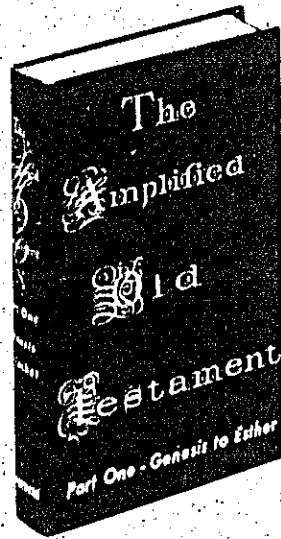


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### BUILT-IN EQUIPMENT

G. B. Williamson

### WHEN TO PUT UP WITH IMPERFECTION

The Editor

### WHAT KIND OF PARLIAMENTARIAN ARE YOU?

Robert Quanstrom

### COMMITTED HEARTS

Raymond C. Kratzer

### BUILDING WITH A PURPOSE

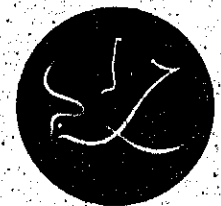
Kenneth S. Rice

### ARE P.K.'S BECOMING "PROBLEM KIDS"?

A Concerned Mother

### EXPLORING EVANGELISM

Reviewed by J. Ottis Sayes



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Church of the Nazarene

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CONTENTS

Built-in Equipment, G. B. Williamson	1
When to Put Up with Imperfection, Editorial	2
Guideposts, No. 12, "Committed Hearts," Raymond C. Kratzer	4
Building with a Purpose, K. S. Rice	7
Christian Communication in the Light of the Incarnation, Part Two, David K. Kline	9
What Kind of Parliamentarian Are You? Robert R. Quauström	13
Are P.K.'s Becoming "Problem Kids"? A Concerned Mother	33
Retaliation and the Christian, H. K. Bedwell	34
Gleanings from the Greek New Testament, Ralph Earle	36
Exploring Evangelism, J. Ottis Sayes, reviewer	46

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33  
• Biblical Studies, p. 34 • Sermonic Studies, p. 39 • Ideas That  
Work, p. 42 • My Problem, p. 43 • Bulletin Exchange, p. 43 • Here  
and There Among Books, p. 46 • Among Ourselves, inside back  
cover.

## Built-in Equipment

By G. B. Williamson

THE MOST ESSENTIAL QUALIFICATIONS for a preacher are built in. They are not like patented gadgets that can be purchased at a bargain counter. Character more adequately describes these attributes than any one word. This is part of a person which cannot be put on or put off, like a garment. It is something one cannot buy, beg, borrow, or steal.

Many factors are involved in building character. Parents, home, and family life make their contribution. Work and play add fibre to moral principles as well as muscles. Disciplined habits strengthen the will and fortify purpose. Spiritual exercises such as prayer, Bible reading, church attendance leave a deposit of faith and stability. Team spirit in play and comradeship in work are conducive to loyalty and cooperation. A transforming experience of the new birth and the Holy Spirit's mighty baptism crown admirable human traits with a glory divine. Enthusiasm for a great cause provides inspiration. Incentive to succeed is an impulse of value. But to serve God and man and to glorify God in body and spirit is the compelling motivation.

The character of the preacher-man is what he is by natural endowment and all that he by discipline and diligence can acquire plus what God offers for the taking. Paul wrote to Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."<sup>1</sup> These are gifts from God which are to character what cement is to stones in a wall.

God does not give the spirit of timidity but of fearlessness. The word of the Lord to Jeremiah was, "Behold, I have made thee this day a fenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."<sup>2</sup> People look for teachers who have itching ears; they want to muffle the voice of the prophet so that he will prophesy smooth things to them. The man of God must preach the preaching God gives him and take the consequences. He must not fear poverty or seek for promotion. If these things move him, he enters the race like a horse that is hobbled. His call is to follow Christ to death. If he dies a martyr he has good company. Cite Paul, Savonarola, Huss, Ridley, Latimer, and Dietrich Bonhoeffer.

God also gives the spirit of power. Physical vigor is a great good fortune. An alert, well-trained mind is a blessing unmeasured. Knowledge is power. But to these blessings inherited or acquired must be added spiritual power. Let the preacher often remind himself of the word of the Lord to Zerubbabel saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."<sup>3</sup> The Spirit of God adds assurance in the soul which enables a preacher to speak with positive certainty. He supplies conviction that the prophet may speak with sincerity and authority. The Spirit of God adds to man's words a penetrating force which means the Word of God is life-giving. Thus the Word is made "quick, and powerful, and sharper than a twoedged sword, piercing even to the dividing

(Continued on page 45)

## When to Put Up with Imperfection

**S**OMEONE HAS DEFINED TACT as a sense of touch. At no point is a fine sense of touch more necessary than in the delicate task of leading a church from casual, disorderly ways to a higher level of efficiency and performance. There must be some measure of pressure and guidance or there will be no improvement. But too much pressure will provoke stubborn resistance. Wise is the pastor who knows the difference between a nudge and a shove, and who is willing to take five years to accomplish what he itches to accomplish in five months.

Wise also is the pastor who has sufficient sensitivity to know just when to ease the pressure and when to apply it. He can discern when the muscles in his congregation are stiffening to pull a load, and when they are stiffening to kick. He knows just how fast they will accept new ideas, adopt changes, how fast they are willing to be led. When he has reached that point he lets up, and waits a while, no matter how he inwardly chafes at what seems to him a snail's pace.

This problem is particularly acute when there is a wide gap in age between the pastor and church officials. The church officials are probably a group of middle-aged people who have been around a long time, and have settled comfortably into their outmoded ways of running the Sunday school or missionary society. They like the way they do things. They are used to each other, and used to their pattern, even to the careless, "Anybody have a song?" They are not necessarily carnal if they will not take kindly to the whiplash of some young upstart right out of school; they are just being human.

But the young pastor is just as human when he inwardly writhes in soul anguish as he confronts maddening inefficiency everywhere. He wants to march against sin and the devil, but his little group of saints seem to him more like a "raggedy band" than an army. He knows how things ought to be done, and he brings to his first pastorate a gleaming, wonderful ideal. The greatest test he will ever face, possibly, is the shock of discovering the great gulf between the ideal and the stark facts of reality.

At first, in joyous, naive optimism he will begin the happy task of reformation, assuming that of course his raggedy band will want to be snapped into a close-marching, quick-stepping, trim and ready little army. But he is in for a rude awakening. For a while the church fathers (and mothers) will smile indulgently at his gusto, admiring him for his earnestness and enthusiasm. But soon they will begin to feel pushed instead of led, and start digging in their heels. It isn't that they don't want progress. It is just that they see things through different eyes. Their way of doing things doesn't seem so terribly obsolete or inept to them; in fact it seems just right. The idea that their way of conducting missionary meetings, for instance, might drive someone away is not only rather uncomplimentary to them, but too preposterous

to take seriously. And so the battle begins, not with the enemy, but between the infantry and their young captain.

If he is smart and understanding, and learns fast, he will slow up, learn patience, and by and by come to respect many of the very laymen who at first were such a trial to him. If on the other hand he is such a perfectionist that he cannot escape a nervous breakdown unless everything is whipped into immediate order, he will proceed with modern church engineering precision. Within a few months the budgets, bookkeeping, Sunday school, N.Y.P.S., N.W.M.S., choir, ushering, custodial chores, everything, will be expertly organized and pigeonholed. But he may enjoy the new day in rather lonely grandeur; for he will be fortunate indeed if in the process he has not lost part of his people and chilled the rest, so that an icy perfectionism prevails in the place of the previous warm, cozy casualness. In the end it may turn out that he will have driven more people away with his whip than those whom he imagined would be driven away by inefficiency. At least he will have cleaned house for his successor, who probably will not be long in arriving.

We are dealing with people, not machines. People can move only so fast. Sanctified or not, they have their own ways, opinions, and feelings. Furthermore, if the atmosphere is easy and friendly, the damage done to "prospects" by casual ways may not be as great as the nervous young pastor imagines. Far better to keep the older, established church folk happy, and keep them working, than to stalk away from them in solitary splendor.

A true leader never lets himself get too far ahead of his men. Nor does he overextend his lines of communication. If the young pastor settles into the situation, and loves the people for what they are, and magnifies as far as possible what they are doing, he will be able by and by to lead them gently, gradually, here a little and there a little, to a high level of performance. This is much slower and more exacting and more wearing, but in the long run infinitely more satisfying, than applying a cure which is not only worse than the disease, but which may kill the patient.

### A Wail from a Distressed Soul

O preacher, holy man, hear my heart weeping;  
I long to stand and shout my protests:  
Where is your power? and where is your message?  
Where is the gospel of mercy and love?  
Your words are nothingness! nothingness! nothingness!  
We who have come to listen are betrayed.

Servant of God, I am bitter and desolate.  
What do I care for perfection of phrase?  
Cursed be your humor, your poise, your diction.  
See how my soul turns to ashes within me.  
You who have vowed to declare your Redeemer,  
Give me the words that would save.

