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NAZARENE PREACHER

SEPTEMBER 1971

ACCENT ON EVANGELISTS—

THE KIND OF EVANGELIST WE NEED

Lyle E. Eckley

EVANGELISTS AND SPECIAL MEETINGS

Don Irwin

INTEGRITY IN OUR TASK

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THE PREACHER AND POLITICS

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—proclaiming Christian Holiness

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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.

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. "Boosts" 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. Eckley*

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

*Superintendent, West Texas District.

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-

viction 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, Doc, 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

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

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."

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

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,

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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" (II Cor. 5:11, 14; 6:3-9, Phillips).

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

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

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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.¹

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."

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."² 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."³ *Intercession*—said Bishop Hall: "We are weak in the pulpit because we are weak in the closet."⁴

¹*The Theology of Evangelism* (Nashville: Broadman Press, 1966), p. 35.

²Elizabeth Elliot, *Through Gates of Splendor* (New York: Harper and Brothers, 1957), p. 18.

³Quoted in Horatius Bonar, *Words to Winners of Souls* (Oradell, N.J.: American Tract Society, 1966), p. 14.

⁴Dawson Trotman, *Born to Reproduce* (Lincoln, Neb: Back to the Bible, 1967), pp. 34-36.

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 preachment
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 these 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, 35c 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 lift 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 I Cor. 12:4, 9, 28, 30-31.

A closely related parallel question is whether the *pneumatikos* of I Cor. 14:1 and 37 is the same as the *charismata* of I 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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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 services can be for them.
2. Missionary outline from the Bible developed a bit each evening.
3. Something on their level from the missionary—a curio explanation, a custom, 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 backview 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 or 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 or two of song

Children's Moments (15 minutes)

Greetings from Other Lands (5 minutes)

Message or Slides (15 minutes)

Special Musical Number (3 minutes)

Case History of a National on the Mission Field

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 flyers, 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.

- C. Banner with conference theme should be made to hang in front of church auditorium. For example, "SO SEND I YOU." A world map should be placed in 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 chorus:* 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 tie 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 missionaries and be free to ask them 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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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 pacificism 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

IMPACT

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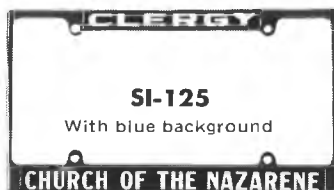
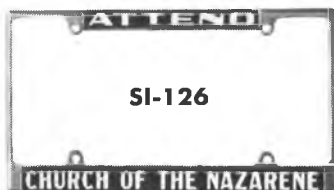
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THE PREACHER'S WIFE

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 muggers. 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 law-breaker, 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

far 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

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

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 1 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" (1 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 cannot 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 cold! 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*" (1 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" (1 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 *epi*, "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-

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

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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." *Amometos* occurs only once in the best Greek text (II Pet. 3:14). *Anaitios*, "guiltless," is found only in Matt. 12:5, 7. *Anepileptos* (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 "unreproveable" (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"?

Authades (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. *Aischrokerdes* (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. Illus.: 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 Giving

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



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 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 the 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 8½ 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, KICY, 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.

BULLETIN



BARREL

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 \$6,000—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. GORDON

"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 highpowered 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.'"

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 sealed-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 Scanzoni 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 whole-heartedly 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 L. 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
- Servicemen's Sunday
- 21 Thanksgiving Offering for World Evangelism
- 24 Thanksgiving Day



AMONG OURSELVES

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* Convict," "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,

BT

Districts having fall campaigns . . .

SEPTEMBER

Nebraska

New England

OCTOBER

Akron

Illinois

Northwe

Arizona

Joplin

Oregon

Canada Atlantic

Maine

Philadel

Idaho-Oregon

Michigan

Washing

NOVEMBER

Canada Pacific

Hawaii

Pittsburg

Georgia

Los Angeles

Contact your local campaign manager

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