Reprinted by permission of Augsburg Publishing House, copyright owners.



Scottish Advice

*If after kirk you bide a wee,
There's some would like to speak to ye;
If after kirk you rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than you, maybe.*

—Author unknown.

THINK OF THESE

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$0,000—that is genius.

Rockefeller could sign his name to a

piece of paper and make it worth millions—that is capital.

Uncle Sam can take silver, stamp it, and make it worth \$1.00—that is money.

A mechanic can take material worth \$5.00 and make an article worth \$50.00—that is skill.

An artist can take a five-dollar piece of canvas, paint a picture on it, and make it worth \$2,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that is salvation.

—Selected

OVERFLOW

A man praying at a conference in England for the outpouring of the Holy Spirit said, "O Lord, we can't hold much, but we can overflow lots." Let the fact be carefully marked that it is only the overflow from the fulness within our own lives that brings refreshing to anyone else.

—S. D. Common

"I JUST PLAY SAFE"

So said the Georgia farmer standing ragged and barefoot, on the steps of his tumbledown shack. A stranger had stopped for a drink of water and asked, "How is your cotton coming on?"

"Ain't got none," replied the farmer. "Did you plant any?" asked the stranger. "Nope," was the reply. "Fraid o' boll weevils."

"Well," continued the visitor, "how is your corn?"

"Didn't plant none," came the answer. "Fraid there wa'n't goin' to be no rain."

The visitor persevered. "Well, how are your potatoes?"

"Ain't got none; scairt o' potato bugs."

"Really, what did you plant?" pressed the stranger.

"Nothin,'" was the calm reply. "I just played safe."

—Source unknown

SELLING IS TRANSFER OF FEELING
—This statement was made by a high-powered salesman some time ago. This could apply to Christian "salesmen."

Any child who gets raised strictly by the book is probably a first addition.

There's no denying the fact the world has an opening for everyone. Most of us find ourselves in the hole frequently.

Delinquents: Poor little boys who have loused their way.

"I will decide what I want my child to be like and will then keep him in that kind of environment. He will learn by consistent example and be strengthened by habit. I will allow nothing (including my child) to keep him out of this environment. To make this effective, I will begin exposure the week he is born."

—Selected

Remember—

Money will buy a bed but not sleep, books but not brains, a house but not a home, medicine but not health, amusement but not happiness, a crucifix but not a Saviour.

A woman telephoned the First National Bank to arrange for the disposal of a \$1,000 bond.

"Is the bond for redemption or conversion?" she was asked.

There was a long pause; then the woman asked, "Am I talking to the First National Bank or the First Nazarene Church?"

First pastor: "How many members do you have?"

Second pastor: "I have 36."

First pastor: "Are they all active?"

Second pastor: "Yes, sir, there are 18 for me and 18 against me."

Is There a "Prayer Language"?

(Continued from page 15)

those who hear (v. 17) that is to be considered.

3. I Corinthians 14 is clearly designed to limit, if not to forbid, speaking in languages not locally understood unless the speaking be accompanied by interpretation. It says nothing one way or another concerning the private use of languages in personal devotions.

It is at least passing strange that a feature of personal devotion for which so much is claimed should not be more prominent in the New Testament.

It is not the purpose of this paper to inhibit the liberty of any how might choose to worship God in private devotions in ways that are foreign to the vast majority of God's people throughout the ages. It is, rather, to point out that there is no clear basis in the Bible for such a practice.

4. The failure of "classical" Pentecostalism to establish its thesis that unknown tongues is the only valid, initial evidence of the baptism with the Holy Spirit has often been pointed out. Such a teaching involves material theological error, and must always be met head on.

While the same logical question does not arise in the neo-Pentecostal use of "prayer

language," a psychological problem quickly arises. In spite of disclaimers, there is an almost inevitable assumption that one so "gifted" is in some way spiritually superior to other Christians who pray—perhaps more and with greater effectiveness—in full consciousness of the meaning of the petitions and worship they offer their Lord.

It is this assumption of spiritual superiority that makes the newer emphasis on "prayer language" as divisive and disruptive of Christian fellowship, as was the "sign language" of the older Pentecostalism.

Here also we may apply the wise counsel of Dr. J. B. Chapman when as editor of the *Herald of Holiness* he wrote in January, 1923, concerning the "older" Pentecostalism: "My advice would be that our pastors and members should not be prominent in the matter of cooperating with 'Tongues' people; but, on the other hand, there is no reason why we should 'go into a tangent' opposing them. Nazarenes do not gain much by 'fighting' anyone. The best way for us is to go on with the mission God has given us in spreading scriptural holiness over all lands and not allow ourselves to become involved in many controversies. Ours is a positive gospel and our relation to every heterodox movement is that we believe we preach something better."

While the same logical question does not arise in the neo-Pentecostal use of "prayer

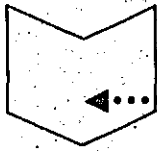
Ode to a Preacher

I flatter not myself to think
That people heed the things I say,
For many still with slumber sink,
And go the same old way.

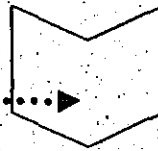
Now when I've gone away for good,
Most folk will not retain a word,
They'll soon forget the way I stood,
And everything they heard.

But they will still remember ME,
My life—the way I live,
This then is all my ministry;
'Tis what I hope to give.

—Clifford Chew



HERE AND THERE AMONG BOOKS



All books reviewed can be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Adamant and Stone Chips

A Christian Humanist Approach to Knowledge By Virginia R. Mollenkott (Word Books, 1967, 113 pp., ref., sel. bibli., cloth, \$3.50.)

This author pleads for evangelical humility in being willing to appreciate and learn from the world of art and human achievement. She calls her stance Christian Humanism, which might strike some as a contradiction in terms. She really means that Christians should celebrate the human, not as pagans, but as Christians, who see God as the Creator of the human, and the human as the means for glorifying God. Her title reflects her conviction that one of the tasks of the Christian Humanist is to "distinguish between the scaled-core adamant of eternal truth and the fragmentary stone-chips of our temporal perception." Moreover, her position is that God lets some of the fragments of truth come from unbelievers. In this she finds surprising support in Calvin and the Puritans, though not so much in Luther.

She desires, in short, to "close an unhealthy gap between Christianity and human cultural achievement" (p. 12).

Her plea for a more thorough application to the disciplines of knowledge, in cultural fields, not just to refute but to learn, and her insistence that such familiarity enriches one's character and enlarges one's usefulness, are entirely sound, provided one's heart is pure and the Holy Spirit is supervising the exposure.

Some positions seem open to challenge. One must be cautious in assuming that dif-

ficulty and complexity are signs of greater art (pp. 61-63). Undoubtedly great music and great poetry are often difficult, of execution on the one hand and understanding on the other. Because of this the highest art may be the pearls which the coarser swinish natures trample underfoot, because they lack the elevated culture to appreciate them or the technical skill to master them. Yet often it can also be true that the greatest art is the achievement of the greatest simplicity. "It takes more artistry," said Homer Rodeheaver, "to sing a gospel song well than to sing an oratorio." But Author Mollenkott is right when she names as a criterion a superior "quality of imagination" (p. 63).

It is easy also to exaggerate the tension between art and propaganda (p. 72). Every great artist in any area is attempting to say something—as the author herself says, "to portray his vision of some aspect of reality as honestly and sensuously as he can and thus to enlarge the horizons of his audience" (p. 72). To the extent that this is true is the artist engaging in propaganda—even though he may not be on anyone's payroll. And the state of his soul will determine both what he sees and what he will try to say. What he says may be a lie. Propaganda may be poor art, but good art may be good propaganda—and for bad ends, at that.

Proper also is the insistence that the true artist aims at honesty. But it is naive to assume that honesty is often achieved apart from God's grace. The deceitfulness of the human heart is just as devastating with the

artist as anyone else, and no one is more self-deceived than the Christ-rejector who thinks his paganism is in the interests of truth, and that he is objectively "telling it like it is."

On the whole this is a perceptive and wholesomely corrective book. But perhaps its "Achilles' Heel" is a failure to give full credence to the power of sin to tarnish and to some extent corrupt everything it touches, art included. The fine arts are to be appreciated, but we should not blindly forget that they too largely are dominated by the spirit of this world. In practical stewardship the obedient Christian may find that involvement for pleasure or as a career has its limits. (For illustration of this, see the stories of Letha Scauzoni and Jane Stuart Smith in *Does Anyone Here Know God?* by Gladys Hunt.)

Especially is it true that impressionable, sensitive young minds are unable to sort the wheat from the chaff on their own, and need a lot of help, not only from God, but from godly teachers.

The Lamb of God

By William P. Pinkham (Reprinted, 1970, Friends Book Concern, paper, 236 pp., \$1.95.)

This is one of the simplest, clearest expositions of the atonement of Christ that one can read. It is based solidly on scripture, with a careful analysis that is easy to follow. The 22 chapters are short and to the point.

William Pinkham was a holiness Quaker, well-trained in theology and a great preacher of the Word. In this book he plainly presents sanctification as "this work of cleansing by the baptism with the Holy Ghost," received when one "has made an uttermost consecration of himself to God, that he might be filled with the Holy Ghost" (p. 125). It is subsequent to regeneration.

Altogether, the author discusses 12 "benefits of the Saviour's death." Every point is buttressed with scripture. The careful read-

er will find his heart warmed as well as his head informed.

A dozen appendices deal with such problem areas as future punishment, Satan, total depravity (better not used), the unpardonable sin, and errors about the Blood. There is an analytical index, as well as an index of subjects.

This meaty volume could well form the basis for a series of sermons on the atonement.

RALPH EARLE

The Bible

(A personal Bible-study course)

By Alfred and Dorothy Martin (Moody Press, paper, 62 pp., 95c.)

Another Moody publication, this little paperback is for laymen. It is a helpful introduction for people whose previous knowledge of the Bible is slight or perhaps nil. There are eight chapters, giving brief surveys of such matters as overall facts, biblical origins, inspiration, the preservation and transmission of the Bible, how to study and how to understand the Bible. The definition of the "dictation" theory of inspiration is certainly not Wiley's. For personal study or small home-group study the values of this little volume are great; its chief disvalue is its recommendation of certain hyper-Calvinistic writers and courses for further study, which we could not wholeheartedly endorse.

R. S. T.

Not by Bread Alone

By Ethel King Dickerman (Kansas City: Pedestal Press, 1970, 64 pp., paper, \$1.00.)

This is a heartwarming, reassuring story of a remarkable woman and her remarkable brood of 12 children, written by one of them. Sharecroppers in North Carolina, with school often interrupted by cotton hoeing, sometimes too poor to buy school books, they nevertheless managed to build churches, give to the neighbors, and get a good educa-

tion. A story of faith, grit, high principles, hard work. Here are the solutions for the generation gap, poverty, and juvenile delinquency!

R. S. T.

Inspiration and Authority of Scripture

By Rene Pache (Moody Press, 1969. Bib. and two indexes, 349 pp., cloth, \$5.95.)

This is not only a strong defense of a high view of Scripture; but a clear and balanced exposition of what constitutes such a view. Some of the underbrush is cleared away from certain doctrinal concepts, such as plenary and verbal inspiration, inerrancy, and progressive revelation.

The value of this volume lies also in the fact that in treating important questions relating to the Bible it gives a remarkably comprehensive insight into the Bible content and structure.

The book is for serious study, by preachers, students, and mature laymen. Yet it is not technically difficult, or forbidding in style. Its 23 chapters cover a broad range, including alleged discrepancies in the Bible, the formation of the canon, and the variants which have appeared in the transmission of the text. It is perhaps strongest in its theology of biblical authority.

The author is president of the Emmaus Bible School, Lausanne, Switzerland, and an internationally known lecturer and author. This work is translated from the French by Helen I. Needham.

R. S. T.

W. T. S. Convention

The seventh annual convention of the Wesleyan Theological Society will be held November 5-6 at Trevecca Nazarene College. Nazarene scholars who will be reading papers will be William Greathouse, president of Nazarene Theological Seminary, and Rob I. Staples, Bethany Nazarene College.

Preachers' Exchange



FOR SALE—Bound copies of *Herald of Holiness*, 1929 through 1970; 1915 *Manual*; entire library of 1,000 volumes; old copies of *Preacher's Magazine*—back to 1932; eight copies *20th Century Pastor*, 1914; four copies, 1915. Clyde W. Rather, 1956 S. Towne Ave., Pomona, Calif. 91766.

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

CALENDAR DIGEST

SEPTEMBER—

- NWMS Alabaster Month
- 5 Cradle Roll Sunday
- 26 Christian Education Week Begins

OCTOBER—

- HOME MISSIONS MONTH
- 3 Worldwide Communion Sunday
- 10 Laymen's Sunday
- 11 Canadian Thanksgiving
- 17 Bible College Offering Caravan Sunday
- 24 Reformation Sunday
- 25 Veterans Day
- 31 Sunday School Rally Day

NOVEMBER—

- 7 Home Department Sunday
- Service Men's Sunday
- 21 Thanksgiving Offering for World Evangelism
- 24 Thanksgiving Day



J. T. Little, former pastor of First Church, Los Angeles, and later district superintendent of Southern California, was the father of 16 children. When asked how he managed he replied, "Every Little helps." . . . So will it on October 17 when you take the Bible college offering (p. 17). The important thing, however, is not the "little" but the "every" . . . If a missionary conference is on your mind, why not reread articles by Don Owens and Stephen Beals in the November, 1968, and March, 1971, issues of the NP? . . . Probably the pastor who is too disorganized to send in his change of address card (p. 20) isn't reading this, so I can't help him either. Sorry. . . . Thanks Joe, for throwing Mudd at us (p. 22) . . . It is sobering to realize that the Target Areas (p. 23) we miss may be an enemy bull's-eye someday . . . If you aim for those 75 million car radios (p. 28)—or a fraction anyway—please do a better job than too many radio preachers, or the drivers will reach for the knob so fast it could cause an accident. Some preachers are smart to stay off radio, and even smarter to duck the TV camera. Others could mushroom their ministry if they could muster the courage to try. Getting into a local cable company is a good starter for TV, as Samuel Smith has found in Danville, Ill. And there's always "Showers of Blessing" as the year-round staple—which, by the way, is better than ever. . . . Superintendent Wilson Lanpher of Kansas City developed a very successful preachers' convention around the theme "Pastor, Use Both Hands" or "Resisting the Either-Or Syndrome." The sub-topics were "Private Devotions and Public Ministry," "Preparation and Preaching," "Preaching to Teach and Convince," "Outreach and Indoctrination," "Reaching the Young and Mature," "Serving Our Own and Also Others." As loyal Nazarenes, they didn't forget the announcement printed beneath: "Fellowship and Refreshments." May as well carry our balance all the way.

Until next month,

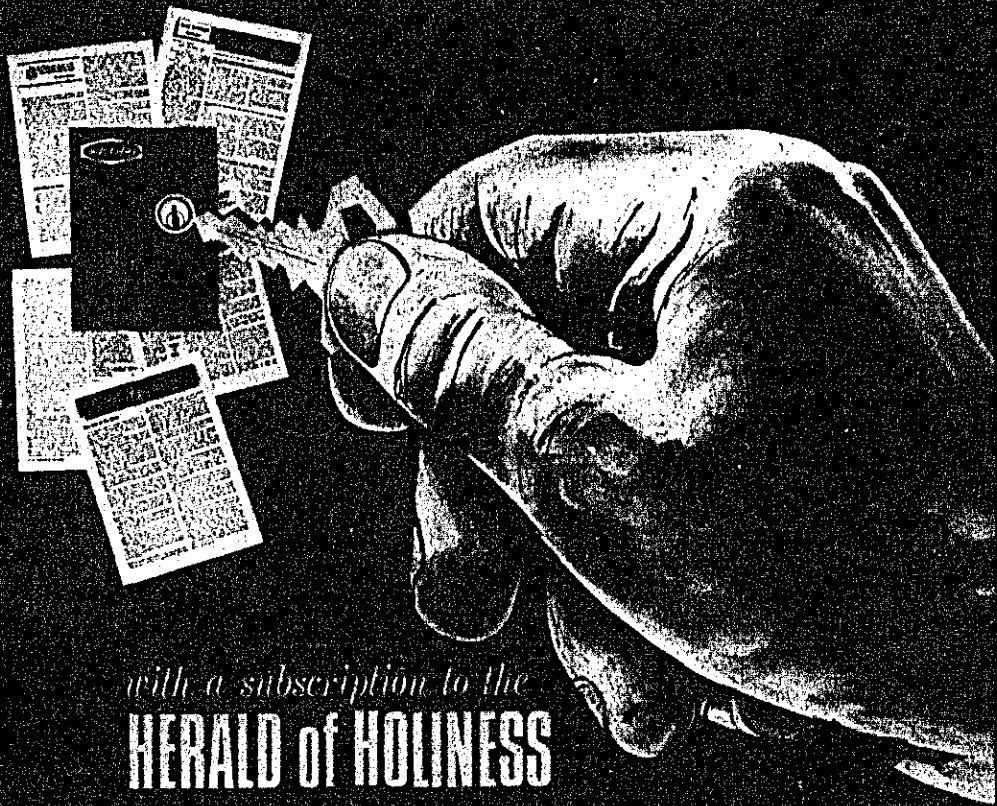
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Districts having fall campaigns

SEPTEMBER		
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OCTOBER		
Akron	Illinois	Northern
Arizona	Indiana	Oregon Pacific
Central Atlantic	Mass.	Pennsylvania
Idaho-Oregon	Michigan	Washington
NOVEMBER		
Canada Pacific	Hawaii	Pittsburgh
Georgia	Los Angeles	

Contact your local campaign manager.