—Margaret Chaplin Anderson  
Quoted from *Dayspring*

This last article is a fitting climax to this classic series. Why not reread all twelve?

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 12. Committed Hearts

THE STORY IS TOLD of a young soldier boy trapped on an island during the American-Japanese War with little hope of rescue. But there was suddenly something within the framework of his part of the battle that challenged his whole personality. He was heard to exclaim in substance, "At last I have found something big enough, worthwhile enough, and challenging enough to which I may give my love, my strength, and my life without one bit of hesitation." Somehow his life suddenly took on color and depth as he saw the values and goals for which he fought. It mattered little to him whether he lived or died as long as he could make some small contribution to help win the victory against a foe that had threatened his homeland and all that it represented to him.

A similar commitment should be the norm of a minister of the gospel or else he is not worthy to be a part of the high calling of God. We are in a greater battle than a two-nation war—or even a world war. Ours is the battle of the ages in which righteousness has been threatened. Insofar as we lag in our zeal or become soft in our devotion, the battle is lost

in our zone of conflict. This is serious because it affects an outcome of eternal significance.

The front lines of God's battle troops are the ministers of the gospel. To be sure, they are only one segment of the army, but they are exceedingly influential. Their courage, their devotion, and their commitment either inspire others to an all-out attack on the enemy or their lack of zeal spreads a contagion of pessimism and defeat. Hosea implied that the people would be like their priest, and that their conduct would receive either reward or punishment depending upon the quality of leadership they manifested. In this regard, service, sacrifice, and selflessness have been the guiding lights to greater success and a life that is well-pleasing to God.

Volumes have been written upon the subject of Christian devotion. The core of the teachings of Jesus is that of commitment. "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:38-39). But the dilemma of the minister is to pursue this course of action without the martyr's spirit or attitude. Holiness of heart

is the springboard which launches him from the doldrums of defeatism. But he must maintain a proper insight in order to keep a lilt in his voice, a spring in his step, and a fire to his zeal. Only a constant awareness of the privilege of the high calling of the ministry can do this.

In conversation with a successful pastor the other day we discussed the motivations toward continued interest in the humdrum activities of the pastorate. I knew his assignment necessitated calling in many humble homes, poverty-stricken homes, and among people whose spiritual quotient was very low. But he labored with a zest for his work that would match the aplomb of an ambassador of the U.S. Government to a great foreign nation whose sole desire was to spread goodwill and gain friends for his country. He said, "I wouldn't do this for anyone but Jesus." I knew that his former background involved the assurance of adequate income for life, worldly esteem and position in his community, and all that these involved. But he said it was such a relief to cut the shorelines and turn loose of worldly ambition—keeping up with the Joneses—and to find true values in being a servant of the Lord.

The minister constantly faces the danger of the corrosion of his ideals. We live in such a competitive world that the things which motivate the worldly can so easily fasten themselves to the Christian. The acquisitive nature must always be held in check. Not that it is not lawful and right to want things, but if their acquisition hinders one's spirituality, then they should be shunned. Paul said, "I keep under my body."

A minister with a "committed heart" will ever seek to enlarge his ministry. He will be aware that any secular work he must do should only be a stop-gap arrangement until he

can give his full time to the work to which he has been called. A constant reminder at this point will help to keep the tail from wagging the dog; i.e., he will not let his secular work become the major concern of his life. Likewise, he will not further entangle the issue by obligating himself to luxuries that could be postponed in order to more readily achieve full-time status.

There are without doubt churches that will always need a part-time pastor unless home mission funds can come to the rescue. These churches need not be downgraded at all, but should be the grass roots of many a spiritual impulse which should come to fruition in the full development of some spiritual giant that was gleaned from a sparsely populated area. Missionaries, preachers, church leaders abound in our Zion who are the products of part-time pastors in rural areas.

On the other hand there are many other churches that should and could rise to the support of a full-time minister. Basic in this rise is a pastor with a committed heart; one who refuses to lose the gleam of possibility through the manifold grace of God. If his passion is great enough, his people will catch the image and together they will work like beavers toward this goal. A church board could be challenged to work toward a minimum figure which could be agreed upon by the pastor as the amount he needed in order to be considered full-time. Of course the pastor should involve the element of sacrifice at this point in order to prove to the people that he really means an all-out commitment. He will be amazed at the outcome of such a commitment. Side benefits will come to him; miracles will occur that result only from such devotion; and best of all, the work of the Lord

\*Superintendent, Northwest District.

will flourish like a palm tree planted by the rivers of water.

The degree of personal work a pastor does is a reflection of the scope of his commitment. The calls he makes, the individual soul winning, and the heart interest he shows in the needs of his people mirror the love he has for his task. As ministers we dare not let our love grow cold or allow the natural tendencies for ease to diminish our effectiveness.

We have few measuring devices to determine the energies we have exerted in a year's pastoral work. I recall one time a church board member asking me to outline verbally what I did with my time during an average week. The request came as a shock as I sat surrounded by twenty board members. I suppose my original shock resulted from the thought that anyone should question whether I was giving adequate time for salary received. However, I realized that the interrogator had no subversive reason for the question. I replied that it was rather difficult to relate all of the things that went into a week's work, and that it could best be observed by following me around for a day or two. I did suggest that I had four sermons to prepare each week (two for Sunday, midweek service, and a radio message) and that to do an adequate job on each of them I should study at least ten hours each, making a total of forty hours in this area of activity. At this juncture the board member said, "That's all you need to describe; let's go on to other matters of business."

It is difficult to measure soul burden, to evaluate energies expended in talking to people, in planning pro-

grams, in hauling people to church, in being disappointed when people fail you, in digging foundations and building churches, parsonages, etc. But when it is all said and done, the minister with a committed heart has a sense of well-being and happiness and worthwhileness. Why? Because he's working for Jesus! And it will be worth all of the suffering, heartache, and deprivation when we see Him.

We must hold with a loose grasp the material things of life. We dare not be caught in the meshes of secondary issues. We should never let the feeling of covetousness grip us when we see others in better circumstances, whether they are members of our congregation or fellow pastors. If self-denial seems to be overworked in our case, let us be patient and grateful to be counted worthy to fellowship with our Lord, who had so little of this world's goods. If material blessings come our way, let us be thankful, but not be overwhelmed by them to the dependence upon them for life's pleasures.

"In all things approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses . . . in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report . . . as unknown, and yet well known . . . as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Cor. 6: 4-10).

Make the building serve the church—  
don't make the church serve the building

## Building with a Purpose

By K. S. Rice\*

THE CHURCH BUILDING plays a much more important role in carrying out the objectives of the church than most people realize. In Sunday school work it has become a law of growth that the building will determine the size and the shape of the school. This means that Sunday school attendance will not average Sunday after Sunday more than the number that would fill 80 to 85 percent of the space. It means that growth will occur where space is provided. This is where more classes will be started and more workers put to work.

The building also influences the type of teaching that is done. If, for example, inadequate space is provided for preschool children to be taught through activity-type teaching, they probably will be handled as "little adults" or as "babies," and little real learning take place. They cannot sit still and learn through ideational teaching because they have not developed basic concepts or word meanings to convey the ideas. Until these concepts are developed through personal conversation associated with their experiences, they cannot learn the same way adults do.

In providing and utilizing the building, the purposes of the organization must be taken into consideration. The purpose of the Sunday school approved by the General Assembly in June, 1964, is twofold:

1. To teach the Word of God effectively until pupils are saved, sanctified wholly, and maturing in Christian experience and grace so they can also win and teach others.
2. To locate and visit unchurched people until they become enrolled and regular in attendance.

We must build and use the building we have to both reach more people and then effectively teach them God's Word.

### 1. Building for Growth

The Church of the Nazarene is concerned about reaching more and more of the non-Christian world. We believe that those who have not accepted Christ as a personal Saviour are lost. Denominations that believe in the inherent goodness of man, and that the basic mission of the Church is Christian nurture, are not as concerned about this. Their buildings reflect their purposes. We err in patterning our buildings after theirs without evaluating them in light of these differences in objectives.

The growth of the church membership is directly related to the growth of the school of the church. This is the outreach organization. For this reason the space provided to adequately teach God's Word at different age levels should be adequate for the same number of people as can be seated in the sanctuary, or

\*Executive secretary, Department of Church Schools.

more. In many churches a children's church is provided. In this case the Sunday school space should provide for this many more.

Sunday school organization is a basic factor to consider in building for growth. It is possible to provide additional square footage and yet not realize growth because an organizational pattern was not planned. Sufficient classrooms should be provided to accommodate the number of people that can be seated in the department auditoriums. Classrooms and assembly rooms should be the size recommended for a particular age-group, so space is adequate and yet not wasted. It is better to provide more rooms than to have rooms larger than necessary. Guidance on this is available in the Church Schools brochures,\* *Better Buildings for Nazarene Sunday Schools* and *Departmentalize Your Sunday School*.

Space should be planned to take care of the Sunday school enrollment rather than the attendance. This provides for growth. One denomination that has grown rapidly builds to house the unchurched people in the community even before enrollment. This kind of vision has paid off in rapid growth.

## 2. Building to Teach Effectively

People learn in different ways at different ages. God made it so. We must provide facilities to effectively provide for these differences.

Nursery and kindergarten children should have large, open rooms with equipment for experience-centered and activity-type teaching. They need much more than tables and chairs. Even in many Primary Departments, open department rooms with pro-

\*Brochures available upon request from the Department of Church Schools, 6401 The Pasco, Kansas City, Missouri 64131.

vision for team teaching are used effectively. They are particularly valuable for the first grade.

A department assembly room and individual classrooms for junior age and above help accomplish our Nazarene purposes. The opening devotional service provides for age-group worship experiences that are not duplicated in the multi-age church worship experience. The department arrangement with individual classes makes it easier to start new classes as the department grows and helps keep classes the right size for effective teaching. The department supervisor has opportunity to be a "teacher of teachers" by helping teachers plan their lessons, observing them as they teach, and offering suggestions for improvement.

The pupil-teacher relations accentuated by the individual classroom help in evangelism. The Sunday school provides the greatest evangelistic potential of the church if every teacher is made to feel responsible for the salvation of his class. In open department rooms it is easy for table teachers to feel they are helpers and consequently not as responsible as the lead teacher. There are some definite pedagogical advantages in the open department room and they should be considered for primary age and younger. For junior age and older however, where we must encompass their salvation, the individual classroom has some distinct advantages. It is conducive to salvation being caught as well as taught. This arrangement lends itself most readily to class activities that provide wonderful opportunities for soul winning beyond the classroom.

## 3. Using the Building Wisely

Good stewardship requires the building provide the maximum accommodations for church activities.

The Nazarene Preacher

It also means that the space be used with sufficient frequency to justify cost. This means expansion of the weekday program and some areas used for a number of purposes. Age-groups should meet in the same location Sunday morning, evening, and during the week so equipment for that age will be available. High school and adult groups may meet in a rectangular room for a larger group meeting and then draw folding doors to divide the area for smaller groups. This kind of arrangement also provides larger areas for fellowship purposes. Children should not be located in these areas. The equipment

they need will not be suitable for the age-group using the area for fellowship, and solid walls serve better for children than folding doors.

In Nazarene churches we are committed to carry out Jesus' direction to "... go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23); and Paul's admonition to preach and teach "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). This is why we are "building with a purpose."

# Christian Communication in the Light of the Incarnation

By David K. Kline\*

## Part Two

WE HAVE NOTED that mutual action is inherent in the word "communication." God's action has been manifested in the fullness of time in the finality of Jesus Christ: "The Word became flesh." This is the demonstration of His concern for man. His love to others, however, calls for our obedience as well as for His provision. This emphasis on mutual action will be noted in three sections:

### 1. God's Mode of Communication: The Incarnation

Everyone has heard of various means by which different people have

\*Pastor, Central Park Church of the Nazarene, Houston, Texas.

January, 1965

tried to communicate with a foreign culture. Some of them have adopted dress, customs, or language, and in varying degrees have succeeded in identifying themselves with their adopted people. *Grimm's Fairy Tales* well illustrates this point by the story of the man who wanted to communicate with the family of the ants. He tried his best to learn, as well as to give help. He only caused confusion and finally was forced to give up and admit that he could not communicate with the ants. At last he concluded that "to talk the ant's language" he'd have to become an ant. But God did not give up in His attempts to communicate with man. He finally took upon himself the form of a man: "The Word became flesh."

This is God's own revealed method. It is His chosen way finally to reveal His love-concern for mankind everywhere. This is His method. His Son, moreover, says to us, "As my Father hath sent me, even so send I you." Thus it is our method also.

## 2. The Christian Mode of Communication: The Principle of Active Identification

Christian communication depends on obedience to the principle of identification which is inherent within the Incarnation. Since it was necessary for Christ to become man in order "to make reconciliation" and "to save" man. (Heb. 2:17-18), it becomes more incumbent upon us to follow the same principle. We must do so if we would communicate in the Christian sense the divine word of reconciliation to our needy fellow-man.

Let us recognize, however, the numerous difficulties of implementing this principle of identification. First, we are a minority, even though we live in so-called Christian America. Also, amidst life's fast pace we strongly tend to allow religious actions to become a secondary community activity. Again, our ways of living often serve to isolate us further. This is especially true if we are not consciously aware of the need for constant, overt, and sincere acts of fellowship. We are also too absorbed in our personal pursuits, and, good as they may be, we overemphasize them to such an extent that we fail to keep in touch with our neighbors, the needs of our community, and our country as a whole.

God grant us wisdom and sincere purpose in identifying ourselves with our fellowmen so that we may be used of God to lead some to eternal life in Christ.

## 3. The Purpose of Christian Communication: The Glory of God

Effective service in witnessing for Christ is also given motivation in this first chapter of John's Gospel. Let us restate all three of these points:

(a) God, as we have seen, has given His answer to the problem of communication and has set His seal upon its importance and value in the Incarnation: "The Word became flesh."

(b) Also, He has repeatedly and finally pointed out His method for adequate and productive communication in the principle of identification: He "dwelt among us."

(c) The third motivation to Christian obedience is, "We beheld his glory." God himself has indicated here the final result and purpose of Christian revelation. God's glory is the "chief end of man" and hence the aim of all Christian communication! His glory is adequate in any consideration of the purpose of revelation for the same reason: God's glory is the end of His own love and revelation. Paul comments on this in Ephesians, the third chapter, where he says that he was made a "partaker" of the gospel and also a "minister," by the "effectual working" of the same gospel. Though he was nothing in himself, he preached "the unsearchable riches of Christ" to make man see the fellowship of God's revealed mystery in Christ, to the intent that the wisdom of God might be made known by the Church to all men and to the principalities and powers of evil in the unseen world as well.

The "wisdom of God" in sending Christ thus is and will be made known. This is to the glory and praise of God. This is to be done "by the

church," by us; it is our ultimate task. This is God's revealed purpose for His Church. God's glory is revealed in the fulfillment of His purpose through His Church. His glory is the adequate end. His glory also is the intermediate criterion of all results.

In His high priestly prayer our Lord refers to "the glory" which He had with the Father (John 17:5). This glory He has imparted to His followers, for He says, "The glory which thou gavest me I have given them" (John 17:22).

The author of the fourth Gospel further says in this first chapter that he himself "beheld his glory." John's life, as a result, was a transformed instrument in the hands of God. His writings, as a further result, are even now blessed to the glory of God and used as a means of communication between God and man. The "glory of God" which John beheld became the glory of God's Word which we have today in the Gospel of St. John. The author, John, thus shared the glory of God which he himself beheld with all who read the book he wrote under the inspiration of the Holy Spirit.

The glory of His presence is therefore the God-given means of assuring His communication of himself and His message to His creation. The glory of God and the vindication of His wisdom in Christ Jesus are thus seen to be the aim of life and the chief end of man in his Christian witness.

But, you say, what about the written Word as Christian communication? It is true that the "eternal power and Godhead" have been "clearly seen from the creation of the world," their hearts, as Paul says, "also bearing witness"; thus the glory of God in "the starry heavens above and the moral law within" are a known witness to all the world

(Romans). God's power both in the outer world of His creation as well as in the inner world of conscience are meant to lead to God.

God has not ordained, however, that the world should be left only with these two types of witness, universal though they may be. He has throughout history chosen disciples and believers to make known His love in a personal way to all who will hear and believe. We are His living epistles, "known and read of all men." We have seen this emphasized and given personal expression in our Lord's incarnation and identification with man, and in His sharing His "glory" with believers in personal Christian experience with the eternal God. He has also, by the Holy Spirit, inspired men in diverse ways throughout Christian history and finally brought to pass the accepted canon of Holy Scripture in the written Word of God. In this way God's will and purpose to communicate with mankind are given objective expression in the Holy Bible. The use of literature holds an important place in the revelation of God to mankind.

Thus we see a fourth means of communication added to the three in John's Gospel:

1. Just as in the Incarnation we have God's historical solution to the problem of communication, "The Word became flesh,"

2. So also in the words "He dwelt among us" we have God's historical demonstration of the principle of identification.

3. Similarly the words "We beheld his glory" express God's offer of a personal assurance through believers of a continued and effective communication.

4. Finally, in His inspiration of Holy Scripture we see God's blessing on the written Word as a divine corollary solution of the problem of a con-

tinued communication to all men everywhere. It is a solution possible in every language. It can be made available to all who will read. It constitutes a responsibility for us who follow our Lord in His love for all men everywhere.

The final question we pose is: How can we apply these truths in regard to communication, revelation, and the divine Incarnation to our lives and our witness?