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THE WAZARIBINE PREACHING

OCTOBER 1971

QUANTITY AND QUALITY

General Superintendent Stowe

SHOULD OUR PREACHING BE LIFE-CENTERED OR DOCTRINE-CENTERED?

The Editor

THE PRIORITY AND POWER OF THE WORD

David E. Bowen

TO MINISTERS OVER FORTY

R. E. Maner

HOW SMALL CHURCHES CAN "GET OFF THE GROUND"

Don J. Gibson

OUR HOME MISSION HANG-UPS

Raymond W. Hum

SOME COMMUNION OUTLINES

W. M. Lynch

—promoting Christian Holiness—



RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins
General Superintendents
Church of the Nazarene



OCTOBER, 1971

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Quantity and Quality

By General Superintendent Coulter

OCCASIONALLY I AM ASKED THE QUESTION, "Is holiness being preached as much today as in former years?" Sometimes the question is a challenge, and I sense that the questioner feels that he already knows the answer. Sometimes I detect a note of yearning to hear from the pulpit fresh expositions of that doctrine which should be characteristic of our ministry.

We are justified in our concern that holiness shall not become an "occasional" sermon topic. The evident hunger of our people for a deeper understanding of holiness is a sure sign that we need more holiness preaching—much more than we are getting.

But even more important than quantity is the quality of holiness preaching. Frequent exhortations to an experience or incidental references to a "second work of grace" are not adequate to enlighten and attract men to holiness.

Holiness preaching must major on content. It must be firmly grounded on biblical truth. As Dr. W. T. Purkiser says, "The doctrine of Christian holiness is based upon the total thrust of the Scriptures. It is not merely a thread or line of truth running through the Word of God. It is rather a network of teaching which is an essential part of the fabric of the whole." A grasp of this "total thrust of the Scriptures" is essential to sound theology and dynamic communication of truth.

True holiness preaching by the help of the Spirit brings men to that crisis which is known as "the second work of grace." There is an urgency in the Scriptures which demands that Christians purge themselves, pursue sanctification, perfect holiness, yield themselves to God, and present their bodies as a living sacrifice to God. Holiness preaching must bring men to decisions that are biblical, basic, clean-cut, and sharp.

Holiness preaching must look beyond the crisis experience. It must recognize the necessity for growth in love and provide enlightenment and instruction in holy living. The cleansing experience can be maintained in the presence of the Holy Spirit.

What resources are available! What gracious help the Holy Spirit provides! What a glorious truth to proclaim—holiness—"an experience subsequent to justification; attainable in this life; the gift of God's grace through faith; that makes possible the loving of God with all the heart, mind, soul and strength—and one's neighbor as oneself; the cleansing of those qualities that are not Christlike, not precluding the possibility of mistakes and involuntary violations of the absolute law of God through the infirmities attendant upon the human body; that demands that spiritual growth shall follow the attainment of this experience."

Let us have quantity and quality in the proclamation and portrayal of scriptural holiness.

Should Our Preaching Be Life-centered or Doctrine-centered?

IN A RECENT SEMINAR on holiness preaching, panelists and their bouncy audience found themselves caught up in a lively debate on what kind of definiteness was essential—essential, that is, if the preaching was to be effectual and identifiable as holiness preaching. All agreed that vagueness and generalities helped no one. And all agreed that somewhere along the way was a second crisis, and that preaching should have enough of the mid-wife in it to help a struggling Christian through the crisis and into spiritual victory. There was consensus also that all of this should be done within the general framework of creedal positions.

But about there the agreement sputtered out: Should the preaching be need-centered or doctrine-centered? Should doctrine be kept in the background, and if so, how far back? Out of sight, perhaps?

Some insisted that doctrinal precision be right up front, out in the open all the time. The changes must be rung on the truth of a second definite work of grace, sticking as close as possible to biblical and traditional terminology.

Others felt that such technical terms could only block communication. Basic conceptions of holiness and love and victory must be presented in the everyday language of the people and kept as close as possible to the nitty-gritty realities of life as it is being lived right now, in the home and on the job.

Actually, both sides were right and both sides were wrong. They were right in perceiving an indispensable element in effective holiness preaching. They were wrong if they supposed that one approach could dispense with the other. They were just as wrong if they felt forced to adopt one or the other exclusively, as if the two philosophies were incompatible.

Preaching that does not help people right where they are, in the midst of their theological illiteracy, is missing the boat. No preacher should stop at terms; he must explain them so that they are concretized. They must become meaningful to John Doe in relation to his quarrel with his wife last week or his temptations at work. As one pastor said: "Simply to tell people that entire sanctification is the purifying of the heart may not convey anything to them, no matter how doctrinally true. The problem is;

how can I translate that into terms of their own experience and need?" This is indeed both the difficulty and the imperative. The preacher must talk a lot about Christ as adequate Savior, about the overcoming power of His Spirit, about grace and forgiveness and cleansing, about envy and lust and ambition and the remedy in the Cross for these sins of modern man.

Above all, the preaching must not dissolve into a Pollyanna moralism which is one part positive thinking and one part self-discipline. Our people need a lot of both. But they need first of all the Gospel—that Christ died for our sins, according to the Scriptures, and that the risen Christ has given His Holy Spirit to change us inside out.

So we don't stray far from doctrine after all. Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Freedom is experience—that's the aim. But the means is the truth. That truth is Christ himself, but it is also His words. And we cannot divorce Christ from either His words or our words about Him. This is to say that we cannot divorce Christ from sound doctrine.

There was in the Early Church a clear-cut body of truth called the *didache*, the teaching. This soon became *didaskalia*, "meaning specific items of belief in a system of propositions" (Hastings *Dictionary of the Bible*, revised, 1963). There is such a thing, Paul writes to Timothy, as "the form of sound words," which we are to "hold fast" (II Tim. 1:13). If therefore the preacher wants really to be faithful to holiness concepts, he had better be trained in biblical and theological vocabulary and be skilled in precise thinking. For no matter what the concept may be in his mind, that which will be conveyed to the listeners will be shaped by the words he uses to express it. This being so, what reaches their minds may be woefully misshaped. Concepts will be as numerous and disparate as the number of so-called holiness preachers, and may be as distorted in communication as whispered gossip—unless the preacher has "attained" to the "words of faith and of good doctrine" (I Tim. 4:6). There must be somewhere a biblical and/or theological formulation of the concept, by which everyone's attempt to restate it can be tested. Otherwise the concept itself will be neither effectually shared nor faithfully preserved.

Not only must the preacher know doctrine and respect it, but he has an obligation to educate and indoctrinate his people. This is part of his calling. Terms may not yet be understood, but they should at least be made familiar. Unfortunately, knowing terms is no guarantee that what they symbolize will ever be experienced. The terms may be accepted as a shibboleth in lieu of reality. But we must keep on teaching, nevertheless. New people want instruction. They want explanations. When a father overheard an announcement in Sunday school about a junior catechism, he said to his wife afterward, "What's catechism?" When she explained, he eagerly asked, "Don't they have a class for adults? I need that!"

The real point is, however, that we catechize our children even when we know they don't fully understand what they learn. We believe we are justified in giving to them a vocabulary framework which can be conceptually filled in as they mature. Isn't it just as sound—and necessary—to do the same with adults? And can we not trust the Holy Spirit to clothe doctrinal skeletons with living sinew?

Why not dust off the *Manual* and preach a few sermons (or class sessions, or prayer meeting talks) on Article X of the statement of faith? But keep them related to life all the way.

The Case Against Abortion

RECENTLY TWO STRONG VOICES were raised against the present tide of permissiveness respecting abortion. One was, as we would expect, a Roman Catholic, and the other was an evangelical. The Roman Catholic, Dr. Charles Rice, professor of law at the University of Notre Dame, expressed his views in a press conference in Kansas City, while the evangelical, Dr. Carl F. H. Henry, argues the cause in a hard-hitting article in *Christian Heritage*.

While the two men discussed different related issues, they were in some basic points at one. They both perceived the issue to be whether or not an unborn infant at any stage is a human being, with rights as such. Or is its disposal merely to suit the convenience of those who brought it into being? In other words, is abortion murder?

Dr. Rice objected to the assumption that children, "while still in the mother's womb, are disposable persons." He also disputed the common claim that a child is not human until it develops social characteristics. He said that "such a philosophy could arbitrarily sanction the killing of children at any age. There is nothing to prevent pushing this thing up to five or six years of age," he continued.

The well-known Protestant theologian, Carl Henry, former editor of *Christianity Today*, also defends the human rights of the fetus. He says, "Even if, according to some, life in the womb is not life as it exists after delivery, there are still reasons for considering it human life in some form. We now know that the fetus receives its total genetic potential of RNA and DNA at conception, is a unique and unrepeatable combination of proteins, and is in some sense alive."

He further objects to the reasoning that a baby has no rights to life if it is unwanted. He says, "This skirts the real issue from God's point of view: does not the fetus have the right to be wanted? Has the fetus at no stage prior to delivery any rights of its own?"

The theologian tellingly applies such reasoning to old age. He reasons that if it is right for a mother to dispose of an unborn infant because the parents do not want it, "do the mother and father in principle forfeit any rights of their own when they become senile and their children are disposed to put them out of the way? If the decision to preserve or destroy a living fetus lacking full human life rests upon personal convenience or upon social consideration, such as the population explosion, is not the case even stronger then for a child to dispose of parents when senility overtakes them? If we are free to destroy human life and to deny its dignity at one stage, why not at another?"

He further points out that a fundamental hallmark of Christian loyalty has always been the "right of the weak and helpless to protection and mercy," and this applies to the unborn as well as the born. The current, excessive laxity in view and practice, he states, is really a twentieth-century return to feticide or infanticide.

Continued on page 12

This Reformation Day should
remind us of—

The Priority and Power of the Word

By David E. Bowen*

MOST OF US are familiar with the story of Martin Luther's nailing his Ninety-five Theses to the door of the castle church at Wittenberg on October 31, 1517. We remember the act, what he did, but do we recall the content of what he wrote? Can we cite one of the Ninety-five Theses?

Perhaps it tells us something about the temper of our times to note that it is not Luther's words but his act that we remember. We might readily conclude that this is one among many historical evidences which indicates that "actions speak louder than words." But before we jump to that hasty conclusion, we ought to recall and consider these words: "The world will little note nor long remember what we say here, but it can never forget what they did here."

To most of us those are quite familiar words. But, in fact, how many of us can remember much—if anything—of the particulars of what was "done there" at Gettysburg? Lincoln's modesty was greater than his acuity—we remember his words; their deeds are nearly forgotten.

And that is the point I would like to consider—the relationship between thought and action. As Christians, particularly as ministers and teachers, it is imperative that we learn to maintain the necessary balance between thought and action, between word and deed. Most men tend to overemphasize either word or act, one at the expense of the other. The drift of our generation seems to be in the direction of action. In the

social-political sphere the emphasis seems increasingly to be on Marx's dictum to the effect that the philosophers have interpreted the world, but now the real task is to *change* it. In religion we follow Kierkegaard's existential affirmation that "what this age lacks is not reflection but passion."

The tendency of our time is to discount the value of words. The effect that this has on our ministry is the devaluation of the pulpit. People have more interesting, and what they feel are more important, things to do than listen to sermons. They are not flocking to our churches. It is hard to get a hearing for the Gospel in our traditional setting. In light of this difficulty we have at least three alternatives. The first is suggested by our own lack of ingenuity—or perhaps by our abundance of indolence. Luther provides examples for the other two:

1. We can say that the fault lies, not in us, but in our hearers—and go on preaching the same insipid sermons that make old men snore, young men roar, and no one seek for more. (Luther's preaching, like that of the apostles, was not always and everywhere appreciated; but it was seldom ignored. It had life and power.)

2. We can resort to bull-burning, that is, to social-political activism.

3. We can learn to improve our preaching and teaching to make it more lively and meaningful. This is the route of thorough scholarship coupled with wholehearted devotion.

Luther, while vigorously affirming the power and priority of the written and spoken word, did not deny or underestimate the value and force of sym-

*Pastor, Claremont, N.H.

bolic action. When he burned the papal bull by which Leo X had excommunicated him, and with it burned a copy of the canon law and other choice symbols of the papal establishment, Luther made an effective and justifiable protest. Yet while this bull-burning had its merit, he did not make it an end in itself. He went on to affirm the priority of the preaching of the Word of God as the divinely ordained means to moral and spiritual reformation.

There are those today who would resort to bull-burning as the primary—if not the only—means of securing reform. And to most candid observers of the organized Church today it does seem obvious that there is a lot of bull to be burned. But there is a serious problem with bull-burning; it generally creates more heat than light. Luther's greatest contribution was not his defiance of the papacy but his proclamation of the Gospel, not his rejection of works-righteousness but his affirmation of salvation by grace through faith.

Luther was very much a man of action. And yet in all his ministry, the preaching and the teaching of the Word held the priority. For Luther, final authority rested in the Word of God. It was his joy, his passion, to teach and preach the Word. He told his students, "You must preach as a mother suckles her child." Erik Erikson in his study *Young Man Luther* suggests that for Luther "the inspired voice, the voice that means it, the voice that really communicates in person, became a new kind of sacrament, the partner and even the rival of the mystical presence of the Eucharist." Erikson is correct in emphasizing the almost sacramental quality and importance that Luther attached to the preaching of the Word.

Jaroslav Pelikan in his recent book *Spirit Versus Structure* very aptly observes that "the career of Martin Luther was the career of his beliefs, his words were his principal deed, and it was his ideas that had the consequences." Luther was a man of profound

ideas and forceful words. He was an assiduous scholar. As E. G. Schwiebert has indicated, Luther was a representative of the best in the tradition of biblical humanism. But the measure of Luther's greatness is, not to be considered in terms of scholarship alone. Unlike Erasmus and other defenders of the Roman establishment, Luther was not a mere humanist. His was not a mere intellectual perspicacity; his was an intellect purged and illuminated by a fire that blazed deep within his soul. It was this happy marriage of mind and spirit, of scholarship and faith, that made Luther's words effective and enduring.

If in our day we are to see the kind of thoroughgoing reformation that is prerequisite to the continued existence and effective ministry of the institutional Church, we must strive for that sanctified union of intellect and spirit that was characteristic of the preaching and teaching of Martin Luther. I do not mean to suggest that we all must—or can—become giants of the pulpit, but I do mean to affirm that we are all called to strive for excellence in every aspect of our ministry—and that includes preaching and teaching.

But experience reminds us that, in fact, we are not likely to excel in everything. In our ministry we must establish priorities. We must recognize our various responsibilities and opportunities as being of the first, second, and third orders. I am afraid that we have too often given too much time and attention to matters of the second and third orders. Luther would remind us that the teaching and preaching of the Word are matters of the first order for those of us who are called to be ministers of the Word.

If we would give the same amount of time and effort to our preparation for preaching and teaching that we give to our administrative responsibilities and promotional activities, then we might—in due time—anticipate and joyfully find a different type of response

from our people. This is the testimony of the Book of Acts. When the apostles committed the oversight of table-serving (the administration of the necessary programs of the church) to lay leaders and devoted themselves to prayer and preaching the Word, then "the word of God increased, and the number of the disciples multiplied greatly" (Acts 6: 1-7).

Luther reminds us that the Word of God is not only powerful in the conversion of unbelievers, but also in the comforting of those who believe. Out of the struggles of his own soul Luther came to the sure conviction that the Word of God was the only firm Anchor for his own faith. In one of his hymns Luther mightily sings:

*For feelings come, and feelings go,
And feelings are deceiving,
My warrant is the Word of God;
Naught else is worth believing.*

Though all my heart should feel condemned

*For want of some sweet token,
I know One greater than my heart,
Whose Word cannot be broken!*

*I'll trust in God's unchanging Word
Till soul and body sever;
For though all things should pass away,
His Word shall stand forever!*

The power of the Word is illustrated again by Jesus' reply when in the wilderness He was tempted by Satan: His response, "It is written." Perhaps this is what Luther had in mind when he penned those familiar lines of "A Mighty Fortress Is Our God":

*The Prince of Darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.*

Satan himself cannot long defy the Word of God. There is nothing that will ultimately withstand the power of the Word. That is why the preaching and teaching of the Word ought to be the first of our priorities. The Word has the priority because it has the power.