One application may be given as follows:

Jesus Christ, the Son of the eternal God, was incarnate as man. He came—the “only begotten Son,” the beloved of God—and gave himself! No other would do. He was the perfect, the highest that was possible. This principle of giving all and of giving the utmost in fulfilling the revealed purposes of God for man constitutes a historical mandate to us, including what we should give in our service to Him and His Church. When we would give of our best in terms of witness, we cannot withhold any part of the gift. The fullest, the highest, the unveiled message of God must be given, and given in a way that will be understood. Admittedly, it is difficult. It costs! It *hurts to care* as God cared when He gave. The incarnation of God for our needs was a supremely costly act of the highest love. It was the supreme gift of all eternity. Yet this gift was given in a way that was thoroughly understood by all who had a mind to receive it. *This is, and must be, our task.*

And it can be done! Others are doing it. *We must do the same.*

The world of business, politics, science, and entertainment are mak-

ing expert use of the best methods of communication in enlisting their followers. Our own country is engaged in an enterprising network of communications from Radio Free Europe to Telstar, spending millions of dollars in trying to provide a method whereby the simple facts of the American way of life may be told to the world, and told in an understandable way. The conscious thinking processes and the mental grasp of the simplest of men are the determining factors of how they try to communicate. We can do the same. *We must, if we would meet the needs of our day.*

Can we do less than convey our inner convictions and supreme loyalty to the eternal God in the best way possible in our day and generation? Do we expect ever to win the minds, let alone the hearts, of men if we do not make our witness properly available?

We dare not think we have any hope of winning the world, as directed by our Lord, if we do not also heed the “as” and “so” in His command: “As my Father hath sent me, even so send I you.” The best is none too good for the least of men when it is the gift of God, that is being given, whether given in the form of a tract, a verbal testimony, or, especially, a life lived for Christ through the power of the Holy Spirit. As God gave, so we give, in order that the message of the love of God may be spread to the most people, in the best form, and in the best manner possible.

Let us not be satisfied with anything less than the best for the High-

REV. ROBERT R. QUANSTROM, pastor of the First Church of the Nazarene at Hoopeston, Illinois, has performed a valuable service in making available essential parliamentary law in concise, simple form. Every pastor should have a working familiarity with standard parliamentary procedure—especially if he wishes to take active part in his district assembly. It is doubtful, however, if he should impose every detail rigorously upon his local church board. A relaxed atmosphere, created by a relaxed pastor who pleasantly and tactfully steers the meeting by a businesslike example, will be more conducive to getting the Lord's work done than tension created by the excessive cracking of the parliamentary whip. Gradually, without making a big issue of it, a quiet campaign of education can be conducted, possibly by duplicating and circulating (in small doses) the elementary material printed here. General improvement in parliamentary procedure which can be achieved without loss of amicable relations is all to the good, and is certainly a feather in any pastor's cap.

## What Kind of Parliamentarian Are You?

### Proper Business Procedure

#### I. Order of business

- A. Call to order by the chairman.
- B. Roll call by the secretary.
- C. Reading of the minutes by the secretary. (revision, if necessary, and approval).
- D. Report of other officers.
- E. Report of permanent (standing) committees. Action on reports by the house.
- F. Reports of temporary or special committees. Action on reports by the house.
- G. Old or unfinished business.
- H. New business.
- I. Adjournment.
- J. Program, if any (This may precede or follow adjournment.)

#### II. Making and passing a main motion

- A. Member rises and addresses the chair.
- B. Chair recognizes the member.
- C. Motion is clearly stated by the member.

- D. Chair asks for a second if one is not offered voluntarily (If not seconded, it is killed.)
- E. Motion is repeated by the chair.
- F. Chair calls for discussion if it is a debatable motion.
- G. Amendments or other subsidiary motions are applied to the main motion, if any.
- H. After discussion closes, the chair restates the motion and calls for a vote by the method agreed upon.
- I. Vote is taken, results are announced by the secretary or chairman, as desired.

#### III. Elections

- Election procedure is generally determined by previously agreed upon constitution and bylaws. If such do not exist, the following procedure ensues:
- A. Call to order by a temporary chairman.
  - B. Chairman appoints a temporary secretary.



C. Motion is made, seconded, discussed, and passed as to what officers shall be elected.

D. The chair opens the house for nominations for permanent chairman or president.

E. Member of house rises and addresses the chair.

F. Member is recognized by the chair.

G. Nomination is made (no second is required.)

H. After time has been given for all who desire to make nominations, the chair declares the nominations closed. (A motion may be made to close nominations, but that is not the most democratic.)

I. The chair entertains a motion as to the method of voting.

J. Such motion is made, seconded, and voted upon.

K. Vote is taken.

L. Results are announced.

M. Permanent chairman assumes the chair and proceeds with the election of other officers.

#### IV. Methods of voting

A. Aye (yes) and no (most common).

B. Raising of hands.

C. Standing vote (division of the house).

D. Secret ballot (most democratic, takes more time).

E. Roll call (commonly used by Congress—most time-consuming).

#### V. Classified list of motions

(Refer to the chart on p. 16.)

#### VI. Duties and requirements for the chairman and members

A. An efficient chairman:

1. Calls the meeting to order promptly.

2. Knows parliamentary procedure.

3. Makes decisions quickly.

4. Insures free discussion of all propositions, but sees to it that one item is discussed at a time.

5. Observes the will of the majority and protects the rights of the minority.

6. Maintains impartial attitude, expressing no personal opinions while in the chair. (If he wishes to discuss an item of business, he asks the vice-chairman to preside temporarily.)

7. Refers to himself as the chair or chairman.

8. Presides and maintains order in a pleasant, tactful manner.

9. Includes all groups and interests on appointive committees.

10. Remembers that the enthusiasm or indifference of the group usually reflects the attitude of the chairman.

B. A cooperative member:

1. Addresses all remarks to the chairman and the group as a whole, not to individual members.

2. Participates in the business of the group, but does not monopolize the time for discussion.

3. Accepts the will of the majority gracefully.

4. Expresses his opinions while business is being discussed. He does not keep silent while a motion is pending, and then criticize later.

5. Is always courteous and tactful.

6. Is willing to serve on committees and as an officer.

7. Remains seated until the meeting is formally adjourned.

8. Knows the fundamental rules of good business procedure.

#### A. Word of Warning

The purpose of parliamentary procedure is to facilitate the conduct of business. The governing rules are designed to insure the will of the majority and at the same time to protect the rights of the minority. Properly used, they serve this purpose, but sometimes they are used to confuse debate and to delay action. The best way to avoid this is to know the procedure thoroughly.

### Important Rules for Parliamentary Procedure

1. Before a member can make a motion or address the assembly in debate he must rise, and after the floor has been yielded, address the presiding officer by his official title as "Mr. President" or "Mr. Chairman."

2. He shall not conclude he has the floor; but wait until recognized by the presiding officer.

3. The correct way to make a motion is, "I move . . . etc."

4. He should not suggest, as suggestions cannot be acted upon, but should make a motion. The motion must be seconded before discussion.

5. The chairman should not enter into debate while in the chair since he is the "official rather than one of the players."

6. To amend a motion address the chair; state the amendment.

7. One should not rise to second a motion in small assemblies.

8. It is not necessary to second a nomination unless only one person has been nominated for the office.

9. If a member rises to a question of privilege, he should not wait to be recognized by the chair but immediately interrupt the speaker by a complete statement, "Mr. Chairman, I rise to a question of privilege."

10. One should not exceed the time limit granted each speaker by rules of precedent unless permission has been given by the organization.

11. A member should not expect to gain the floor a second time on any subject until all speakers who desire the privilege have spoken.

12. Precedent gives the maker of a motion the privilege of being the first and last speaker on the motion.

13. It should be understood that the chair has not intended to offend if he does not recognize a member when he rises and addresses the chair. If someone who had not previously spoken addresses the chair first, he should be recognized. If several address the chair simultaneously, the chair should recog-

nize the person farthest from the chair who has not spoken previously.

### Some Parliamentary Terms

1. A *quorum* is the number of members who must be present to conduct business legally; the number is usually stated in the constitution.

2. *Pending* refers to a motion or item of business before the house that has not been decided or acted upon.

3. *Pro tem* is an abbreviation for "pro tempore," meaning "temporarily" or "for the time being." When the secretary is absent and a member is appointed to act in his place temporarily, he is the secretary pro tem.

4. *Ex officio* means "because of or on account of office." One who is president is automatically, because of his position, a member of most committees of the organization. He is an ex officio member.

5. In voting, a *majority* means more votes than half, as a candidate receiving twenty-six or more of fifty votes cast receives a majority.

6. In receiving a *plurality* a candidate receives more votes than any other candidate, but not more than half of the votes cast—i.e.,

A has 30 votes

B has 35 votes

C has a plurality with 40 votes

### Objects of Motions

1. *Main motion*—to bring original business before the assembly.

2. *To amend*—to modify a question that is before the assembly.

3. *To postpone indefinitely*:

1) to dispose of a question for the session without voting on it directly;

2) used by the opponents of a question to determine their strength.

4. *To refer to a committee*—to gain the advantage of action by a smaller group.

5. *To postpone to a certain time*—to defer action on a question.

6. *Previous question*—to suppress debate and bring the assembly to a vote.

7. *Table on the table*:

1) to postpone a subject so that it may be taken up at another time during the same session;

2) to stop debate and suppress a question for the session, provided a majority cannot be secured to take the question again from the table.

8. *To suspend a rule*—to make temporarily possible an action contrary to the standing rules or rules of order of an organization.

9. *To withdraw a motion*—to expedite business in case of a changed opinion by the maker of the motion.

10. *Question of consideration*—an objection to the consideration of a question to enable the assembly to avoid irrelevant, unprofitable, or contentious questions.

11. *A point of order*—to correct a breach of order or an error in procedure.

12. *Appeal from decision of chair*:

1) to invoke a rule which the chairman has ignored or misinterpreted.

2) to appeal to the assembly to overrule the chairman on any rule where an opinion or a judgment may be exercised.

13. *Special order*—to set a specific time to consider a certain matter of business when all other things will be set aside.

14. *Questions of rights and privileges*—to secure to the assembly or any of its members some right with respect to safety, comfort, dignity, reputation, or freedom from disturbance.

15. *To adjourn*—to bring the meeting to a close.

16. *To fix a time for the next meeting*.

### Minutes

The secretary of an organization has the responsibility of keeping in the minutes a complete and accurate record of all transactions of the group. Essential contents of the minutes are:

1. The first paragraph should contain the name of the organization, the kind

of meeting (regular, special, annual), the date and hour; the place of meeting, and the name of the chairman.

2. A record of all transactions of the group.

3. The names of all makers of motions. Names of those who second motions are not necessary; however, some small groups follow the practice of including them.

4. The exact wording of all motions should be given.

5. A record of all discussions is unnecessary. However, unusual or important contributions may be included. The personal opinions of the secretary should never, under any circumstances, be reflected in the minutes.

6. The results of all votes by ballot and counted votes should be included.

7. Brief summaries of reports. Complete reports are placed in a permanent file.

8. Minutes should be signed by the secretary.

9. When the minutes have been approved by the organization, the word "Approved," the date, and the initials of the secretary should be written in the lower left-hand corner of the last page.

### Proper Form for a Constitution

ARTICLE I—Name of Organization

ARTICLE II—Object or Purpose of Group (preamble)

ARTICLE III—Membership (a definite statement giving the requirements for membership)

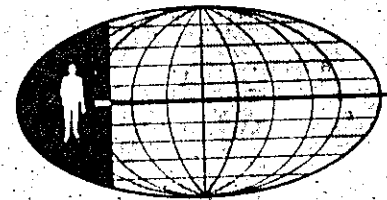
ARTICLE IV—Officers and Their Election. The needs of organizations vary, but the usual list of officers include president, vice-president, secretary, and treasurer (or a secretary-treasurer).

ARTICLE V—Meetings. The day and hour of meetings and provision for calling special meetings should be included. A quorum should be established.

ARTICLE VI—Amendments.

(Continued on page 38)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary  
Pearl Cole, Office Editor

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## NAZARENE RADIO LEAGUE

THE NEW YEAR  
COULD BE  
A NEW  
DAY  
FOR SUCH  
AS THESE



Multiplied thousands in underdeveloped countries would gladly listen to a good gospel message if it were available. Our radio experience in Latin America proves this.

In contrast to our saturated airwaves, the messages of salvation available in these remote areas of the world are few.

The year 1965 should be a year of "Good News" for many in these lands—a year in which "La Hora Nazarena" and "Showers of Blessing" will have a wider coverage, entering many new fields.

All this will be possible if our faithful missionary societies and friends continue to support our broadcasts with their interest, prayers, and finances.

*Yours for a full gospel to all.*

Nazarene Radio League

January, 1965



**WANTED!** PRAYING PREACHERS  
ON EVERY DISTRICT  
WHO ARE PLEDGED  
TO FAST AND PRAY FOR A SPONTANE-  
OUS REVIVAL IN EVERY LOCAL CHURCH

As we stand on the threshold of 1965 our thoughts naturally turn to the past and the future. You have played an important part in all that has been accomplished during the past year in evangelism in the church. We would like to thank you, but all we can say is that without you, your help, and your people there could be no Department of Evangelism.

But as we look into this glad new year of evangelism we urge all our pastors to resolve that we will stop evangelizing the evangelized, a sort of playing evangelistic "fruit basket" and "In the Power of the Spirit—Evangelize" our untouched, unchurched communities with the claims of the gospel of Jesus Christ. Thank God, evangelism is the good news of the gospel for the "bad people of these bad times."

During 1965 we cooperate with you in evangelism by:

- 1 Enthusiastically endorsing the Department of Church Schools "March to a Million"—this too is evangelism.
- 2 Endorsing wholeheartedly the Department of Church Schools plan to have during May an outreach program of "Every Family Find a Family."
- 3 Inaugurating the first of our special Pentecost Sunday emphases of this quadrennium by having an all-out day of church-wide witnessing PENTECOST SUNDAY, JUNE 6.
- 4 Repeating a church-wide emphasis of "Shining Lights on Sunday Nights" with TEN SUNDAY NIGHTS OF SIMULTANEOUS EVANGELISM, SEPTEMBER 26 THROUGH NOVEMBER 28.

Climaxing in every church making good gains in Sunday school enrollment, church attendance, and church membership by the end of 1965!

—EDWARD LAWLOR

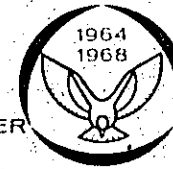
Have you purchased and read the Nazarene Minister's Book Club selection for December on evangelism? *EXPLORING EVANGELISM*, by Dr. Mendell Taylor. "The issues discussed touch the heart of the present crisis in evangelism."

1<sup>st</sup> Day  
of  
Each Month

*50 Holy Watchnights*  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

Monday, February 1



IN THE POWER OF THE SPIRIT

500  
NEW CHURCHES  
1964-68

General Superintendent Dr. Hugh C. Benner, in his masterful Quadrennial Address, stated: "Home Mission activity continues to provide much of the growing edge of the church." Goals for the new quadrennium include: "The organization of 500 new churches."

Pastor—

BE ONE OF 500 PASTORS WHOSE  
CHURCHES HELP START ANOTHER CHURCH!



There should be at least 500 of our well-established churches that could develop 500 more churches under the leadership of the district superintendent.



Raise funds to buy property or erect a building.



Give members to form the nucleus for another church.



Conduct a revival—start a branch Sunday school.



Preach on home missions until your people catch the vision and romance of home missions.



Loan some families to start a church in a new area or nearby town.



Conduct a survey or start cottage prayer meetings.



Cooperate in zone home missions projects—or get together with neighboring pastors and start a church.

Let Our Motto Be:

**"EVERY CHURCH DEVELOP A CHURCH"**

Spread  
the News



CROSS-COUNTRY  
MISSIONARY CONVENTIONS

MARCH 1965

Proposed Schedule and Speakers

1-2	Nampa, Idaho, College Church	GEORGE RENCH, Taiwan ARMAND DOLL, Mozambique CLYDE GOLLIHER, Peru
4-5	Seattle, Washington, First Church	GEORGE RENCH, Taiwan ARMAND DOLL, Mozambique CLYDE GOLLIHER, Peru
8-9	Calgary, Alberta, First Church	GEORGE RENCH, Taiwan ARMAND DOLL, Mozambique CLYDE GOLLIHER, Peru
11-12	Des Moines, Iowa, First Church	ARMAND DOLL, Mozambique CLYDE GOLLIHER, Peru WENDELL WOODS, Japan
15-16	Kankakee, Illinois, College Church	HARRY FLINNER, Peru ARMAND DOLL, Mozambique WENDELL WOODS, Japan
18-19	Detroit, Michigan, First Church	HARRY FLINNER, Peru ELTON WOOD, Cape Verde Islands WENDELL WOODS, Japan
22-23	Toronto, Canada, St. Clair Church	HARRY FLINNER, Peru ELTON WOOD, Cape Verde Islands WENDELL WOODS, Japan
25-26	Wollaston, Mass., College Church	HARRY FLINNER, Peru D. H. SPENCER, Transvaal GEORGE RENCH, Taiwan
29-30	Charleston, West Virginia, First Church	GEORGE RENCH, Taiwan WENDELL WOODS, Japan RONALD DENTON, Brazil

- Report from a Nazarene Evangelistic Ambassador
- Afternoon workshops for pastors and N.W.M.S. presidents
- Three services: 7:30—first day  
10:00—second morning  
7:30—second evening
- Watch your district bulletin for further information
- Another series in October

## L. A. Reed Knew How

IN REVISING our "Notes on Press Relations for Nazarene Pastors," we thought of the late great Dr. L. A. Reed of Nazarene Seminary faculty fame.

He used to tell students in homiletics, or sermon construction, that every sermon had to have an introduction and a close, and "three or four points in between, as clear and pointed as posts in a picket fence!"

Dr. Reed made it sound so easy and inviting that he got a firm grip on his students the first day and led them into a better way of making the spoken word count for Christ.

### Knowledge Is Key

This is what our brochure aims to do for the pastor in relation to the printed word in his newspaper.