**Practical
Points**

that make
a difference

"Sometimes You Do It for the Saviour"

Dear Son:

There are a great many tasks in the pastorate whose only remuneration is self-respect in the employment of the Saviour. I am sure that our pastor felt that way when he received 19 negative votes—the first of his life.

It was a situation that he could not share or explain. He carried the problem alone with the Saviour, and a group of elderly people misunderstood.

He saved a family to themselves, the church, and Christ, but could not talk or explain. His judgment was brought into question by those who did not understand and would not reserve judgment until the truth was known. The pastor held his ground!

Three months later when his judgment was vindicated, the vote might have been unanimous, for he was now a hero—but the vote was already "under the bridge."

Son, that experience taught your father a lesson. I have learned to reserve judgment until all the evidence is in. That takes time, but it also saves my leader the embarrassment of men who do not understand because they do not know!

Somewhere in your ministry you will face a similar situation in kind. Just remember, if you are right, you are doing it for the Saviour.

Love,
Dad

Second wind or
last wheeze?

To Ministers over Forty

By R. E. Maner*

WHILE THIS TITLE presupposes a rather limited appeal, its obvious eventual relevance is overwhelming. For us all it comes too soon. Then too, some men become 40 earlier in life than others. The chronology of age is always subject to its psychology. But its coming is usually sudden and somewhat shocking. One day the people in your church are greeting you with a "Hi!" Then this changes to "Hello, Sir." You are 40! Forty, and suddenly faced with the necessity of reevaluation and a new set of temptations.

There is, first of all, the sin of being satisfied with mediocrity. By now you realize that you are not going to set the world on fire. Like some of us, you probably have great difficulty even getting a match lit. Then when you do, the wind blows it out. Realizing that you are not going to become a Charles C. Finney or a D. L. Moody may cause a "What's the use?" reaction. This is frequently followed with a settling down at a very low level. Then you develop ministerial stagnation. The result is a very mediocre preacher; a "do only what has to be done" pastor, and a consequent decline in the size of each successive pastorate.

One means of salvation from this sin is the team concept. While most of us are not going to be star players, we can still be on a star team. If our position is not that of pitcher, we can at least play

the outfield with all of our ability.

Then come the demands of disciplining the lazy mind. By this time a man has usually been preaching for 15 or 20 years. The stock of sermons and illustrations is naturally abundant. Much of the Bible from which these sermons are taken can be quoted or is very familiar. This stockpile of material can be either a great asset or a great danger—depending on one's use of it.

Self-discipline is the most difficult kind to administer; it is a real test of character. It can be achieved only by the setting of goals and standards that are rigidly adhered to without exception. Never preach an old sermon without reworking it, re-illustrating it, or making some improvement. Set a goal for the number of books you plan to read each year; likewise, add a respectable number of new sermons to the old barrel each year. This will make the old sermons better too.

We face the danger of dying on the inside before we die on the outside. The reputation as a minister is more or less established (for better or worse) by the time age 40 comes. Some men continue to climb throughout their entire ministry, but far too many level off, and some start a slow decline about this time. Paralleling this decline comes a slow death which is frequently imperceptible to the victim. The temptation to "act your age" is a symptom. While no man can do credit to his calling while acting immaturely, there is also the equally

bad extreme of acting like an old man. Remember, the average person in your church is now younger than you are. The average person in America is 26 years old. Don't alienate yourself from the young nor surrender your influence by a needless generation gap. Stay young as long as health permits. This will not only sustain relevance in your ministry, but actually sustain health and youth.

There is also the peril of professionalism. After many years in the ministry most men can, if they are willing, do their job without much thought. At the beginning a desperate consciousness of the need of God's help was evident. By now, funerals and weddings and other important events are but part of a day's work. Do you remember how long you prayed over that first sermon? Recall how nervous you felt at the first wedding? And how "at a loss" you felt at the first funeral? The peril now is a lack of feeling. The ministry is, undeniably, a high profession, but high-handed, cold professionalism is repulsive to everybody.

Closely related to professionalism is the hazard of hooliganism. This is the attitude, "I don't care about you because you can't help me. Only with the pastor it is usually amplified to involve the church. If the subject is not a potential church member, or at least a fither, he is sometimes forgotten. This attitude is justified by the excuse, "... best interest of the church." Using people only as a means to an end is unchristian. Let's listen to the Lord's rebuke, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Finally, there is the sadness of shipwreck on moral reefs. While this is by no means the exclusive danger of the over-40 set, it is nevertheless very real as we pass this chronological coast. One needs but to read of men like David and Solomon and Samson, who were also over 40. Great men whose lives have had tremendous influence; like these, have suffered and caused others to suf-

fer because of moments of carelessness. These reefs, being submerged, may be even more dangerous than those of youth. While society occasionally forgives youth's irresponsibility, it seldom will give the same consideration to the mature. The probability of recovery diminishes with each passing year.

The high calling of our labors demands not only strict self-discipline in avoiding actual sin, but also the rigid discretion that will avoid suspicion. Who can say how many men have suffered an aborted ministry because of the accusing finger of suspicion? Unjustly at times, unforgiving society has forced some men out of the ministry simply because they were momentarily careless in visiting or counseling or in other personal and intimate contact with the opposite sex. The high emotional level reached in soul-winning and evangelistic labors is all too easily transferred to other areas of emotional exchange. This can occur so subtly that the careless victim is snared while he is still pursuing God's will.

So now your hair is receding, your middle is advancing, and everything else is at a standstill. You are much too young to retire and apparently too old to keep pace with the younger men coming to the front. Then there was Brother So-and-So, just your age, who recently left this world because of a heart attack. What's the use? What do you have to offer?

Life either begins or ends at 40. It all depends on what you do with the next 40. Get some exercise; put yourself in good physical condition. Take your wife on a second honeymoon. Enroll at a nearby college for a few refresher courses. Set out to break the Sunday school attendance record. Go with the young people on the next camping trip. Force yourself to prepare completely new sermons for the next 15 Sundays; make them the best you have ever preached. Try your hand at writing or learn to play a musical instrument. Live a little! I'll see you at 80.

*Evangelist, Nashville, Tenn.

Methods within reach
of all

How Small Churches Can "Get off the Ground"

By Don J. Gibson*

CHURCHES FROM 76 to 150 members represent about 27 percent of the churches in our denomination. In the church world in general this size probably could be classified as small, or at least medium small, for the average church in all denominations has about 200 members.

A church this size has some limitations. Frequently there is a definite lack of workers. At best, few churches in this category have any paid personnel other than the pastor. He usually has to act as his own secretary, and sometimes as his own maintenance man. He usually has to attend to many little tasks from which the pastor of a larger congregation is free. Then too, there is always a serious shortage of lay workers. Frequently important work remains undone because there is no one to do it. There is usually limited finance as well. The pastor's salary is often below the level that would enable him to serve his best. His buildings and facilities are not what they should be for maximum effectiveness. Then in this category there is often a rapid turnover in pastors, with the unsolved problems related to such turnover.

But churches this size have some decided advantages. They usually can foster a genuine fellowship among all their people. The Christian Church arose as a fellowship and not as an organization. Luke tells it, "All who believed were together." Meaningful Christian association, wherever it is found, fosters spiritual growth. It kindles a desire for devotion and inspires a life of

faith. It leads to a deepening commitment to Christ and increases the zest for carrying out spiritual tasks. One of the strongest appeals that a congregation can make to the outsider is its warmth and the solidarity of its fellowship. This kind of fellowship makes for growth through maintenance.

Another advantage for a church in this medium-small category is that it can enlist personal participation. The warm sense of spiritual fellowship mentioned makes it easier for people to participate in all areas of church life. The need for workers creates a situation of urgency that challenges the people to engage in the total program of the church. Trueblood believes that any group that can enlist the active participation and service of all its members in a continuing program is significant and it will be a dynamic force in its society. Using the figure of a ship he says, "Make all within your church members of the crew and permit no passengers!"

There are three points that I want to emphasize for small-church growth:

Maintain Good Morale

In maintaining good morale we are talking about the esprit de corps of a group. This is an intangible but nonetheless pervasive force, which includes confidence, zeal, and enthusiasm. Its presence or absence makes for the success or failure of a group. Good morale is essential for the success of a church. There is a loss of vision and vigor with lowered morale. A pastor loses vision and zeal after several months of unproductive labor. Laymen develop ecclesiastical inferiority feelings and become apologetic

about their "little church." With lowered morale the church is in danger of settling for the status quo.

There are three main causes for lowered morale: (1) small attendance, (2) small-church attitude, and (3) personality stresses.

There are four things that a leader can do that are significant in raising the morale of a group: (1) inspire enthusiasm, (2) recognize merit in others, (3) use understanding and patience, and (4) create a sense of achievement.

This sense of achievement can be fostered by (1) improving physical property, (2) setting up new programs, (3) projecting a deep sense of mission in the community (As long as people are imbued with a sense of mission, they will spend little time or thought about their status or size), (4) having a follow-through program after inspirational campaigns such as Sunday school contests or revivals. Morale tends to be high in campaigns, but sags when they are completed.

Maintain Proper Perspective

The pastor, or lay leader, must be a specialist in human relations if he is to succeed. An individual physical need cannot always be met, for example, by a physician getting a group together and handing each one a pill. Jesus set the example for us by being a person-minded Minister. When we make our calls, let us call person to person, rather than station to station. Person-mindedness does not come by some automatic process. Some pastors are "idea-minded," particularly the executive type. Others, such as administrators, are "promotion-minded." The teacher is likely to be "knowledge-minded." Those who are liturgically trained are "form-minded." Every one of us is tempted to be "ambition-minded," and when the going gets rough, "problem-minded." The true under-shepherd is person-minded.

There are four things that will help us maintain a proper perspective: (1) Know people better. (2) Empathize with them; that is, put yourself into the other person's shoes—be a good listener. (3) Use patience. (4) Have a genuine love for people. Love does more to qualify a man for effective, ongoing Christian service than anything else. Love covers a multitude of limitations, and some ministerial blunders. Jesus set the right example in this person-to-person

ministry. He was not only available to the distressed; He looked for them. He did not wait for them to come to Him; He went to them.

Maintain an Effective Organizational Structure

In many cases, the church does not grow because we do not plan for continued action. An astute businessman said, "No enterprise could survive if managed so haphazardly." Many a church remains small because of hastily envisioned and short-range plans. This is so because: (1) The pastor anticipates that his pastorate will be short. (2) The pastor becomes busy with a multitude of tasks. (3) The laymen are bound by tradition. (The Church of the Nazarene is not ritualistic, but we may be quite traditionalistic.) (4) We become adjusted to mediocrity and lose motivation.

What is the cure for this condition? The church must have a basic knowledge of its resources and also its weaknesses. These should include an inventory of its buildings and grounds, finances, leadership, and spiritual assets. After the inventory has been analyzed, basic but realistic goals should be set. These should include short-term, yearly, and long-range goals, covering a five-year period. Realistic goals should be set, but room should be left for vision. Lowell's words are true, "Not failure, but low aim, is crime." Someone else said, "Aim higher; it is no harder on the gun." Goals have two purposes; they give direction and purpose, and they help motivate us. They help us pull together in one direction.

The day is past when we can prosper with a simple program consisting of a Sunday school, two weekly preaching services, a prayer meeting, some pastoral calling, and an occasional revival thrown in. There is a need for creative organization that on the one hand fulfills our general church requirements but, on the other, transcends them in imagination and adaptation to the required needs of the local congregation and community. We should not have to choose between spiritual and promotional things. They are interrelated. A program bathed in spirituality will succeed. A vital spirituality will beget a program.

One of the greatest factors in maintaining continued growth is ample and effective leadership. A new day has dawned for lay-

*Superintendent, Missouri District, St. Louis

men. Never before has the church had such a tremendous potential for lay service. Lay people have more time now, and will have even more in the future. These laymen will be looking to the church for guidance in the matter of using profitably a portion of this leisure time.

Does there seem to be a shortage of workers in your church? This may be because: (1) No survey of lay interests and talents has been taken. (2) The specific task of the church has not been analyzed. (3) Sometimes an overly high ideal has been set by the pastor or his laymen. There is a false assumption in most churches that people do not wish to serve. This is unfounded. Genuine Christians wish to serve because of their love for Christ and their concern for people. They do have a deeply rooted desire to achieve something worthwhile.

Where do we get these workers then? We have used the proper methods of election, but many times without nomination. Let me suggest a personnel committee be appointed, which would analyze the job and then analyze the potential workers. Following this analysis the committee could make their nomination.

One of the principal reasons why people do not take assignments is that they feel inadequate. These people need training. What a boon for our CST program! Someone needs to give guidance in this important area. The wise pastor, or church leader, will give this top priority today. Dedicated ignorance or consecrated incompetence is

not very useful in God's work. The local church has no more important work than training its leaders.

Another reason why it is hard to get people to take responsibility is that we take these assignments for granted. We are too informal. We do not put romance in them. We can overcome this by: (1) having an inaugural or commission service, (2) giving well-deserved recognition, and (3) having workers report to leaders at stated times.

I have spent the time on organizational methods to maintain outreach. Organization was part of Christ's program too. Good organization and methods provide the means whereby the Holy Spirit can work. Well-planned methods become open doors through which the Spirit can enter. If the church has one organization and one method, it opens one door to the Holy Spirit. If it has 10 effective organizations and 10 methods, it opens 10 doors to Him. This is why I like Dr. Knight's program, "The Committee of 10 Concerned." Oh, that we would use it more widely and effectively in our churches!

Genuine spiritual achievements are always the result of divine-human effort. In other words, it takes both God and man to make a church prosper. "I have planted, Apollos watered; but God gave the increase." It takes effective planning along with believing prayers, the intelligence of man plus the wisdom of God, and the organized efforts of the church plus the power of the Holy Spirit.

The Case Against Abortion Continued from page 4

In discussing the rights of the women involved, he points out that it is true that a "woman's body is not the domain and property of others. It is hers to control and she alone is responsible to God and to society for its use." Then he adds: "When she yields that control, and is involved in intrapersonal relationships with a second party, and through conception, a third party, and indeed to human society as a whole, it becomes too late for her to justify abortion on the basis of self-determination. The God of creation and redemption is also the Guardian of the home; however much abortion-on-demand would contradict or scorn such a conviction. In abortion-on-demand one's own private decision becomes the ordering of human life. Obviously such self-autonomy cannot be maximized however, for even if suicide-on-demand were to follow, there remains at last a final judgment by the Lord and Giver of Life."

Too much smog?

Our Home Mission Hang-ups

By R. W. Hurn*

A GREAT DEAL of misunderstanding, misapprehension, and needless fear may be found in the minds of pastors when they confront the home mission issue. I propose that we analyze and discuss the fears that we have about the home mission enterprise.

"Weak little churches"

First there is the fear that home missions creates weak little churches that become a liability on the church at large. This causes some men to react with the question, "Why organize any more when we have all of these weak little churches?"

A church may be weak for various reasons. A pastor or a people who repel rather than attract newcomers will be weak. A church that doesn't have a burdened, prayerful concern for lost persons may be weak. A weak church could exist in the midst of a great city.

A church in an isolated ranching area may be very small, but spiritually dynamic or weak depending on the pastor and people.

In the earlier days of our work in the United States, church planting was done in rural areas and small towns. It was logical to plant churches in these places. The people were located there.

*Executive Secretary, Department of Home Missions and Church Extension, Church of the Nazarene, Kansas City, Mo.

Some of our most effective churches are in rural areas. One-half of all our churches are located in cities of less than 10,000 population (2,462). Of these, 1,276 are located in open country or cities of less than 2,500.

The migration from rural areas to cities has been going on for a number of years. City population in the United States in 1910 was 42 million and grew to 112.5 million by 1960. In 1967, about 6 percent of the American labor force was employed on farms, and we are told that in about 25 years only 2 percent of the population will be involved in agriculture. This is a phenomenon that takes place throughout the world's population.

Our present U.S. population of 204 million is located largely in cities.

The existence of a large number of small churches in scattered rural areas does not reflect the work of home missions in recent years. Almost all new churches are being organized in cities or their adjacent bedroom communities. Land and first-unit building costs now average from \$50,000 to \$100,000 in the start of a new church. This is in drastic contrast to a few years ago when a few hundred dollars would buy the land, and a few thousand dollars would erect acceptable facilities.

The high first-unit cost now means

that districts tend toward placement of experienced, mature pastoral leadership, which again becomes a higher cost factor.

The growing metro becomes an important target for home missionary evangelism. Churches organized in these areas, with sufficient financial backing and aggressive leadership, become strong, vigorous congregations that build every department of our work.

Vanishing opportunities?

A second serious home missionary hang-up is the misconception that there is no longer missionary opportunity in the homelands. Some assume that all missionary challenge now lies in places "a long way off from home."

In the United States and Canada there are 252 cities larger than 25,000 where we don't have one Church of the Nazarene. In Canada are 154 cities of 10,000 or more where there is no organized Nazarene church. Great cities of one million and more have only one or two. Britain, Europe, Australia, New Zealand, South Africa, as well as North America, are far from fully evangelized.

Fears for the mother church

A third home missionary hang-up is the notion that a strong home mission outreach program is somehow damaging to the established churches. This line of reasoning supposes that the mothering process is some sort of colossal calamity from which the mother church never recovers. It causes the pastor to discourage laymen from joining home missionary enterprises.

This particular home mission hang-up makes the pastor feel that in some way his security and that of his church are threatened when a new church is born nearby.

A quick study of the "mothering process" in any country reveals that the reverse is true. It is painful to give birth, but the mothering process brings

strength, not weakness, to an evangelistic church.

Money not needed

A fourth hang-up is the idea that home missionary work can be done without any large financial commitment. Often in a discussion of home missions someone sagely concludes that "in home missionary work money is not our big problem." The failure to hook district home missions budgets to the percentage escalator of the economy, as was done long ago with other departments of our work, has led us down the blind alley of imagining that home missionary work can somehow be done magically without a commitment of money.

The total paid for district home missions budgets last year averaged a little more than 1 percent of total monies raised.

As a church we have agreed that a reasonable district home missions budget goal should be 5 percent of total monies raised on the district. It costs huge sums to open new enterprises anywhere in the world. The home base is no exception.

Too complicated

We have a hang-up at the point of "how to" get churches started. A mysterious or elaborate process is not involved in church planting. Actually every church, large and small, could be involved in some form of outreach such as home Bible studies and extension classes. A fair number of these projects could eventually become full-fledged congregations.

We are perhaps too shy to trust the Holy Spirit in these types of endeavors.

The job of the district superintendent

When a sign is hung on the property stating, "Future Home of the Church of the Nazarene," it involves, directly or indirectly, everyone in that community that calls himself a Nazarene.

Our district superintendents were,

in the beginning of our work, district evangelists and so our concept of home missions revolved around them. They are still our key leaders but they can't do this job alone... not in our present complex society. Laymen, ministers, all must pull together as a team. The base of home missionary interest should be broadened to include several ministers and laymen on district home mission boards.

This writer concedes that not all

pastors are "hung up" and certainly not all laymen are confused about the needs of home missions. There is a new awareness, a new concern, a new devotion, a new spirit of sacrifice, a new willingness to launch out in reckless abandon to win souls to Christ. It is this zeal that forms the cutting edge for a glorious and dynamic growth in God's kingdom. Let us "by all means" reach out to lost persons in every community with the message of salvation.



The following letters were addressed to the editor. With slight abridgment and even less editing, they are published without comment. None is needed.—Editor.

DEAR EDITOR:

I am a second-generation Nazarene—the son of some very old-fashioned, "narrow-minded," Midwest Nazarenes who believed in their church, its rules, and its leaders. They taught their children to respect the church and all its properties. They conveyed the idea that one of the highest honors possible was to be called to preach and be an elder in the church. One of the greatest days of my life was the time my wife and I knelt before the district assembly, and Dr. Young put his hand on my head and ordained me into the ministry of the Church of the Nazarene.

As I read the article in the February Nazarene Preacher, "The Calamity of Surrendered Credentials," there was some very real soul searching going on in my life. No one can be too careful about his life and his association with other people. My mind rushed back not too many years ago when one of my good friends, with no end of potential and promise, surrendered his credentials on a morals charge. What a shock!

But another thing bothers me. What about those men and women who year after year have their credentials approved by their district assembly, who never preach, have sold all their books, and seemingly have no intention of ever preaching again? Some of them leave a great deal to be desired in faithfulness to a local church. Some do not even have a definite testimony as far as holiness is concerned.

When Dr. Young ordained me an elder, he asked me to promise that if for any reason I could not minister in the church as I thought befitting and proper, with the purpose and high ideals of the church, I would voluntarily surrender those credentials. This was of utmost seriousness to me.

Possibly I have a distorted concept of what ordination really means. I too believe we have a high and holy calling; a tremendous responsibility to God, the church, our neighbors, our fellows in the ministry. If a man's soul hangs on his credentials, he had better be busy doing the work for which those credentials stand. If God, for some reason, has released him from previous responsibility and call, then we as a church should give opportunity and strongly encourage these persons to voluntarily surrender their

credentials without embarrassment or dishonor. The dishonor should be in hanging on to them year after year when there is very little evidence that there is real concern for the church or its people.

An Oregon pastor

Dear Editor:

I have been thinking much about the situation ["The Calamity of Surrendered Credentials," Feb.], because, of those who fall, few that I have had knowledge of have been restored to grace. I seriously question whether we are doing our reasonable best to deal with these men and lead them back to God.

These men are not hardened criminals. Most of them feel guilty, ashamed, and I would certainly hope not far from the kingdom of God even though they have strayed. Whether or not their credentials could ever be restored, I wonder if we try to help them back to God as much as we do our laymen who get caught in the same sin.

A Pennsylvania pastor

DEAR EDITOR:

Once while on vacation I attended a Sunday evening service in one of our larger churches. The pastor is a man of recognized leadership and reported to be a good preacher. I really looked forward to hearing him.

For unstated reasons recent Sunday school attendance had been down. The entire evening sermon (?) was on the order of "expressed concern," urging his people to visit. There are those in every church who should never visit anybody in behalf of the church (not even their own children), and Heaven speed the day when some method of preventing them doing so will be found.

I had visited this church in the expectation of hearing some scriptural thunder. His crowd was apparently complacent, and my own complacency was definitely distinguishable as I waited for the benediction. As there was little preaching of the Gospel, the service was short. But he had a sufficient number in that evening service, had not one person attended Sunday school in the morning, to justify a full declaration of "Thus saith the Lord." This renewed my determination to never permit anything—not even "concern," so called, over the attendance, complacency, or whatever afflicts a church—to hinder the preaching of the Word.

Constant reminders of the Sunday school status and calling attention to the "state of the church" in my opinion do more harm than good. Consciously or subconsciously, most people who attend church do so because there is where God's Word is preached. What else is of sufficient interest to hold them? With as little scripture as is often heard from our pulpits, it's a wonder our laymen do as well as they are doing.

From Arkansas

Dear Editor:

As for standards, when it comes to personal appearance, how is it that we have fallen so far below what was always considered holiness standards? Is there sort of an unwritten rule that nothing should be said regarding "dress"? Our literature seems quite silent on the subject. If ever we should hold high a standard of modesty it should be these days. Some that don't bear the label of "holiness" churches are ahead of us in the preaching and teaching and getting results along this line. I read of one church with several thousand where not a mini-skirt was seen.

A retired elder

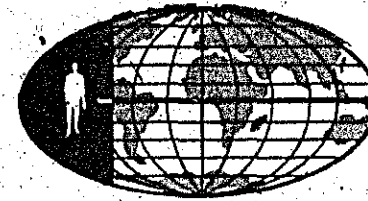
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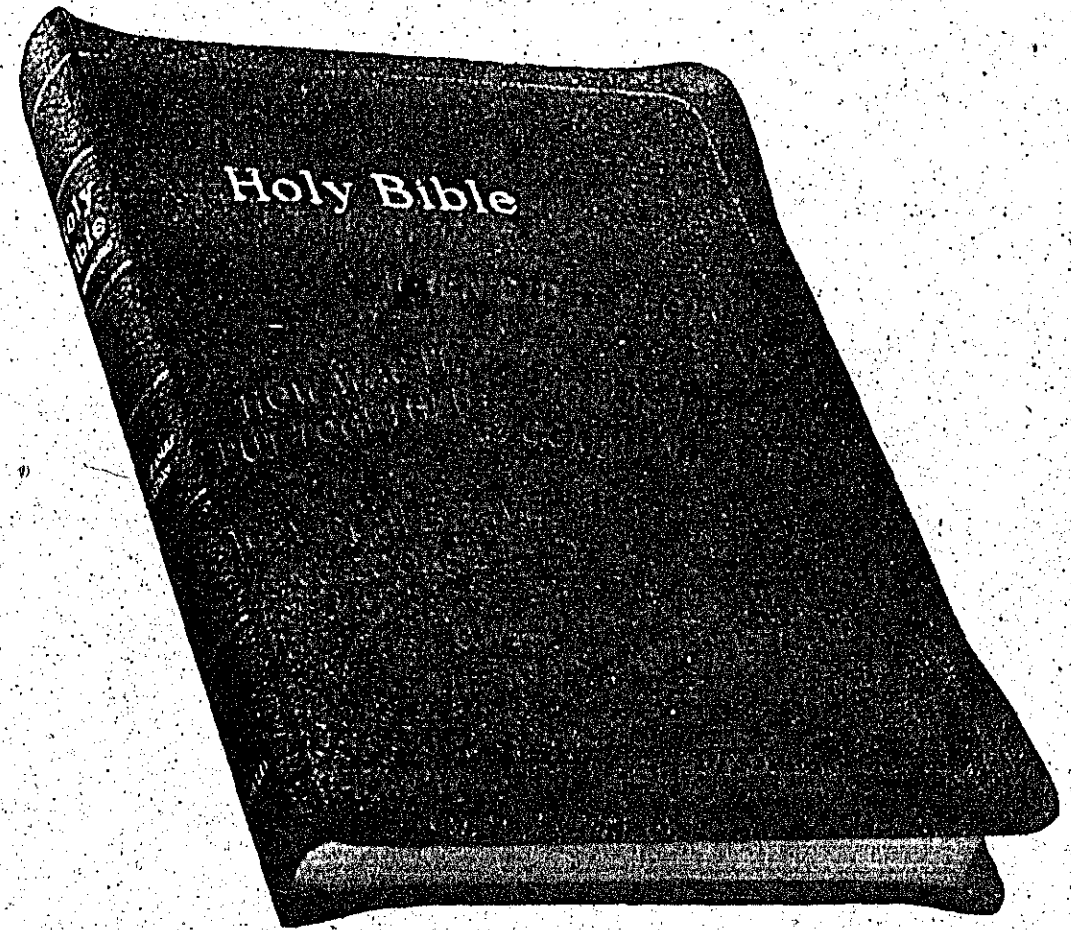
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4. **Prayer and Fasting**—learning to be effective in this often neglected spiritual exercise until God's great power is released

5. **General Obligations**—giving to keep a steady flow of materials going to the local society (including the cost of this page in the *Pastor's Supplement*) as well as providing medical aid for front-line missionaries and pensions for the retired

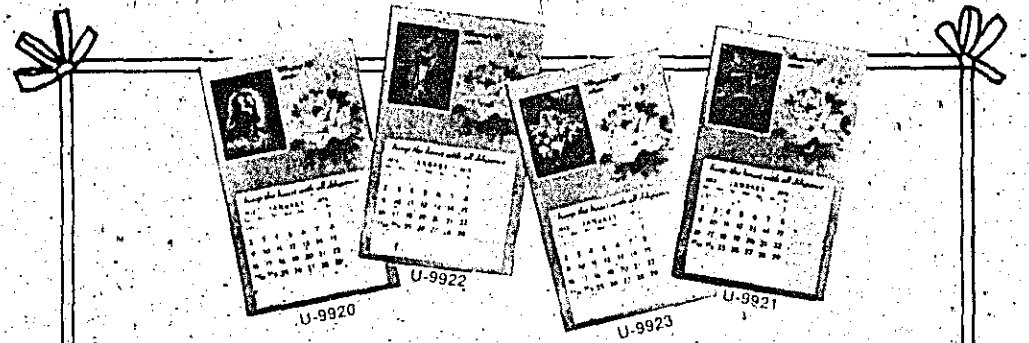
A story is told by the *Christian Endeavor World of a poor, blind woman in Paris who put 27 francs into the offering plate at a missionary meeting. "You cannot afford so much," said one. "Yes, sir, I can," she replied. On being pressed to explain, she said, "I am blind. One day I said to my fellow straw-workers, 'How much do you spend in a year for oil in your lamps?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save 27 francs in a year because I am blind and do not need a lamp. I give it to shed light to those in spiritual darkness."*

Light has always been the symbol of the presence and leading of God. By the brightness of the star of Bethlehem, the wise men were led to the Christ child. Through the burning bush, God spoke to Moses. Light always dispels darkness. Let us intensify our efforts to "Hold Forth the Light" by keeping the local Star shining brightly.

Pastor, are you seeing a star in your local NWMS?

Mrs. Fred J. Hawk
General Council Member

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color filmstrip
with recording.

"MISSION 70's" is a 76-frame trip to numerous Home and World Mission areas. It shows the Church of the Nazarene engaged in a "Venture in Faith" around the world as together we proclaim Christ.

You will want to use the record and filmstrip in different departments in preparation for the November 21 offering date. One church received a record Thanksgiving offering by taking pledges several weeks in advance. These were paid by the week, month, or in one lump sum. A thermometer was constructed and class goals were set—even down to the younger age-levels. The thermometer recorded the pledges paid every Sunday, eventually bursting over the top.

See the Stewardship Kit for other ideas to help you prepare for the 1971 Thanksgiving Offering.

Denominational goal—

\$ 2,800,000

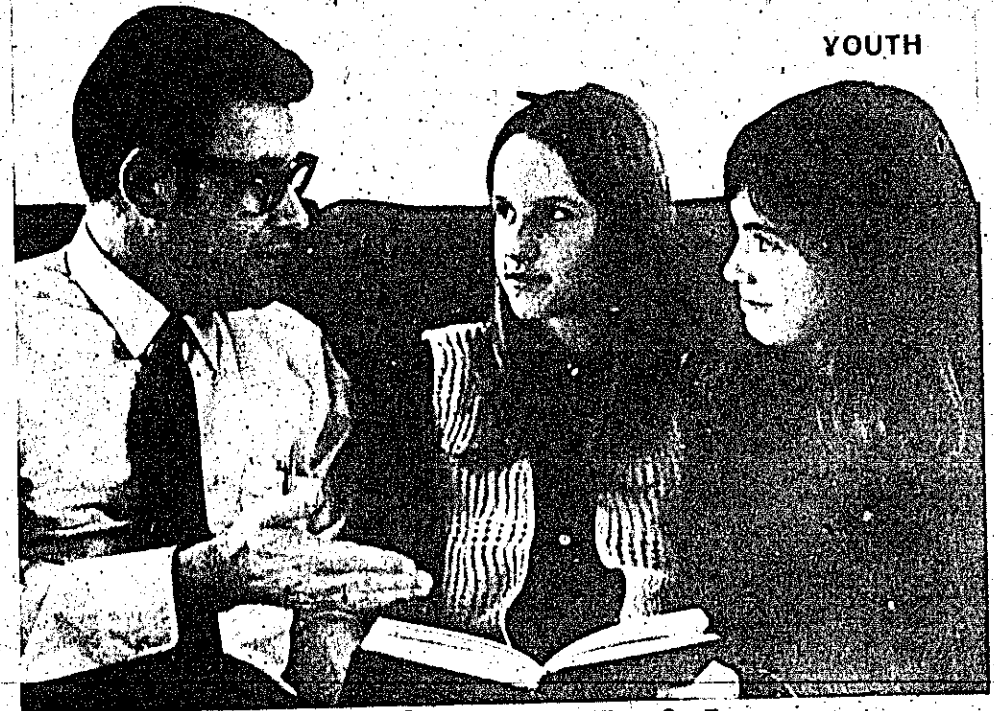
Win Them to *Christ and the Church*

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The law requires a will—
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is anything you own, even a few personal possessions.

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may be neglected if you leave no will.

For more information write to:
Office of Wills, Annuities, and Special Gifts
John Stockton, Consultant — Robert Crew, Associate
Church of the Nazarene 6401 The Paseo
Kansas City, Missouri 64131

ANNOUNCING PLANS FOR LAYMEN'S SUNDAY

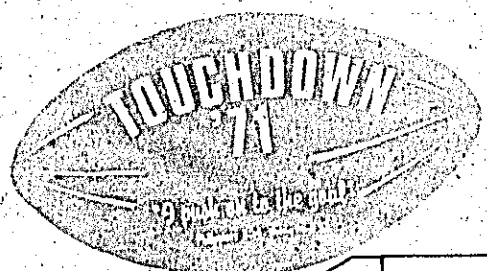
Home Mission Emphasis
OCT. 10, 1971
An Official Impact 70's
Project



IDEAS FOR THE PASTOR

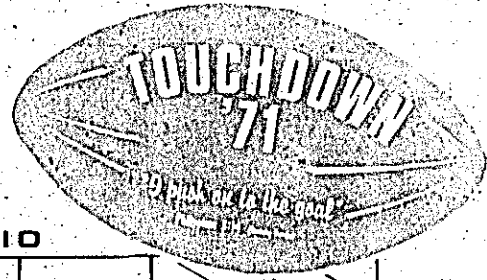
- ★ Have special public prayers for the home mission projects within the district, remembering sacrificial laymen as well as the ministers.
- ★ Invite laymen who are members of a home mission church to speak in prayer meeting, or in Sunday services.
- ★ Place special emphasis upon the district home mission budget, underwriting, or paying in advance, this vital budget.
- ★ Utilize the 16-mm. color film, "They Do Not Wait," a 30-minute, Home Mission film that stimulates interest in the home mission cause. (Order from the Nazarene Publishing House.)
- ★ Explain to the congregation how outreach projects (Evangelical Home Bible Study, extension classes, etc.) may lead to a new church.