Several leading church news editors read advance copies of the revised "Notes" and they responded with comments and criticisms as follows:

BUFFALO, *Courier-Express*, Bill Folger—"Looks good to me except that one call a week on the larger newspapers might be overdoing it."

EUGENE, ORE., *Register-Guard*, Patricia Berkeley—"I think your brochure is well done and will be of help to ministers. You might add that editors who deal with so much serious material daily appreciate humor—'brighteners.' These depend on the skill of the person writing them . . . Also, underline 'deadlines.' I frankly get disgusted with ministers who come in late and ask for consideration. This is not good public relations for them. We have to toe the line in the matter of deadlines and they should do their part."

CLEVELAND, *Plain Dealer*, Roy W. Adams—"On advice to pastors, they should not try to tell the editor anything. It's his paper; not theirs. And they should keep their dealings with the business office to themselves. You have a good point there."

### Other Editors Write

Two other editors who have been mainstays in the national Religious Newswriters Association also wrote:

WASHINGTON, D.C., *Star*, Caspar Nannes—"If pastors will follow your guidelines, they will make life easier for many religious news editors—and will add to their own dividends.

"Also tell your pastors to be sure to include in their news story the hour, date, place, and complete identification of each person on the program. It has been the bane of my existence that some of this essential information often is omitted."

DETROIT, *News*, Harold Schachern (current president of the Religious Newswriters Association)—"I think your notes on press relations are great, particularly for the pastor in small and medium-sized communities. In fact, if a number of clergymen in Detroit would learn some of its basic message, it would make my life a lot easier.

"Why not make your brochure available for pastors of all faiths?"

Many Nazarene pastors received copies of the revised brochure at fall preachers' meetings. When this article was written, fourteen district superintendents had ordered supplies for their pastors.

Any other pastor who wishes to get a copy by return mail may write to: Joe Olson, N.I.S., 6401 The Paseo, Kansas City, Missouri 64131.

Is your church news getting in to print?

# THAT YOU MAY KNOW



THE ALERT AND CONSCIENTIOUS PASTOR is interested in the operation of the various departments of his chosen church. Because we feel that the pastors who read the *Pastor's Supplement* are, for the most part, alert and conscientious, we shall endeavor to present in the next few issues of the *Supplement* the policy under which the Department of Ministerial Benevolence operates. If you feel young and tireless, read this anyway. The memory of it may bring you comfort on the day that you feel old and decrepit. If you are nearing the close of your active ministry, you will want to know the provisions your church has made for your future.

The Church of the Nazarene has shown foresight and vision in establishing a program to provide for the needs of its active and retired ministers. YOU have had a part in this program. Read about it!

## DEPARTMENT of MINISTERIAL BENEVOLENCE

### POLICY STATEMENT

(Revised October 1, 1964)

#### BRIEF HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 this group became a part of the General Board and was known as the Department of Ministerial Relief. In 1940 the name of the department was changed to the Department of Ministerial Benevolence.

#### INCOME

##### ● Apportionment

Currently, the department is supported by the Nazarene Ministers Benevolent Fund (N.M.B.F.) 2 percent apportionment which is paid by each local church. This apportionment is uniformly figured in each local church. The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of column 26, less columns 1 and 2, in the pastor's annual church financial report).

##### ● Gifts

The Nazarene Ministers Benevolent Fund also consists of gifts, donations,

The Nazarene Preacher

gift annuities, wills, and legacies specifically designated for that fund.

##### ● Investments

Department funds also include income from investments, deposits, and other accruals.

##### ● No Vested Interest

Any amount given in any manner for the Nazarene Ministers Benevolent Fund shall be considered a contribution to the fund and no vested interest shall accrue therefrom.

### BENEVOLENCE ASSISTANCE

##### ● Eligibility

**Ministers:** Ordained or licensed ministers who have reached the national government-approved standard retirement age and have been granted retirement relationship by their District Assembly and classified as "retired" in the district minutes may be eligible for benevolence assistance if all other qualifications have been met.

**Widows:** A minister's widow may be eligible to receive benevolence assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. In the event a widow remarries, benevolence assistance automatically ceases.

Assistance may be granted on the basis of the individual's financial need, cooperation, years of full-time active service in the Church of the Nazarene, since October, 1908 (three years minimum); and shall be contingent upon the ability of the church to pay.

The years of service of ordained and licensed ministers of any group uniting with the Church of the Nazarene shall be accepted on the same basis as service rendered to the Church of the Nazarene.

The net income of both husband and wife is always considered as total income from all sources when granting benevolence assistance.

Assistance is granted to only one

January, 1965

minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

Ministers under the government-approved standard retirement age requesting benevolence assistance must submit, with their application, a physician's statement of disability.

No provision has been made to grant benevolence assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

### APPLICATION PROCEDURE

All requests for benevolence assistance must originate with the District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the District Assembly to be referred to the District Advisory Board. Upon their recommendation it is sent back to the District Assembly for action. If the District Assembly approves the application, benefits may be granted for one assembly year; or in the case of a renewal, payment may continue for another assembly year. If a renewal application is not approved, all payments shall cease within three months (ninety days) after the assembly.

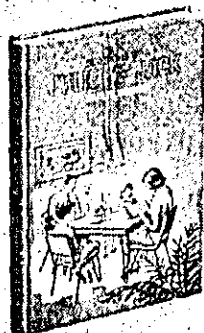
Each applicant must file a renewal application with the Department of Ministerial Benevolence in time for action by his District Assembly.

In the interim between District Assemblies, applications for assistance, which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents and the Department of Ministerial Benevolence, assistance may be granted only until the next ensuing District Assembly of the district upon which the applicant holds membership.

(To be continued in February issue of Pastor's Supplement)

## A GOOD HABIT for You and Your Congregation

START THE NEW YEAR WITH A DAILY DEVOTIONAL



### Devotions with Julie and Jack

By MARILYN MILLIKAN

Julie (seven), Jack (ten), and parents discuss various situations, seeking solutions through the Bible and prayer. 172 pages, cloth.

\$2.95



### Daily Light on the Daily Path

Inspirational readings for both morning and evening comprised wholly of scripture. Handy 4 1/8 x 5 1/2" size, cloth.

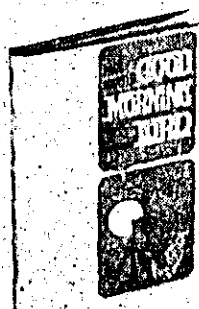
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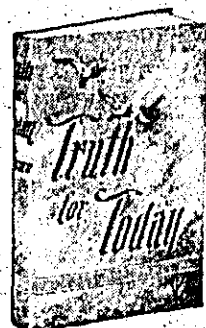
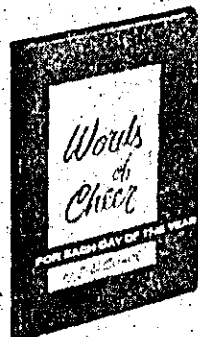


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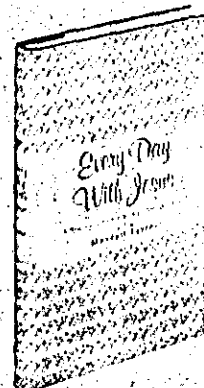


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The Nazarene Preacher

# IMPACT

IMMEDIATE PERSONAL ACTION for CHRIST

"IMPACT," says Paul Skiles, "is . . .  
"Winning youth and youth winning.  
"Evangelism for youth by youth.  
"Evangelism in a church, in a house,  
on campus, on the ball diamond, in a crowd, in a conversation."

"IMPACT" means "Immediate Personal Action for Christ." Everyone's talking about personal evangelism—"IMPACT" helps teens take immediate action.

"IMPACT" is not a club. There are no rules; just a desire to be used by the Lord to witness and confront others with Christ.

"IMPACT," through the N.Y.P.S., provides teens with a tool, *Teen Guide to Witnessing and Soul Winning*. The booklet presents a how-to-do it approach to these two responsibilities. A seven-day devotional guide, tracts, commitment cards, and a resource folder round out the helps.

"IMPACT" is needed in every teen group. Sunday school and N.T.F. young people need to become a part of this outreach endeavor which implements the basic responsibility of N.Y.P.S.: "To bring others to Christ and provide ways to channel the spiritual energies of youth into the total evangelistic mission of the church."