FOR MORE INFORMATION on the programs listed, write to:
Department of Home Missions
6401 The Paseo Kansas City, Missouri 64131



TOUCHDOWN

CHURCH of the NAZARENE
Sunday School CONTEST



TEAM		TEAM	
GOAL	SCORE	GOAL	SCORE
		SEPT 26	
		OCT 3	
		OCT 10	
		OCT 17	
		OCT 24	
		OCT 31	

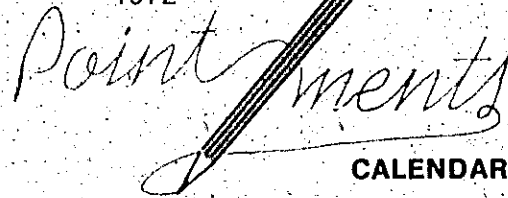
"I push on to the goal"
TRUDGILL, E. W. (1967)

NUMERICAL GOALS FOR ETERNAL SOULS

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at your desk
throughout
1972



CALENDAR

Features 12 (plus cover) original paintings of Bible scenes reproduced in full color. On opposite pages monthly calendars are designed with ample write-in space for appointments, and inspirational thoughts with scripture references. Back cover provides area for listing special events and phone numbers. Spiral binding allows pages to lie completely flat or be turned under. Punched should hanging be preferred.

Giving inspiration
to the routines
of a day

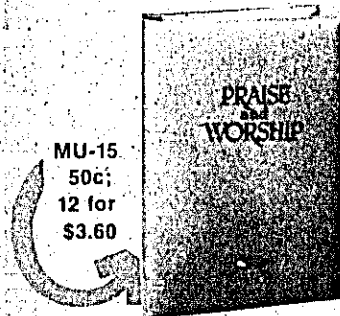
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Nazarene Preacher

WHEN
YOU
PRAY

(RADIO)

October
& November

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REACH
THE WORLD
WITH RADIO

Communications Commission
Radio Division
4401 The Paseo
Kansas City, Mo. 64131

October, 1971

INVENTORY . . .

what financial and retirement provisions

RETIREMENT

1. **SOCIAL SECURITY**—At the present time virtually all ministers are required by law to participate in Social Security and to pay quarterly premiums on ministerial earnings. Thus, a minister may receive monthly Social Security benefits ranging from a minimum of \$96.00 to a maximum of \$298.50 for a couple or \$64.00 to \$199 for an individual. This assistance provides a good basic retirement income.

2a. **MONTHLY BENEVOLENCE ASSISTANCE**—A Nazarene minister who qualifies can receive monthly Benevolence Assistance depending on his years of service in the Church of the Nazarene and his total income from all sources. A retired ministerial couple could receive a supplement from NMBF to bring their monthly income up to a maximum of \$250 from all sources, including Benevolence benefits. A single minister could receive a maximum of \$175 from all sources, while a widow may receive a maximum of \$160 from all sources, including Benevolence benefits. Last year approximately 750 retired ministers and widows received regular monthly assistance from the Department.

OR

2b. **NEW "BASIC" PENSION**—The general church is now ready to initiate a "Basic" Pension Program which would entitle a retired Nazarene elder to receive \$2.00 per month for each year of full-time active service in the church. He must have a minimum of 20 years, and credit would be awarded up to a maximum of 40 years of service. A widow of a retired elder would receive 60 percent of the amount due her deceased husband. The "Basic" Pension would not be determined by income from any other source.

3. **NAZARENE RETIREMENT PROGRAM** (tax-sheltered annuity)—This program is a supplemental retirement program whereby a local church may purchase an annuity for its employee (the pastor). Money paid into the annuity would accumulate interest and dividends and provide a guaranteed retirement income as well as provide a substantial tax savings at the time it was being purchased. Money received from this source would not detract from any income a retired minister could receive from Social Security, monthly Benevolence Assistance, or "Basic" Pension. Already more than \$½ million has been invested in this program.

INSURANCE

1. **LIFE INSURANCE**—All eligible ministers who earn at least \$400 net annually from the ministry and pay Social Security on the same are provided \$1,000 group term life insurance by the Department of Ministerial Benevolence through the Board of Pensions.

2. **DOUBLE COVERAGE LIFE INSURANCE**—Ministers who are covered by the basic life insurance (\$1,000) have double coverage if they are members of districts that paid at least 90 percent of their NMBF apportionment for the assembly year.

3. **SUPPLEMENTAL LIFE INSURANCE**—Ministers who are eligible for the basic (\$1,000) life insurance are also given opportunity at the time they initially enroll to purchase supplemental life coverage on themselves and also on their families if they so desire. This is group term life insurance at a minimum cost.

do I have through the department of
Ministerial Benevolence and Board of
Pensions?

BENEVOLENCE BENEFITS

1. **EMERGENCY MEDICAL ASSISTANCE**—The Department may grant assistance to ministers and ministers' families for excessive medical expenses not covered by insurance or Medicare.

2. **FUNERAL ASSISTANCE**—Assistance may be granted to the beneficiary of a deceased minister or widow not covered by the \$1,000 insurance policy provided by the Department of Ministerial Benevolence and Board of Pensions. Present authorization allows the Department to supplement the amount paid by Social Security to bring the total amount up to \$500.

3. **CHRISTMAS GIFT CHECKS**—Each year the Department of Ministerial Benevolence sends a Christmas check to each member of the Benevolence Roll with best wishes from the Department. The NMBF budgets of the local churches make this possible.

4. **BIRTHDAYS**—Each member of the Benevolence Roll and his or her spouse receive birthday cards and gifts from the Department to keep close ties with the "servants of the church" who have given so freely of themselves.

5. **FIFTIETH ANNIVERSARY GUEST BOOK**—The Department sends a gift guest book to members of the Roll who celebrate a fiftieth wedding anniversary. And special recognition is given to those who celebrate a sixtieth anniversary.



THE CHURCH is able to provide all of this because the local churches support the Benevolence program with the payment of their NMBF budget. The Benevolence budget formula for the 1971-72 assembly year is:

Four percent of the sum of Column 9 less
Column 1 and Column 2 in the annual financial report of the local church to the District Assembly.

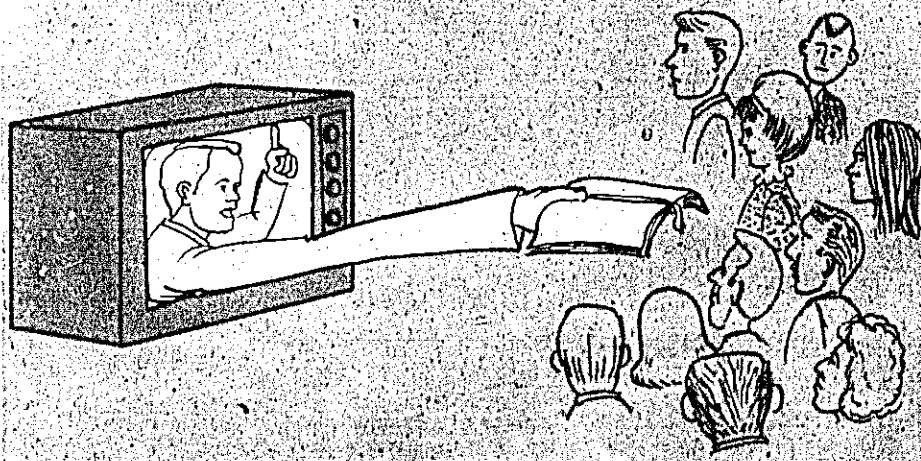
Now, virtually every Nazarene minister stands to profit by the payment of the NMBF budget. It is entirely a matter of team effort.

For further information regarding any of these programs, write:

Dean Weasels, Executive Secretary
DEPARTMENT OF MINISTERIAL BENEVOLENCE
and BOARD OF PENSIONS
6401 The Paseo Kansas City, Mo. 64131



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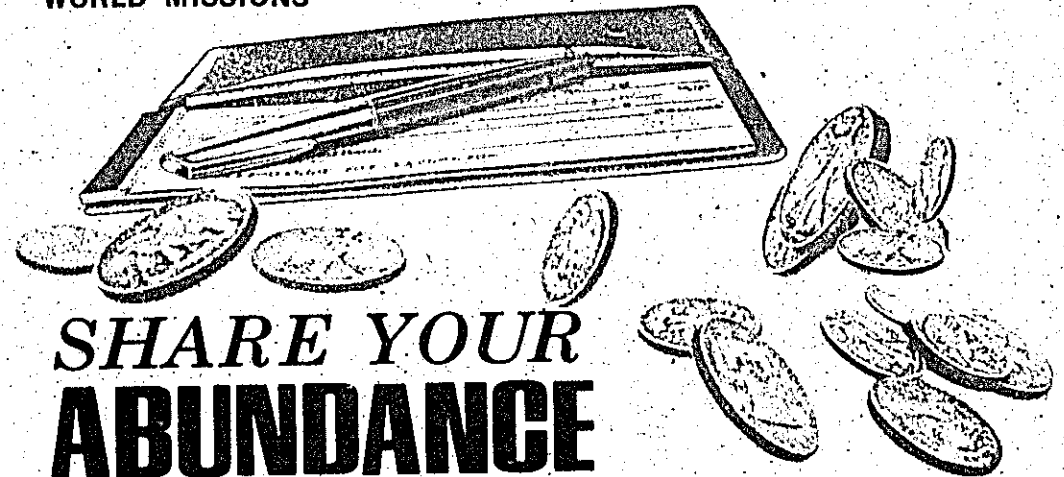
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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!

WORLD MISSIONS



**SHARE YOUR
 ABUNDANCE**
in the Thanksgiving Offering

World Missions Offering Ideas:

Stewardship can be interesting. A little imagination and a lot of enthusiasm lift it out of the ordinary and make it something very much alive. Even the youngest can understand and participate. Fund raising should be understood in its proper perspective. It is not just a means of squeezing a few more pennies out of people; it is providing frequent opportunities for people to give generously as good stewards. Some ideas:

PROJECTS

Turn the project into something visual—something they can see, something that shows progress. Abstract sums of money are hard to visualize, but if the object of the fund raising can be visualized in some way, it lends reality. For example:

1. Climb a ladder representing a specific amount, each rung being worth a certain sum.
2. Cut a map or photo of a missionary into pieces, assemble the picture piece-by-piece as funds come in.
3. Launch a rocket to the moon. Move a cardboard rocket up a wire from floor to ceiling.
4. Shoot an arrow on a wire to a target across the room, or down the length of a wall. Mark significant amounts at proper intervals.

OFFERING RECEPTACLES

Make offering time interesting. This is particularly important for the younger members, but adults will also be better reminded by the use of a different offering receptacle. A few ideas:

1. Coconut—cut the top off a coconut, clean it thoroughly.
2. Globe banks.
3. Boats—have the hobby class or some of the older boys make wooden or cardboard boats with an opening to receive money.
4. A grass basket or a gourd from a foreign country.
5. Paste up a box with a map marked with the stations of your missionaries, or a photo of your missionary family, or some appropriate picture. Collect the offering in the box.
6. A glass jar with a picture on the inside showing through the glass.

OTHER WAYS OF TAKING OFFERINGS

1. Use a map of the country to which the missionary is going. Block it off into squares. Each square represents a certain amount of money. Color the blocks as the money comes in. All the blocks colored means that the goal has been reached.
2. Use a thermometer graph to indicate giving. The desired budget is the top of the thermometer. Have each section represent so much money as their proxy.
3. Start a 50-50 club. Fifty families agree to give 50c more per week to missions. This will increase the church's annual missionary giving by \$1,300.

On Preaching the Word

PREACHING THE WORD in the power of the Holy Spirit is the need today in the opinion of Lou Cassels, religion writer for U.P.I.

Whenever this occurs revivals flare out like sunspots and the church experiences "dramatic renewal," he reported.

Evangelicals in Spotlight

In evaluating the state of the Christian church, Cassels wrote that the evangelicals, including the Church of the Nazarene, "are continuing to thrive while many so-called main-line denominations are losing members."

Among the things evangelicals have in common, he said, are "an uncompromising belief that the Bible is the Word of God in a literal sense."

God's honoring strong Bible preaching from the pulpit and authoritative Bible teaching in the presence of the Holy Spirit.

Boosts World Missions

He also stated that evangelicals are ardent supporters of evangelism and comprise the backbone of Protestant foreign missions. He estimated that at least two-thirds of the total U.S. missionary effort abroad "is financed and staffed by evangelicals."

Cassels quoted a Catholic theologian who made an extended study of the evangelicals and came to a conclusion that their success in preaching "an unsophisticated doctrine to a sophisticated nation can be explained only by the centrality of the doctrine of the Holy Spirit among them."

In another syndicated article, Cassels reviewed the art of preaching from the viewpoint of a "consumer" and gave some suggestions to pastors.

He cautioned against trying to impress listeners with erudition and "by quoting vague theologians."

"Don't preach too long," he wrote. His opinion of a long sermon was one lasting over 20 minutes.

He suggested that pastors get "right to the point" of their message—the "dominant thought of the sermon"—and "when you have made your point, stop."

Seek to Communicate

Cassels said it is a common practice for preachers to continue too long beyond the climax of their message. "Anti-climax is even deadlier in speaking than in writing."

He also asked pastors to use the language of the people they are addressing. "Some pulpit jargon is utterly baffling to most laymen," he wrote. "The preacher who wishes to communicate must learn to paraphrase."

He wrote that this requires much effort but that no one will become a good preacher who is "unwilling or unable to pay the price."

Cassels pleaded that preachers "never water down" the Gospel to make it easier for listeners to believe and accept. He declared: "If preachers soft-pedal the supernatural aspect of the Christian faith, they will drive people to seek elsewhere."

"There is nothing for which the modern world has a greater hunger than the experience of direct communion with God," he wrote. "This, of course, is precisely what the church has to offer, in the power and presence of the Holy Spirit."

O. JOE OLSON

Nazarene Preacher



The first Sunday in November each year is Annual Home Department Day. This special day gives us an excellent opportunity to highlight the Home Department work that is being done faithfully for our own people and for the people of our community. The faithful work of our Home Department supervisor and visitors needs to be shared with all our people.

ANNUAL HOME DEPARTMENT SUNDAY

November 7, 1971

Pass these suggestions along to your Home Department supervisor—

1. Plan well a special program for this Sunday. Consult with your pastor and superintendent. Ask them to appoint a committee to help in the planning.
2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.
3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.
4. Give every member that attends some gift to remember the occasion. Here are a few suggestions: a rosebud or other flower, a beautiful bookmark, a ball-point pen, a box of promises, a copy of the Home Edition of *Praise and Worship*, a copy of *Come Ye Apart*. (Additional items and prices will be found in the *Master Buying Guide* from your Publishing House.)
5. Use, if at all possible, some of your Home Department members for special music or Scripture reading.
6. Include your pastor in this special service. Ask him to bring a brief meditation to your members.
7. Arrange for a photo to be taken of your Home Department group. See that a copy is given later to each member.
8. Pray that the special service will make a spiritual impact upon all who attend.

Christmas

AT YOUR CHURCH

with the NEW...

CHRISTMAS PROGRAM BUILDER No. 24

Each year thousands rely on GRACE RAMQUIST, who compiles material from many sources and writers, saving program planners hours of searching.

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MC-124

75c

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MC 125

\$1.50

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IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

NOTE: For the complete line of Christmas materials, see the Lillenas "Christmas Musicatalog," sent to all churches or FREE upon request.

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Heavenly Dividends

By Louise Nabors*

MY HUSBAND HURRIED UP THE WALK to the parsonage. I could see him from the picture window where I sat mending the children's clothes.

"Can you drop everything and come make a call with me?"

"Right now?"

"Yes, I have come across a family in real need and it's a lady's job."

That was my first introduction to Bette. As we drove to her home, my husband briefed me on the situation. There had been family troubles; her husband was in jail; she was due to go to the hospital any day; and there were three little preschool girls who were barefoot and in dire need of clothing and care.

The house in which Bette lived with her little family was shocking to me. Missing windowpanes were replaced with old pieces of quilts to keep out the cold. There were no curtains, no floor coverings. Old-fashioned iron beds, a broken-down coal stove on which to cook, an old misfitted table with a few chairs and stools made up the furnishings.

As she held the door open for me, tears stood in her eyes. "I'm so ashamed of this place," she said. My heart ached for her as I began to inquire what we could do first to help her.

Soon we had enough clothing and shoes, plus a few pieces of used furniture, to make things a bit more comfortable. She had been unable to make any preparations for the new

baby soon to arrive; so next day we purchased a layette. With other donations of used articles, she was relieved of the immediate pressure for her needs.

Then I turned to her spiritual welfare. "Are you a Christian, Bette?"

"No, I have attended Sunday school, but I am not saved."

"Bette, the dear Savior loves you, and wants to help you carry the burden you now have, and will have as you rear your family."

There in her humble home we knelt and she found the Savior.

A few days later we took her to the hospital, where a frail little girl was born. Bette clung to me as she went from one situation to another in those next few weeks. The new baby did not respond to feedings, and had to be taken to Children's Hospital in St. Louis.

We were able to work with her husband also, and they were soon together taking care of their family.

As soon as Bette was able to come out to Sunday school, she came without pressure. That very first Sunday as the invitation was given, she turned and handed me the baby and walked to the altar. She promised God to be faithful and to raise her family His way.

She became a faithful and willing caller for the Sunday school. On one occasion she put the two smaller children in a big willow carriage, placed a board across the running gears at the back and stood another on it, while the oldest held to the handle. In this

*Pastor's wife, Fairmount Church, Independence, Mo.

manner she went calling. I recall once when one-third of the Sunday school attendance was present because she had visited them and arranged for a car to pick them up.

Then her husband secured work in a distant city and moved them away. We were concerned that such a young Christian might get discouraged in a new city, so we promptly sent her name to the pastor in that city.

Two years passed and we received a district bulletin from her district. How my heart thrilled as I opened it and Bette's face smiled at me from the page! She had been chosen Sunday school teacher of the year from her district. How glad I was to know I had a small part in her life and had been able to encourage her to become a Christian!

A Pastor's Wife Prays for Her Husband

By Frankie Roland*

Father, I approach Your throne again today in behalf of my husband. I approached Your throne yesterday, and the day before that, and as long as I can remember, on his behalf. Thank You, Father, for Your faithfulness to meet me daily as I bring him to You.

Today starts a new week. Already there are many activities planned. But first let me thank You for the liberty You gave him yesterday in both services. Thank You for the seven souls who responded to the altar call; thank You for the "shouts in the camp." Thank You that, even though he was too weary to sleep, he did get some rest.

As he starts this week, Father, he will need Your help. There is more to do than he'll be able to get done. So guide him in decisions, that he may do the things that will count for the most in Your kingdom building.

As he comforts Mr. Green, who is dying, give him strength. As he gives help to the young mother who prayed through in the hospital, give him direction. As he calls on absentees, prospects, the old, the ill, refill him as he gives out.

I thank You today that he puts You first. Somehow I wish he could know the pride I feel for him in some things—for instance, when we pray in a new suit for him instead of his having a job on the side to provide for these needs. Thank You for the adventure in this profession!

Help him not to get bogged down in the "cares of this world." You know—the Boy Scouts, the Girl Scouts, The Cancer Fund, the Heart Fund, the summer athletic program, the PTA presidency. Others can do these jobs, Father, just as well, so help him in dealing with these matters. Help him to be kind and courteous, but to get across that our main job here is the King's business, and our first duty is to the church that pays our salary.

I thank You again that You have intrusted the care of this man of God to me. Enable me to find ways daily to ease the load. It is tremendous. Help me especially in the home that, the few fleeting minutes he's here, it may be truly a haven for him.

Now I must go. Thank You for meeting with me. Thank You for listening. Thank You for Your help and guidance to me. I think we're doing a pretty good job with him.

*Pastor's wife, Wellington, Kans.

Until tomorrow . . .

IN THE STUDY



SERMON OF THE MONTH—

The Mind of Christ—in Us

By James F. Ballew*

TEXT: *Let this mind be in you, which was also in Christ Jesus* (Phil. 2:5).

It was some generations ago that a Scottish Christian, witnessing about a fellow servant of the Lord Jesus, said: "I am a Christian because of the Rev. Marcus Dods. Talk about a Christian, he is one." If the Apostle Paul had heard that simple but glowing testimony he would have smiled and said, "That is exactly what I was telling the Philippian Christians—that every one of them was meant to be a walking proof of Jesus Christ, so possessed by His Spirit that they could reproduce Him."

It is always interesting to watch men of capable talent viewing a blueprint, translating those marks and figures on paper to the materials that make a building, to have inspectors who are acquainted with the techniques and codes of building to read the blueprints and determine that they had been reproduced properly. We're amazed as we watch a person take a pattern and lay it on a piece of cloth, cut just so, put the material together, and have a garment fit to be worn and attractive to be seen. The Apostle Paul is saying something like this. Jesus Christ would be your Pattern. The mind of Christ, your pattern—reproduce it.

There are in this passage of scripture some declarations about the character of the mind

*Nazarene elder, deceased; formerly pastor, Monrovia, Calif.

of Christ, and I would have you see them. Paul says first of all that the *mind of Christ is the mind of self-emptying*. Hear the words of Weymouth in his translation of the sixth and seventh verses: "From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp. Nay, He stripped Himself of His own glory."

The literal Greek translation of that phrase reads: "He emptied himself." Tennyson, with his fine feeling for the meaning of words, wrote:

The Lord of all things made Himself naked of glory for His mortal change.

During the period of time when the Duke of Windsor was the Prince of Wales, the news accounts said that he left Buckingham Palace and made his way to that part of England where coal mining is the major industry. He donned a miner's hat with its small lamp, and rode the conveyance down into the innermost part of the mine. He wanted to see the dingy and unhappy conditions under which these men toiled. He was, all the while, still a member of royalty; but he was no longer equal in experience to the other members of the royal household of England, for he had entered an experience which none of them had known. So it is with our Lord Jesus. While He emptied himself of His prerogatives as God, He was still Deity; yet He had assumed for himself an experience that had not been His before.

Emily Elliott has penned:
*Thou didst leave Thy throne and Thy kingly crown
 When Thou camest to earth for me.
 But in Bethlehem's home there was found no room.
 For Thy holy nativity,
 Heaven's arches rang when the angels sang
 Proclaiming Thy royal degree.
 But in lowly birth didst Thou come to earth
 And in great humility.*

Until we are prepared to understand some of the depth and breadth of God's self-emptying in Christ, we are not really prepared to understand what it means to us in our day and time. Isaiah, the Messianic prophet, spoke in these terms, so sharp and so severe that the sages of his time could not understand them, and some in the time of Jesus were unprepared to receive them. He said about Jesus: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53:3).

The significance of the Christlike mind of self-emptying can be seen in the fact that in the Philippian church there was trouble. There were two ladies there whom Paul identifies, in the fourth chapter, as Euodias and Syntyche, who, it appears, were unable to find a common meeting ground. He pleaded with them that they might be of the same mind, in the Lord. It seems plain, evident, written out in the experiences of all churches, for all time, that as Christian people, as God's people, enter into this experience of self-emptying and find for themselves the mind of Christ, they lay broad and deep the foundation for Christian unity.

Paul points to two attitudes which destroy this unity. There is, first of all, the attitude of self-importance. He pleads with them to do nothing through selfishness or conceit (2:3). Then there is the attitude of self-absorption. He pleads, "Look to each other's interest and not merely to your own" (2:4, NEB).

If we are to be possessed by the Christed mind, there will be in us the experience of self-emptying.

II

This mind of Christ is also the *mind of service*, for "He took upon him the form of a servant." I want to suggest to you a distinction in definition that has relevance

and real meaning, for it is declared here that He assumed the nature of a servant, and not merely the work of one. It is altogether possible to assume the *work* of a servant, and not the *nature* of one. We may chafe and be unhappy with our place of service until there is none of the resident victory and glory of God about it that indicates to people who see us, and watch us, that we serve God because we love Him.

I think each of us finds it a bit distasteful to have someone who may be serving God in some limited place, for a rather small remuneration, remind us that if he were not doing that kind of work he could well make three times that much rendering some secular service. Some would say, "Though I'm teaching a class, I've had no free time since I started teaching it, and I want to remind you that I'm really serving, I'm doing the work of a servant." Somehow, all of the area is lifted to a high and ennobling plane if we understand that what Jesus did was not only to assume the place of a servant but the nature of one.

I think of some of the high and significant services that have been performed for Jesus Christ, and I find in these dedicated people the mind of a servant that makes what they did, for them, a sacrament before God.

I remember hearing of Jane Addams and Ellen Gates Starr, who spent some 46 years in Chicago's Hull House. Jane Addams was, in the income of her father, considerably wealthy. She and her father were riding in their carriage one day, in the New England area, behind a truck on which there were some vegetables. A head of cabbage rolled down on the street, and pebbled along the roadway. She watched while hungry children came, grabbed eagerly for the head of cabbage, tore it apart, and ate it. She had never seen anything like that before, and it changed both her mind and the direction of her life.

C. T. Studd, one of the Church's great missionary statesmen, served effectively as a missionary in China, India, and Africa. He was born to great wealth and position in England. Moody came to London in the year 1877. Studd was moved by what he heard. He was an athlete of unusual ability, in fact, a cricket star, which meant that he enjoyed all of the reputation and adulation that, in America, baseball and football stars attain. He was lionized wherever he went.

But he gave up all that, and sought out most earnestly the place and honor that Christ would bring. He came representing, for all men who knew him, the Christ-ed mind because he had the mind of a servant.

III

This mind of Christ, for which I trust each of us hungers, is not only the mind of service; it is the *mind of sympathy*. The Word says He "was made in the likeness of men," and the word sympathy simply means the ability to feel with. Here, again, a point of distinction: it needs to be separated from simple pity. Sympathy is a kind of feeling that enters in with the sufferer, until some sort of remedy is found. A friend of mine told of an occasion when he was away working and his wife called him with great concern. Their young daughter was severely injured, and bleeding, and needed him to come quickly with the car so that they could go to the hospital. He tells about the wells of pity that came and possessed him, but he said, he was so distraught that he was no good to her at all. Quaking, fearful, and frantic, he was unable to help her. He tells of his wife's unusual discipline and sympathy that, at that particular moment, was calm, apparently casual, doing all of the right things. He identified her position as sympathy, and his as pity. If this is a fair distinction, then we need to remember that our Lord is sympathetic with us, because He is able to enter into our experiences and to help us.

One of the challenges that I have had is to work with people who are beset by the demon of alcoholism. I have observed that it is a common feeling among alcoholics that the church can't help them, and that ministers kind of babble with words that have no meaning to them, because we in the church have not been obsessed by the kind of disease or spiritual illness that they have. We, of all people, should be able to give them counsel to turn to God. There is in this declaration about our Lord a reason that

men like this may turn their lives over to Him: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). The writer to the Hebrews (2:17) explains this by saying that it "behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God."

IV

This Christ-mindedness means, as well, *submission*. Verse 8 says, "He humbled himself, and became obedient unto death." J. B. Phillips in his "man on the street" translation makes that read: "He humbled himself by living a life of utter obedience."

One of the remarkable testimonies about the Church is a witness that was given by Albert Einstein, best known certainly for his contribution in the field of science. He lived in Germany in the thirties, when a great effort was made to Nazify the Church. As a matter of fact, Hitler had authorized his own translation of the Scriptures to declare the state as supreme. During these times this great man, this great mind, declared that he looked to the areas of education, he looked to the areas of political life, to provide a strong stand against the Nazi-fication of all culture, but he found none. He found it only in the Church. There was in the church in north Germany at that time a group of pastors called the Bär men. They wrote what was called the Bär men Declaration. It said, in effect, "There are limits to rendering unto Caesar the things that are Caesar's, but, they said, there is no limit to what we render unto God."

It is important for us to recognize that, while these kinds of goals are outside our struggling reach, they are not outside the province of His grace. The depth of our fellowship with Him, and the reach and breadth of our effectiveness for Him, will be determined quite largely by the measure that we have understood and, by His grace, received the mind of Christ.

It is a great release when we realize that we are meant to feel our inability.—Norman Grubb.

V

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 5 Grace and Giving

"If I gave everything, I have to poor people, and if I were burned alive for preaching the Gospel but didn't love others, it would be of no value whatever" (v. 3, *Living New Testament*).

Paul is emphasizing the primacy of Christian love in life and service. We saw in our previous study that it is fatally possible to be rich in gifts and yet destitute of love. The very purpose for which gifts are given is thwarted if we do not have love. We may be temporarily dazzled by the brilliant gifts of a Christian worker, and then sadly disillusioned on closer acquaintance by his lack of love. Gifts without grace gender spiritual pride and boasting, and this creates jealousy and division as it did in the Corinthian church. Gifts are not for controversy, but service.

Now in v. 3, Paul turns from gifts to giving. Here is the other side of the coin. He makes the startling assertion that we can give all that we possess, and even our own lives, and yet not have love in our hearts. We can give without loving, and such giving is unacceptable to God. In order to understand the full meaning of Paul's declaration we must consider three important factors:

I. VARYING DEGREES IN GIVING

Paul cites two possible ultimates in giving—(1) all of one's possessions, (2) one's own life. Giving all to feed the poor and giving one's body to be burned may have no merit whatsoever in the eyes of God. There are

*Missionary, Republic of South Africa.

many degrees of giving before we reach Paul's ultimate. Much giving is very shabby in the light of this standard.

We can fling a copper to a beggar, put a dollar in the offering plate at church, give our castoffs to a charitable organization, reluctantly buy a flag on a street corner, purchase a garment we don't want at a rummage sale, and then unblushingly call this *giving*. It isn't giving—it's humbug! It is charity at its lowest level. It is a sop to an uneasy conscience, a mere pretense of giving.

There is much giving on a higher level. Many faithfully give their tithes to the church, send substantial donations to the missionary society, give clothing to the poor. They give generously to special appeals and respond handsomely in any emergency. Their giving pricks a little, but does not wound. It makes them ache, but it does not hurt. Such giving is commendable, but it is not enough. In many cases such people give to "keep up with the Joneses." Others give because pressure is put on them; still others, because it makes them feel more comfortable. But even this kind of giving can be devoid of love.

Paul uses two extreme examples of giving—giving our all and giving our lives. Surely this is the ultimate proof of love! We cannot give more than our all. We cannot go beyond giving ourselves! It is clearly stated that we can do all this and still it may be useless in the sight of God. Under certain conditions such giving can be priceless, but under other conditions it is worthless. To grasp this truth we must move out of the realm of action into the circle of motive.

II. DEFECTIVE MOTIVES IN GIVING

In God's sight the first consideration is not WHAT we give, but WHY. The motive is of paramount importance. People give for many reasons. Jesus had some penetrating things to say about giving and He closely scrutinized the people who gave. He watched the proud Pharisees as they blew their little trumpets at the street corner to call the beggars. He watched as they ostentatiously flung their paltry coins to clutched hands. It was all for show. "Verily they have their reward," was His terse comment.

Others give out of pity. Their giving is sincere, but superficial. For a moment their surface emotions ripple with a feeling of concern for some needy cause, but it does

not touch the depths and is soon forgotten. Giving from pity is not enough.

Many give their time and strength to good causes, and this is commendable. But if motives were analyzed it would be discovered that much of such service is for prestige or a substitute for some sacrifice God requires of them.

Is it really possible to give one's life for any other motive than love? In recent times we have had the spectacle of Buddhist monks in Saigon turning themselves into human pillars of fire in protest against oppression. Also we heard of young Czech students setting themselves aflame to die in protest against the cruel juggernaut, Soviet Russia. What were the reasons for this tragic exhibition of self-immolation? Would it not have been far better if they had lived to fight for their country and their freedom? They gave their bodies to be burned, but it was not for love. What about their families who were bereaved? What about the people left behind to suffer?

Is it not true that selfish interest can invade the most sacred precincts of the human soul? What seems from outward appearance to be a noble act of sacrifice may in fact be only a form of selfish expression. Even ardent Christian workers have made the startling discovery after years of service that it was done for self-glory and self-satisfaction, and not for love of God. Only one quality can sanctify and ennoble all giving. That is LOVE.

III. THE TRUE DYNAMIC OF GIVING

Paul does not despise giving; neither does he depreciate gifts. What he emphatically insists on is that Christian love be the basic, indispensable factor in all truly successful service and satisfactory living. Giving must be motivated by love. This truth is simple, but it is fundamental. We can give without loving, but we cannot love without giving.