WATCH

## conquest

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IMPACT  
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Nazarene teens are encouraged to submit their "IMPACT" experiences to:

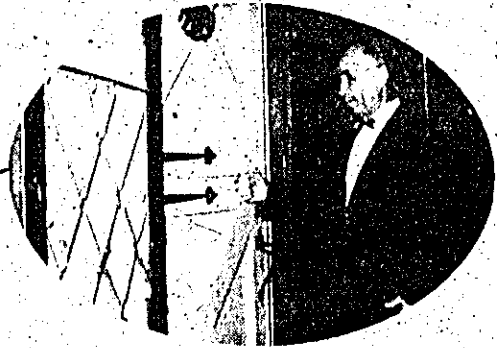
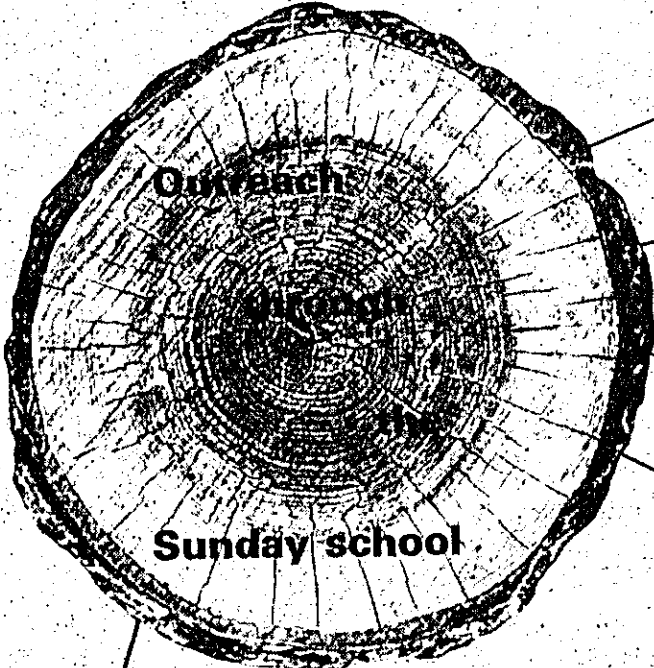
Paul Miller, *Conquest* Editor  
6401 The Paseo  
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For each "IMPACT" experience used *Conquest* will pay an honorarium of \$3.00.

January, 1965

**"March to a Million"**  
Sunday school enrollment

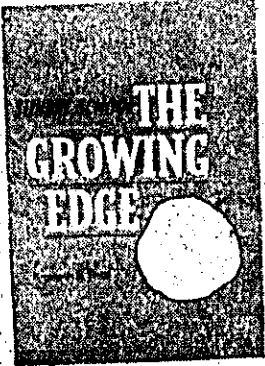
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by participating in the  
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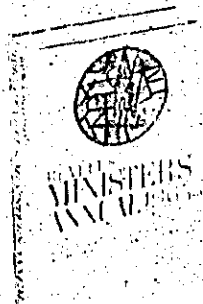
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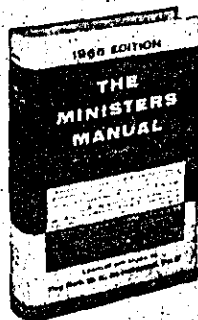
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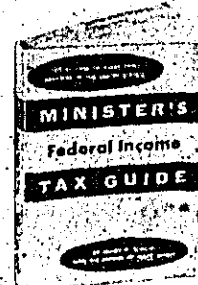
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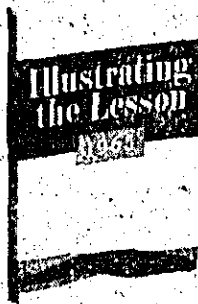
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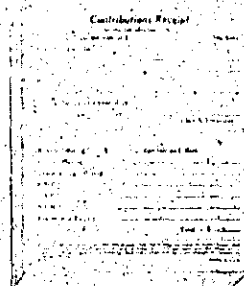
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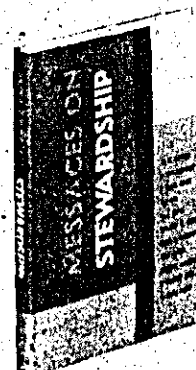


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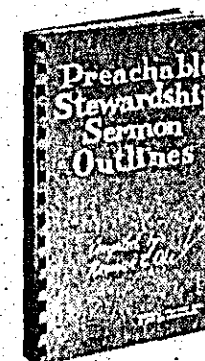
NAZARENE PUBLISHING HOUSE Pasadena KANSAS CITY Toronto

For Your February  
**Stewardship Emphasis\***



Messages  
on  
Stewardship

Preachable  
Stewardship  
Sermon  
Outlines



W. A. Criswell, H. H. Hobbs, and nine other recognized pulpiteers contribute to this excellent collection of stewardship sermons. Together they offer the pastor a wide variety of insight and inspiration as he prepares his mind, heart, and messages or this important emphasis. 142 pages, cloth. **\$2.95**

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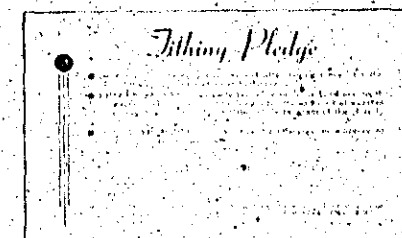
Attractive, colorful, four-page folders containing pointed messages on various aspects of stewardship.

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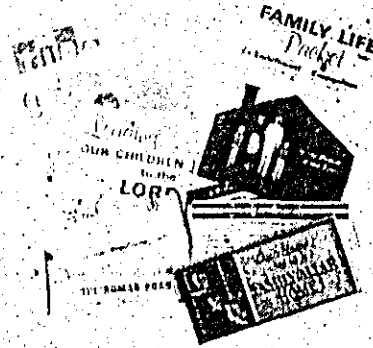


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2. Win another family



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**Question:** Where can I find babies for the Cradle Roll?

**Answer:** Newspaper birth announcements; information from church members and delivery services; Chamber of Commerce and telephone company lists of new residents.

**Question:** How can I be of the greatest help to Cradle Roll parents?

**Answer:** Notify your pastor, so a call can be made. Encourage adequate nursery facilities. Be present on Sunday morning to welcome and introduce Cradle Roll parents who may attend. Sponsor a Mothers' Club.

**Question:** How can I alert the church to the importance of the Cradle Roll?

**Answer:** Encourage a young adult class to sponsor the Cradle Roll and acquaint Cradle Roll parents with church parents. Plan a special program to explain the Cradle Roll to the congregation and enlist their help in securing names and addresses of families with small children.



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# PER CAPITA GIVING

in the  
**CHURCH OF THE NAZARENE**

The Church of the Nazarene continues to rank first in per capita giving in churches with a membership of 100,000 or more. In 1964, we reached a new high of \$160.38, an increase of \$6.82 over 1963.

The stewardship office recently made a study which will be of interest to you. In the next few issues of the *Pastor's Supplement* will be listed the top ten churches on each district in per capita giving for 1962-63. Can you find your district? Can you find your church?

#### ABILENE

CHURCH	PER CAPITA
Seagraves	\$348.46
Hereford	327.58
Hurst	303.38
Abernathy	285.39
Childress	282.43
Sinnett	277.69
Ft. Worth Haltom City	247.63
Stamford	239.63
Fritch	224.31
Borger Trinity	218.12

#### ALABAMA

CHURCH	PER CAPITA
Pensacola Ensley	\$667.00
Albertville	429.38
Union Town	262.75
Florence North Side	253.67
Birmingham Huffman	239.47
Birmingham Garrett Memorial	227.55
Cottondale	220.56
Calvert	218.78
Huntsville Mastin	209.52
Monroeville	209.38

#### AKRON

Streetsboro	361.00
Macedonia	300.51
Bedford	290.86
Tallmadge	280.12
Willoughby	269.65
Youngstown Broadman	250.54
Warren Champion	248.86
Kent	234.83
Cleveland Calvary	230.35
Akron West	226.25

#### ALASKA

Juneau	439.40
Fairbanks First	425.73
Kenai	418.57
Anchorage Minn. Ave.	369.00
Fairbanks Totem Park	343.66
Ketchikan	341.46
Sitka	310.55
Anchorage First	295.32
Seward	257.89
Nome	230.00

STEWARDSHIP

STEWARDSHIP

ALBANY

CHURCH	PER CAPITA
Brooktondale	\$410.85
Albany	366.30
Horsheads Grace	338.79
Saratoga Springs	260.27
Rochester Calvary	259.07
Schenectady	248.80
Lake Placid	248.59
Olean	246.00
Ithaca	238.48
Seneca Falls	236.29

CANADA CENTRAL

CHURCH	PER CAPITA
Toronto Glenforest	\$454.57
Windsor	395.19
Montreal	333.40
Toronto Kennedy Road	249.40
Kitchener	240.90
Bramford	211.55
Toronto Grace	204.54
Faversham	203.00
Hamilton Mt. View	200.03
Hamilton First	196.29

CENTRAL OHIO

CHURCH	PER CAPITA
Upper Sandusky	\$347.00
Plymouth Heights	316.25
Berea	303.29
Reynoldsville	261.98
Portsmouth Northside	256.68
Medina	228.36
Avon Lake	224.50
Pomeroy	223.50
Hilliard	220.58
Johnstown	215.62

EAST TENNESSEE

CHURCH	PER CAPITA
Harmon Memorial	\$420.40
Smyrna	288.03
Sweetwater	283.86
Rockwood	280.33
Knoxville South	265.70
White Wing	214.17
Kingsport First	212.21
Cleveland	205.72
Chattanooga East Ridge	195.58
Chattanooga Grace	185.70