Of course we give when we love. It is the very essence of the nature of love to want to give. "For God so loved the world, that he gave his only begotten Son." The measure of the gift proves the depth of the love. The dynamic that drove Jesus to the Cross was the constraining power of an amazing love. Love gives, and gives until it bleeds—and if necessary until it dies. "Greater love hath no man than this, that a man lay down his life for his friends." This is the ultimate of

earthly love, but the love of Jesus went much deeper than that. He laid down His life for sinners, rebels, and enemies. Yes, it is love that sanctifies every gift.

Yes, Jesus watched the pious Pharisees cast in their coins with a clang and a clatter. Then He saw a little, old, bent widow creep up silently and unobtrusively, and furtively slip two small coins into the box. No one else noticed her as she silently slipped into the crowd. But Jesus had seen. He saw her empty purse. He saw her bare home and empty pantry. He saw into the heart of that little woman and felt the burning flame of love for her God warming His heart. "She has cast in more than them all," was His appraisal.

A few days ago I met a little old lady just like that. She was old and bent and almost blind. Some heartless thief had broken into her little flat and stolen her rent money. Haltingly and humbly she stammered out her story—She had needed new carpets for her tiny room, a comfortable chair for her old age, but she decided that the mission field needed it more than she did. Her sacrifice was motivated by her devoted love for God, and for those far away for whom Jesus died. I have served 37 years on the mission field, but searchingly I asked myself, Do I measure up to giving like that?

We come back to the thought that the quality and measure of our giving is determined by the depth and reality of our love. Love makes giving a sacrament.

Violet Eleanor Wood, a Welsh writer, penned these exquisite lines:

*Love is the DEW that silently falls undefiled,
Transparently bright through the stillness of
the night.*

*With gentle allure. As chaste as the kiss from
the lips of a child,
As sweet and as pure.*

*Love is a WOUND. The anguish of ecstasy
borne.*

*The fragrance that flows from the heart of a
rose*

*Left bruised and still. The aloes and myrrh in
the heart that was torn
On Calvary's Hill.*

*Love is a FLAME; celestial, unquenchable
fire.*

*No tongue can define and no limits confine
A pure, searching light consuming spirit with
holy desire
To live in His sight.*

GLEANINGS from the Greek



By Ralph Earle*

Titus 1:8—2:15

"Good Men" or "Good"?

In verse 8 there are two compounds of *philos*, "lover." The first, *philoxenon*, literally means "a lover of strangers," and so "hospitable." The second is *philagathon* (only here in NT). It means "lover of good"—not "good men," but a lover of what is good. It denotes high moral character, not just an affection for good people.

"Temperate" or "Self-controlled"?

The word *enkrates* is found only here in the New Testament. Basically it means "strong, powerful." Then it came to mean "self-controlled." Someone has defined gentleness as "strength under control." That is what real gentleness is. Meekness isn't weakness. It is power in the control of divine love.

Self-deceivers

In verse 10 there are two *hapax legomena*—words found only once in the New Testament. The first is *mataiologoi*, "vain talkers," those who talk idly. The second is *phrenapatai*, "deceivers." Literally it means "a deceiver of his own mind" (Abbott-Smith). Goodspeed translates the whole phrase, "who deceive themselves with their empty talk."

"Abominable" or "Detestable"?

The word *bdelyktos* (v. 16) is found only here in the New Testament. It is a strong term, meaning "abominable" or "detestable." Probably the second term is more contemporary.

"As Becometh Holiness"

This phrase (2:3) is one word in Greek, *hieroprepes* (only here in NT). It means "suited to a sacred character." Every Christian is set apart to God, and so is sacred. We

should suit our daily lives to that exalted and exalting concept.

"Given" or "Slaves"?

The apostle warns that the "aged women" (*presbytidas*, only here in NT) should not be "given" to much wine. This is the perfect passive participle of *douloō*, which means "to enslave." So the best translation here is "not slaves to much wine."

"Keepers at Home"

This rendering (v. 5) does not catch the exact emphasis of the original. The term *otkouragos* (only here in the NT) means a "worker at home." The young women are urged to take care of the home as their first responsibility.

"That Cannot Be Condemned"

This phrase (v. 8) is one word in Greek, the adjective *akatagnostos* (only here in NT). It literally means "not open to just rebuke." We can hardly hope in this life to escape all condemnation from men. But we should seek to live in such a way as to avoid any justifiable criticism.

"Peculiar" or "Precious"?

There is perhaps no word in the King James Version that is more misleading today than the term "peculiar" here in verse 14. That English term now means "odd," or "eccentric." The Greek word has nothing to do with such a caricature of Christianity.

Word *periousios* simply means "one's own, of one's own possession" (Abbott-Smith). Cremer notes that the term signifies "more than a mere possession"; it is rather "a treasure." He adds, "Accordingly *periousios* is what constitutes a costly possession, a specially chosen good, that which is a costly possession" (p. 242). Arndt and Gingrich suggest that the real meaning is "chosen." They note that a married man is called *periousios*, "the chosen one."

In Kittel's *Theological Dictionary of the New Testament*, Preisker writes: "By Jesus' work of redemption God has created for Himself a people which is for Him a costly possession" (VI, 58). He also quotes Debrunner as saying that *periousios* is "the people which constitutes the crown jewel of God" (p. 57).

The time was when one would occasionally hear somebody testify, "I praise the Lord that I am one of God's peculiar peo-

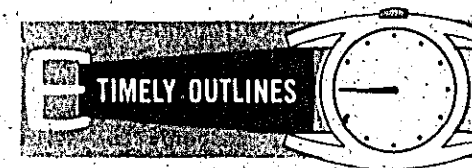
ple." The tragedy was that the person who talked that way had a complete misconception of what this passage means. When we say today that a certain person is "peculiar," we mean that he is queer, that he's an oddball. It doesn't bring any glory to God or the church when we try to be odd in order to prove that we are holy.

The best advertising of holiness is not done by those who dress, act, or talk in a "peculiar" way. It is done by those who are Christlike in their attitudes and who are "zealous of good works." Too often the advocates of holiness have been absorbed—if not actually obsessed—with being a "peculiar people," and have ignored entirely the last phrase of this verse. If we were as zealous about doing kind deeds to others as we are about trying to prove that we are "different" from them, we might win many more people to the Lord. Fortunately, some

pastors and church members have caught this truth and by their kind, friendly attitude are winning new converts. Others, unfortunately, have turned away from the world in disgust and are winning nobody.

"Despise"

In 1 Tim. 4:12, Paul says to his younger colleague, "Let no man despise thy youth." There the word is *kataphroneo*, "think down on." Here (v. 15) it is *periphroneo*, "think around" (on all sides): That is, don't let anyone think around you. A. T. Robertson (*Word Pictures*, IV, 605) says that the term in 1 Tim. 4:12 is a stronger word of scorn, "but this one implies the possibility of one making circles around one and so 'out-thinking' him." Then he adds this pertinent observation: "The best way for the modern minister to command respect for his authority is to do thinking that will deserve it."



The Church, What and Why

SCRIPTURE: 1 Pet. 2:1-10 (RSV)

TEXT: Verses 9-10

If we ask, What is the Church? and, Why is the Church? and listen to our own answers we shall have many, and they will confuse and conflict. Let us be informed by the Holy Scriptures and be willing to adjust our views and our lives accordingly. In three phrases Peter brings before us the past, present, and purpose of the Church.

I. *The miserable past*: "Once you were . . . (v. 10).

He describes the past in two negative concepts: (1) "No people," i.e., *without spiritual identity*. Unrelated to God, strangers to themselves, they drifted through life like stars wrenched from their orbits, erratic, astray, lost! (2) "Darkness" (v. 9), i.e., *without spiritual direction*. They had

lived in the moral chaos of sin, fear, guilt, death, idolatry, and estrangement that the Scriptures call darkness. They were, then, *wrongly related to God, actively opposed to God*.

II. *The merciful present*: Now "you are . . . (v. 9).

"God's own people," *the new Israel*. From the Old Testament the apostle gathers phrases that mark out the Church as truly the people of God: (1) "A chosen race," i.e., *alive with the life of God*; (2) "A royal priesthood," i.e., *claimed for the service of God*; (3) "A holy nation," i.e., *separated unto the rule of God*; (4) "God's own people," i.e., *marked as the possession of God*. His gathered phrases emphasize the divine initiative and mercy. God has then chosen them, called them, given them identity and destiny, possessed them for himself!

III. *The missionary purpose*: "That you may . . ." (v. 9).

The Church is not self-contained. She exists for a purpose; she has a mission. (1) "To declare"—*the Church exists for the proclamation*. She has a message to bear. She is a voice proclaiming the Word. (2) "The wonderful deeds of him"—*the whole life of Jesus, but especially the death and resurrection* by which our redemption has been provided. (3) "Who called you out of darkness into his marvelous light"—*experi-*

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

ence confirms the power of the proclamation, and supplies the measure of the obligation. Because He saved us, we know that He can save others. Because He has saved us, we ought to share Him with those who know Him not.

What is the Church—*this church*? Not an association of congenial people for religious fellowship, but a congregation of God, product of His electing, calling, saving grace!

Why is the Church—*this church*? Not for self-congratulation, or self-preservation, or self-exploitation, but to proclaim Christ, to share the gospel, to reach the lost for the glory of God.

W. E. McCUMBER

Some Communion Outlines

By W. M. Lynch*

No. 1

SCRIPTURE: Matt. 26:20-30

TEXT: I Cor. 11:25-26, "... this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

- I. Purpose of Christ's Coming Is Herein Contained.
 - A. I Cor. 11:25, "... This cup is the new testament in my blood."
 - B. The old covenant had become but a ritual. The new covenant would become a redemptive force for every repenting and believing generation.
- II. The Prophecy of His Second Coming Is Herein Announced.
 - A. I Cor. 11:26, "... till he come."
 - B. The Lord's Supper was but a prelude to the Cross, the Resurrection, the Ascension, and finally His coming again. Many signs point to the imminent return of Christ.
- III. The Preparation of His People for His Coming Is Herein Proclaimed.
 - A. I Cor. 11:25, "... this do ye ..."
 - B. At the table provisions of grace

*District superintendent, Mississippi District.

coupled with renewed dedication bring strength the Christian and Church need.

No. 2

SCRIPTURE: Mark 14:12-26

TEXT: Exod. 12:14, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord."

- I. The Passover Feast Required a Spotless Sacrifice.
 - A. Exod. 12:5, "Your lamb shall be without blemish ..."
 - B. Christ became the Paschal Lamb, without spot and without blemish.
- II. The Passover Feast Required a Personal Participation.
 - A. Exod. 12:13, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you."
 - B. Christianity becomes a personal experience, and only the saved possess it.
- III. The Passover Feast Resulted in a Divine Deliverance.
 - A. Exod. 12:51, "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies."
 - B. Complete deliverance from inbred sin is obtained in sanctification through the blood of Christ, the Lamb.

No. 3

SCRIPTURE: Matt. 26:20-30

TEXT: I Cor. 11:25, "... this do ye, as oft as ye drink it, in remembrance of me."

- I. God's Will Was Elevated.
 - A. Matt. 26:39, "And he ... prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."
 - B. Man's will is distorted with earthly,

selfish, personal desires and ambitions. God's will embraces heavenly, divine, eternal environment.

II. God's People Were Emancipated.

- A. Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."
- B. Liberty and freedom are offered freely at the Lord's table. This liberty is feared by Satan, coveted by sinners, but is abundant in Christians.

III. God's Purpose Was Promulgated.

- A. John 3:16
- B. Christ did not become a martyr, but a Savior, fulfilling God's final goal for salvation for all.

No. 4

SCRIPTURE: Luke 22:19-20

- I. At the Table Was Jesus*
 - A. Paschal Lamb
 - B. Sin Sacrifice
- II. At the Table with Jesus
 - A. In reunion
 - B. In devotion
- III. At the Table for Jesus
 - A. As partakers
 - B. As disciples
- IV. At the Table Through Jesus
 - A. Our Savior
 - B. Our Sanctifier
- V. At the Table, One in Jesus
 - A. Harmony with others
 - B. Peace with God

This Is the Christian Religion

SCRIPTURE: Eph. 2:1-10

TEXT: Eph. 2:8-10

In his writings Philosopher Soren Kierkegaard has this statement: "The Christian re-

ligion is this, the profound humiliation of man, the boundless love of God, and endless striving born of gratitude." The remark is an echo of Paul's inspired words in our text.

I. The Christian religion involves the profound humiliation of man. "Not of works, lest any man should boast."

Fosdick has a sermon exploiting the idea of sonship to God as the basis of moral obligation. All men are sons of God and need to act up to this position. But the Christian religion views man, not as a son meriting favor, but as a rebel under sentence of condemnation. Therefore the first demand of the Gospel is repentance.

The Gospel is "good news" and presupposes man's bad fix. The Gospel is *dunamis*, dynamite, and its very first blast destroys the ground of human pride. It is "the power of God" for men who are unable to extricate themselves from sin. Man's only hope is from the outside, from God.

Gerald Kennedy tells of entombed miners who tapped out, in Morse code, the pathetic question, "Is there any hope?" That is a picture of man in sin, helpless to help himself, shut up to the mercy of God. Every sinner is the man at Bethesda's pool!

But there is hope, for—

II. The Christian religion involves the boundless love of God. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Grace is well defined as unmerited favor. The term "gift" repeats the idea for emphasis. God rescues the entrapped sinner, not from any consideration of human merit, but out of the sheer infinitude of His love.

Divine love is boundless. For that reason Calvary cannot be illustrated. It is an illustration, revealing the redeeming love of God in its fullest possible measure. "God commendeth [sunistasin, convincingly exhibited] his love toward us, in that, while we were yet sinners, Christ died for us."

Every person saved from sin should read Rev. 20:15 and say, "But for the grace of God, there I go." Boundless love alone barricades the road to hell. This saving love of God results in our devoted service to His kingdom, for—

III. The Christian religion involves endless striving born of gratitude. "We are his workmanship, created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them.

Works will not save us, but salvation will work us. We do not work for life, but we do work from life. In gratitude for divine grace the believer will endlessly strive to glorify God by a life "filled with the fruit of righteousness."

Mercy received is the basis of Christian service. Jesus told the disciples, "Freely ye have received, freely give." In three statements in the introduction of his letter to the Romans, Paul affirms this same fact, "I have received grace . . . I am debtor . . . I am ready to preach."

Roswell McIntyre was a deserter from the Union Army during the Civil War. Convicted and sentenced to die, he appealed to President Lincoln for mercy, and was pardoned on condition of future fidelity to duty. In the last cavalry action of the war this New York lad was found dead on the battlefield. The letter of pardon was in his uniform pocket.

That is the Christian's story. Condemned, pardoned, and serving faithfully out of deep gratitude for mercy!

W. E. McCUMBER

IDEA SPARKS

By Asa H. Sparks*

Sunday School Attendance

1. For your fall Rally Day have you tried a roundup Saturday? You can get maximum mileage out of this by taking a western theme and developing it to the limit of your abilities. Be sure to have a horse or a pony which the children can ride.

2. Have you tried a Roll Call Sunday? On this Sunday you promise to call the name of every person on the church roll or in the Sunday school, ask him to stand and give his favorite scripture verse. This might be a good idea when it is going to be difficult

*Pastor, Gastonia, N.C.

to have class anyway, such as VBS program Sunday.

3. To get more people working to improve your Sunday school attendance try a "superintendent of the day." Select at least six adults to serve as Sunday school superintendents for one Sunday only. The one who has the best attendance will be the winner of the drive. Be sure to give an expense clearance in advance, so the participants will feel free to promote the project fundwise.

4. Get started off in a new pastorate on the right foot by sending a letter of invitation to all Sunday school scholars.

5. While pastoring, George Scutt used the *Sunday School Caller*, a monthly paper of invitation to Sunday school members. This was in addition to the weekly newsletter.

6. Build Sunday school attendance by photographing each year those with perfect attendance. Enlarge the photograph and put it on display. Add a new photo each year.

7. For Family Day, use some of your Mother's Day ideas. Photograph the youngest baby, couple with longest marriage, the newlyweds. Make it more than just an announcement in the church bulletin.

8. Probably one of the most consistent attendance and offering builders is the lighted Sunday school board. Each class has a goal and receives a blue light if it achieves its goal and a red light if it does not. Use gold for double goal. This is often used for contests, but seldom thought of for permanent use. If you are going to use it on a regular basis, make it like a fine piece of furniture, so your people will be proud to have it. Put it in the sanctuary or foyer.

9. The Absentee Club may be too strong for you to try. It is a list of all the pastor's personal friends who were absent the previous Sunday. Send a newsletter to each one, with his name circled in red (Zolinhoffer).

10. To increase the operating base of your Sunday school give awards to the teachers who reach enrollment goals. You might also set up awards for Sunday school scholars who are responsible for enrolling a certain minimum number of persons.

11. Churches in our larger cities, par-

ticularly, will often have different ethnic groups in their membership. Chicago First has large groups of Swedes, Germans, and Italians. Honor these and build Sunday school spirit by each week recognizing an ethnic group and telling of their contribution to your local church.—Dwayne Hildie.

12. This can't be worked everywhere but you may be able to develop it in the larger cities. Give a helicopter ride over the church to the people who bring the most to Sunday school over a certain minimum.

13. To keep Sunday school attendance up during the summer, try the buddy system. Assign one chronic absentee to one person for one month during each month of the summer. When the chronic absentee is absent, the faithful one will contact him.

14. Or try the Summer Sizzle system. A class of 60 percent or less of enrollment present will be cool, 60 to 75 percent will be

simmering, 76 to 100 percent will be sizzling.

15. Have you tried a Double or Nothing contest? At the beginning of each quarter take a picture of each class of the Sunday school and put the pictures on a large poster. To the right of each class draw a square with the inside blank, on which to place a second picture just as soon as they have enough persons present to show that the attendance has doubled.

16. With the similarity of town names from state to state, it is not too difficult for many of our churches to find another church with the same name. Use the Nazarene church directory published by the Nazarene Publishing House to locate one of this nature. When you have found one, write and challenge them to a contest.

17. To give your next Sunday school contest a little boost, try starting Easter Sunday and running it for the next five weeks.

BULLETIN



BARREL

In the pure, strong hours of the morning, when the soul of the day is at its best, lean upon the windowsill of God and look into His face and get the orders for the day. Then go out into the day with the sense of a Hand on your shoulder—and not a chip.
—E. Stanley Jones

Concerning our many "funny" men on TV: That laughter costs too much which is purchased by the sacrifice of decency.

For Layman's Sunday—

A Prayer for My Pastor

Dear God, bless my pastor today.

Make him too big to be little; too wise to be foolish; too holy to be selfish; too spiritual to be worldly; too tall to get a chip on his shoulder; too dedicated to swerve; too zealous to be idle; too cultured to be coarse; too happy to be morbid.

Save him from the love of big words, the fear of carnal people, the tedium of too many announcements.

Deliver him from the rut of running overtime, the pit of pointless preaching, the evil of emotionless messages.

Strengthen him when the tempter would lure him into sins shallow and deep; when the stand he must take will not be appreciated by the people who pay his salary.

Empower him with the Spirit of Pentecost to make him strong in the pulpit; with the Spirit of Christ to make him calm under pressure; with the spirit of joy to make him steadfast even in weakness.

Keep him from toning down the message to please the worldly; from trimming down his sermons to sermonettes.

Give him wisdom to wait when he does not know which way to turn; give him love when he must sit in silence rather than rise to his own self-defense.

Fill him with unction every Sunday; enthusiasm every Monday, and with the Holy Spirit every day.

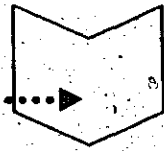
And help me not to discuss his faults with anyone but Thee, O Christ. Amen.

—Author unknown

Dundee Hills Messenger
Kansas City
C. Philip Williams, pastor



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

Francis Schaeffer

It is time the readers of the *Nazarene Preacher* became acquainted with the thought of Francis A. Schaeffer. This man has had a highly successful ministry to the maverick intellectuals of our day, partly through lectures in America and Europe, partly by means of his books, and partly through the community *L'Abri*, which he and his wife conduct in Switzerland.

Better than perhaps any Christian of our time Schaeffer understands the "modern mind" and how it got that way. His skill in tracing the dominant thought movements and culture influences from Aquinas until now, through philosophy, theology, and the arts, makes the expression "post-Christian" understandable.

It is important to read his books in a proper order, and the one with which to begin is *Escape from Reason*, first printed in 1968. Here in only 94 pages is the heart of his insights. While this little paperback is an exciting intellectual experience, and revolutionary in its brilliant analysis, it is written in a simple style, so much so that any man capable of being a preacher can grasp what Schaeffer is saying without excessive difficulty.

From *Escape from Reason* the reader should go on to *The God Who Is There*, then *Death in the City*. His latest book is *The Church at the End of the 20th Century*. All are published by Inter-Varsity, and are available in paperback for \$1.25, \$2.50, \$1.95, and the latest—this one in cloth—at \$3.95.

For background one should read the story of their ministry among the intellectuals and the development by faith of their Swiss center, entitled *L'Abri*, written by Mrs. Edith Schaeffer (Tyndale House, 1969, 228 pp., cloth, \$3.95).

Schaeffer believes that the "modern mind" can be traced to Thomas Aquinas, who encouraged man to believe that, while grace was dependent on revelation, nature could be autonomous. Among the several ultimate consequences, traced by Schaeffer so carefully and convincingly, is a non-Christian concept of truth which virtually controls modern thinking. This is that truth is subjective, relative, and synthetic; instead of being absolute and antithetic (if this is true, its opposite is false). Also, Schaeffer believes that the Church committed a disastrous mistake when it surrendered rationality along with rationalism, in the interests of "faith."

But to adequately review Schaeffer's system would be impossible here. Better to buy the books and read them. To ignore them is to miss spiritual deepening and intellectual broadening. We do not endorse everything Schaeffer says. But the pastor who desires to understand the hippy sub-culture, the moral morass, the dominant thought-patterns of the universities, and the general breakdown of Western culture, should read this man—who is not just a debater, but an ardent personal worker and soul winner.

Laitry Mobilized

By Neil Braun (Eerdmans, 1971, 224 pp., paper, \$3.95.)

Subtitle: Reflections on Church Growth in Japan and Other Lands.

This book may well prove to be one of the most important books published in the seventies. Though priced high for a paperback, it is worth it. Don't let the subtitle fool you. This is a book about church growth

where you are ministering. It was written for pastors in Japan to help get them out of their ruts and to discover how their churches can grow.

It treats church planting as well as local church growth. Every general superintendent, general church officer, district superintendent, pastor, and missionary ought to study it. Any district that took this book seriously and adapted its ideas could see a fantastic acceleration of its growth in the next decade.

PAUL R. ORJALA

Be Filled with the Spirit

By William S. Deal (Beacon Hill Press of Kansas City, 1971, 45 pp., paper, 35c.)

Pastors, do you have "new and old" converts in your congregation that need urgently to seek the fullness of the Spirit? Here is a little book covering the why, when, who, where, and how of this important experience. The treatment is thoroughly biblical, and at the same time within the grasp of any layman. It would be valuable as a handy reference book for the preacher himself, or to loan or give to his people.

R. H. CLIPPER

Another Hand on Mine

By William J. Petersen (Zondervan, 1967, 228 pp., paper, \$1.95.)

This is the story of Dr. Carl K. Becker of the Africa Inland Mission, founder of the world-famous Oicha Hospital in the Congo. And what a God-glorifying story it is! Here are George Muller, Hudson Taylor, and C. T. Studd all over again; but this time the man of faith is a medical doctor.

Taking his wife and two children, at 35 years of age, Dr. Becker left a flourishing practice in New Jersey to go to an unpromising jungle hole, damp and malarial, far from civilization, live in a mud hut, begin with primitive equipment, and the slim promise of \$60.00 per month salary. His policy was that of his mission—never ask for a cent, not even inform of needs—just pray and trust God. And God did not fail.

Across 35 years he and his equally heroic and dedicated wife—who had been a school-teacher but became an instant anesthetist and nurse when confronted with the first major operation—built a medical and evangelistic center which has been the marvel of

missionaries, educators, scientists, doctors, and statesmen the world over. Out of the jungle rain forests was hewn a leprosy village of 10,000 people. For years between 1,500 and 2,000 outpatients were treated daily, besides 600 major and 3,000 minor operations annually.

But above all was stubbornly kept the salvation of the pygmies and tribesmen in the surrounding forests. The spiritual depth was proven during the trying days of the horrible Simba uprising, when the local Christians not only held steady during the temporary absence of all whites but evangelized, baptized new converts, and expanded. And the native hospital staff, which Dr. Becker had meticulously trained in the strictest methods of medical work, carried on the hospital, treating hundreds of patients, without a doctor among them.

Perhaps above all this book is a resounding vindication of medical missions; at least it is proof of what medical missions can be, when guided by men whose constant and primary concern is the salvation of souls, and who are determined to make their physical ministry a means to that end.

The author is executive editor of *Eternity* magazine.

That Ye Sin Not

By Nelson C. Mink (Beacon Hill Press of Kansas City, 1969, 69 pp., paper, \$1.25.)

Taking theme texts and crucial questions, the author provides a concise study guide for John's First Epistle. The combination of commentary, devotional, and didactic style makes the book useful to both layman and preacher. Besides original thoughts and illustrations the author has relied heavily on Daniel Steele's *Half-Hours with St. John's Epistles*.

DAVID E. BENSON

BOOKS RECEIVED—

God's Eternal Creation, by R. Laird Harris (Moody Press, 1971, 190 pp., cloth, \$4.95.)

A readable study of the Old Testament teaching on man and his culture by this excellent evangelical scholar. Especially helpful in its up-to-date discussion of the antiquity of man.

The Cure of Souls, by P. T. Forsyth (Eerdmans, rev. and enlarged, 1971, 138 pp., paper, \$1.95.)

An anthology of the British theologian's practical writings edited and appraised by Harry Escott.

People-centered Evangelism, by John F. Havlik (Broadman Press, 1971, 92 pp., paper, \$1.75.)

Nine chapters focused on the importance of people-awareness. He says: "Our greatest need is not more methods or techniques but rather an excitement about our faith that comes from the Holy Spirit."

Evangelism in the Early Church, by Michael Green (Eerdmans, 1970, 349 pp., cloth, \$6.95.)

A very thorough, scholarly, and readable study of evangelistic zeal, goals, motives, and methods dominant in the Church of the first two centuries, by the principal of the London Divinity School. Well-documented.

Preachers' Exchange

WANTED: Gospel text for evangelistic work. Write or phone, Rev. Bill Mack, Rte. 2, Box 245, Union City, Mich. 49094. Phone 517-741-7605.

Normally items for this Exchange must be limited to old periodicals and out-of-print books. The above is an exception. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. This service is not available to laymen or bookstores.

CALENDAR DIGEST

OCTOBER

- 3 Worldwide Communion Sunday
- 10 Laymen's Sunday
- 11 Canadian Thanksgiving
- 17 Caravan Sunday
Bible College Offering
- 24 Reformation Sunday
- 25 Veterans Day
- 31 Sunday School Rally Day

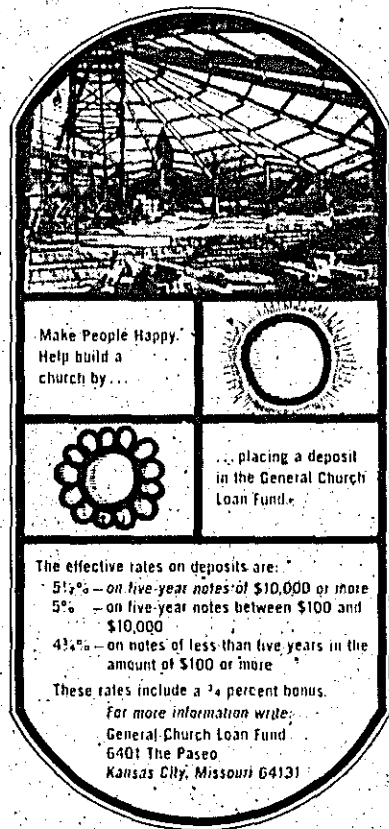
NOVEMBER

- 7 Servicemen's Sunday
- Home Department Sunday
- 21 Thanksgiving Offering
- 25 Thanksgiving Day

DECEMBER

- 12 Bible Sunday
- Bible Society Offering
- 25 Christmas
- 31 Watch-Night Service

Special: Don't forget Christmas love offering for Ministerial Benevolence and Christmas love offering for evangelists (by action of church board).



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AMONG OURSELVES

Ralph Earle says the advice Paul gives to Titus in 2:15 is not, "Let no man despise thee," as the KJV has it, but, "Don't let anyone think around you" (p. 41). Of course this doesn't mean the preacher should glory in matching wits with the cleverest, or lie awake nights figuring ways to outfox the board. It means that his authority as a preacher cannot be maintained without some degree of intellectual competence. Dr. Earle quotes A. T. Robertson: "The best way for the modern minister to command respect for his 'authority' is to do thinking that will deserve it." Next to praying, this is the hardest part of our assignment. It is much easier to work up an emotional furor on Sunday morning than a mental sweat during the week, digging out solid truth and mastering effective ways to say it. . . . Ray Hance's theme for the Northwest European District last year was—

"A close view of Christ
and a
Long view of His work"

He explained: "The *close view* is a necessity, for then every day is alive in Christ. He is a present Reality and Help! The *long view* is a necessity, for we must have a vision for the future. This means that we must be disciplined, determined, and dedicated servants of God and men!" . . . Nurse Linda Stark writes from Africa of a little four-year-old boy who was disconsolate after his mother left. "One day I walked by his bed and quietly told him, between his sobs, 'Your mother will come again.' Later, when he was quiet, one of the nurses came by to ask him why he had stopped crying so suddenly. I overheard his very matter-of-fact reply: 'My mother will come again.' That was all." . . . Another illustration is on p. 18. However, it isn't fair to seize the story and ignore the urgent lesson on missionary astronomy. . . . The calendar for October is unusually full, but no pastor needs to feel frustrated, with the abundance of ideas offered in the "Supplement." Pray for inspiration and guidance. Plan carefully. Delegate responsibility. Believe God. Boost constantly and enthusiastically. Follow through dynamically. And it will be a grand month of spiritual happenings.

Until next month,

BT



Church
of the
Nazarene

Medallion
A

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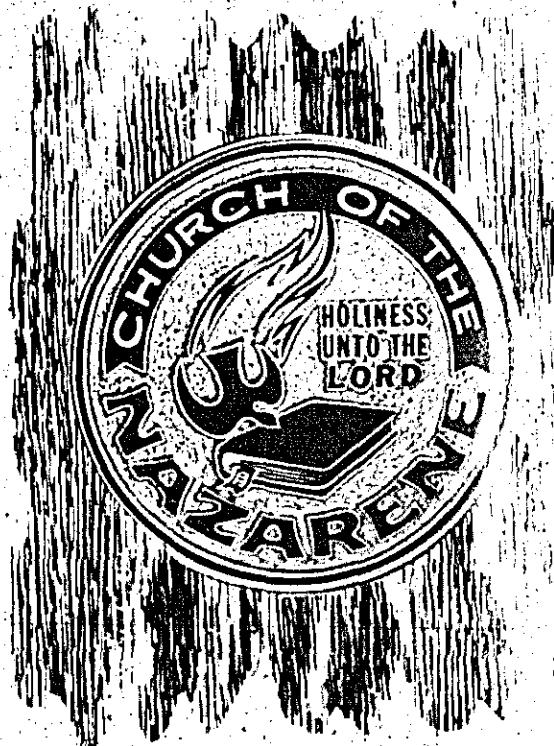
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for an office or activity room

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THE NAZARENE PREACHER

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General Superintendent Young

BUILDING A READING C
The Editor

WHAT HOLINESS MEANS
TO RACE RELATIONS
David W. Miller

SAVING OUR STUDENTS
Gordon W. Wainwright

WE NEEDED A PASTOR
John W. McGowan

FEED THE "FAITHFUL"
William W. Wainwright

WHAT THE CONGREGAT
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—proclaiming Christian I



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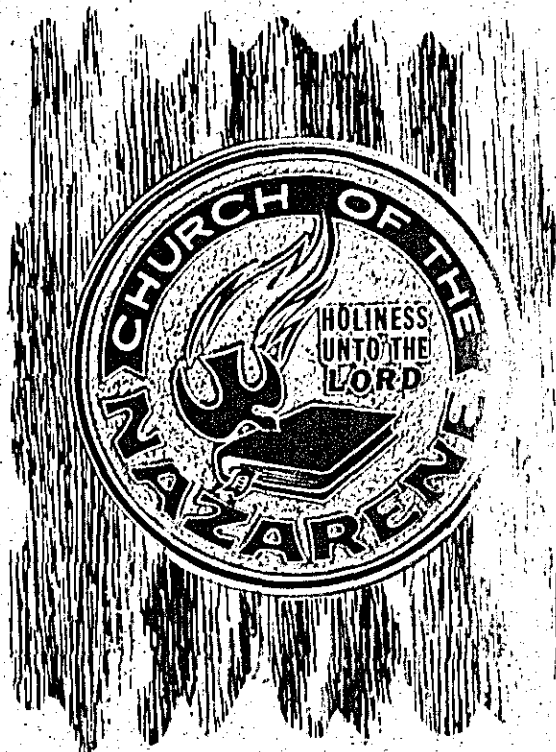
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