ARIZONA

Scottsdale	265.54
Mesa	256.61
Phoenix Deer Valley	249.95
Yuma Grace	247.86
Apache Junction	240.67
Phoenix Emmanuel	230.43
Tucson Catalina Vista	221.83
Sierra Vista	221.72
Tucson Mt. View	211.15
Somerton	209.57

CANADA PACIFIC

Richmond	238.31
Esquimalt	232.70
New Westminster	209.73
Langley	189.14
Whalley	182.61
Vancouver Grandview	178.09
Chilliwack	177.75
Penticton	176.05
Port Alberni	169.21
Burquitlam	164.89

CHICAGO CENTRAL

Limestone	606.85
Hoopston West Side	420.43
Richton Park	324.12
Bradley	318.00
Brookfield	310.42
Potomac	294.53
Lombard	292.81
Momence	291.24
Dolton	283.88
Chicago Emerald Ave.	269.40

EASTERN KENTUCKY

Ft. Thomas	215.27
Moorhead	202.68
Barnes Mountain	158.75
Ashland First	157.83
Bellevue	156.80
Erlanger	154.70
Dayton	145.17
Carthage	140.63
Russell	141.33
Newport First	139.80

AUSTRALIA

Perth	\$71.43
Northmead	69.50
Gawler	66.50
Stafford	62.76
Mt. Gravatt	62.48
Mt. Waverly	59.42
Croyden Park	59.14
Birrong	57.76
Wynnum	54.03
Eidsvold	49.93

CANADA WEST

Yorkton	\$487.88
Red Deer West Park	422.52
Fort Saskatchewan	395.42
Brownvale	368.75
Medicine Hat	310.56
Stettler	277.46
Winnipeg Beulah	263.31
Regina Parkdale	252.42
Mantario	248.67
Morse	247.89

COLORADO

Karyal	\$378.19
Denver Westminster	346.20
Denver Thornton	290.49
Burlington	270.27
Denver Lakeridge	249.22
Glenwood Springs	234.41
Gary	231.06
Denver Golden	222.22
Canon City Lincoln Park	219.30
Colorado Springs Park Hill	214.77

EASTERN MICHIGAN

Hazel Park	\$721.22
Lake Louise	321.33
Mount Morris	298.89
Flint Westgate	290.27
Pontiac Hillcrest	289.14
Rochester	278.15
Sandusky	272.74
Williams Lake	267.91
Highland	245.53
Imlay City	241.22

CANADA ATLANTIC

Saint John's Newfoundland	306.56
Dartmouth	231.71
Summerside	209.05
Stephenville	200.53
Humphreys	199.82
Moncton	195.06
Middleton	168.32
Bass River	166.19
Lutes Mountain	150.98
Amherst	148.13

CENTRAL CALIFORNIA

Rosedale	257.57
Bakersfield Brentwood	253.18
Woodlake	244.13
Kingsburg	242.14
Bakersfield First	241.16
Calwa	239.07
Arvin	236.89
Taft	236.32
McFarland	226.40
Modesto Trinity	218.06

DALLAS

Mineola	629.38
Richardson	420.81
Van Alstyne	263.38
Oakland	236.67
Dallas Hampton Place	235.54
Palestine	228.40
Irving Faith	224.29
Dallas Buckner Blvd.	220.32
Marshall Fairview	213.48
Henderson	210.50

FLORIDA

Bradenton First	293.78
Ft. Lauderdale Manor	282.23
Punta Gorda	275.27
South Miami Heights	272.62
West Palm Beach	271.74
New Port Richey	262.33
Ft. Lauderdale First	257.33
Ft. Lauderdale Riverland	255.23
Wauchula	253.00
Pompano Beach	235.57

STEWARDSHIP

GEORGIA

CHURCH	PER CAPITA
Atlanta Brookhaven	\$283.72
Smyrna	255.36
Griffin	243.25
Athens	220.74
Marietta	212.12
Savannah Central	209.69
Pine Mountain	203.45
Rowland's Chapel	196.41
Wrightville	194.50
Thomaston	193.68

GULF CENTRAL

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Nashville Community	94.36
Orlando Gorman Memorial	66.54
Memphis Friendship	61.70
New Orleans Bethel	54.07
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Calvert Faith, (Ala.)	48.46
San Antonio West End	38.63
Meridian Fitkin Memorial	37.95
Lawton Grace, (Okla.)	27.00

HAWAII

Kaneohe	\$218.71
Honolulu Kaimuki	157.59
Hilo	155.26
Hanapepe	146.22
Kailua	144.75
Wahiawa	137.65
Honolulu First	118.73
Kahului	91.37
Ewa Beach	67.30
Aila	15.60

HOUSTON

Angleton	384.17
Nederland	359.87
El Campo	318.50
Baytown First	254.15
Houston Belport	245.02
Beaumont North	239.94
Groves	237.71
Houston Spring Branch	236.17
Pasadena Red Bluff	212.80
Alvin	211.95

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Boise Euclid Avenue	\$261.86
New Bridge	261.55
Marsing	250.53
Boise Emmanuel	241.67
Montour	231.09
Burns	230.42
Nampa Bethel	207.28
Boise First	206.92
Filer	195.46
Mountain Home	188.06

ILLINOIS

Rosewood Heights	334.50
Urbana Faith	284.45
Roxana	278.33
Whittington	273.16
Rantoul	262.80
Metcalf	239.82
Home Gardens	239.36
Beardstown	235.99
Anna	223.23
Champaign West Side	221.48

INDIANAPOLIS

Southport	\$392.48
Greenburg	354.75
Greenfield Grace	347.62
Indianapolis South Keystone	337.70
Danville Calvary	323.74
Indianapolis Broad Ripple	320.98
Martinsville Trinity	318.49
Indianapolis Ritter Avenue	311.50
Lawrence	302.39
Monrovia	295.86

IOWA

Clarion	834.50
Monticello	446.30
Red Oak	409.33
Bloomfield	369.88
Storm Lake	366.08
Ames	336.29
Cedar Rapids Oakland	314.45
Marengo	294.08
Allerton	253.55
Burlington Flint Hills	240.44

JOPLIN

CHURCH	PER CAPITA
Buffalo	\$403.59
Clinton	313.25
Deepwater	191.11
Independence	183.59
Mansfield	183.38
Halltown	182.73
Oswego	181.92
Joplin Calvary	168.50
El Dorado Springs	167.05
Good Hope	162.67

KANSAS

Bethel	460.07
Sublette	429.67
Kalvesta	423.97
Kinsley	403.57
Wakeeney	372.44
Palco	306.14
Colby	266.44
Atwood	254.89
Oberlin	236.93
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This tabulation will be continued in the February issue of the Pastor's Supplement. Watch for it!

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Former Church ..... District .....

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KANSAS CITY

CHURCH	PER CAPITA
Sunflower	443.88
Kansas City Shawnee	339.69
Kansas City Bethel Glen	298.95
Warrensburg	298.22
Sedalia	294.67
Booner Springs	282.77
Maryville	276.30
Kansas City Highland Crest	274.51
Kansas City Stony Point	248.94
Kansas City First	247.95

KENTUCKY

Faubush	288.97
Louisville Southside	254.41
Hopkinsville	252.40
Central City	230.31
Lexington Lafayette	201.00
Louisville Trinity	194.15
Somerset	185.35
Summersville	187.33
Elizabethtown	179.90
Glasgow	177.92

STEWARDSHIP

GEORGIA

CHURCH	PER CAPITA
Atlanta Brookhaven	\$283.72
Smyrna	255.36
Griffin	243.25
Athens	220.74
Marietta	212.12
Savannah Central	209.69
Pine Mountain	203.45
Rowland's Chapel	196.41
Wrightville	194.50
Thomaston	193.68

GULF CENTRAL

Oklahoma City Providence	151.18
Nashville Community	94.36
Orlando Gorman Memorial	66.54
Memphis Friendship	61.70
New Orleans Bethel	54.07
Columbus First, (Texas)	53.00
Calvert Faith, (Ala.)	48.46
San Antonio West End	38.63
Meridian Fitkin Memorial	37.95
Lawton Grace, (Okla.)	27.00

HAWAII

Kaneohe	\$218.71
Honolulu Kaimuki	157.59
Hilo	155.26
Hanapepe	146.22
Kailua	144.75
Wahiawa	137.65
Honolulu First	118.73
Kahului	91.37
Ewa Beach	67.30
Aiia	15.60

HOUSTON

Angleton	384.17
Nederland	359.87
El Campo	318.50
Baytown First	254.15
Houston Belport	245.02
Beaumont North	239.94
Groves	237.71
Houston Spring Branch	236.17
Pasadena Red Bluff	212.80
Alvin	211.95

IDAHO-OREGON

CHURCH	PER CAPITA
Boise Euclid Avenue	\$261.86
New Bridge	261.55
Marsing	250.53
Boise Emmanuel	241.67
Montour	231.09
Burns	230.42
Nampa Bethel	207.28
Boise First	206.92
Filer	195.46
Mountain Home	188.06

ILLINOIS

Rosewood Heights	334.50
Urbana Faith	284.45
Roxana	278.33
Whittington	273.16
Rantoul	262.80
Metcalfe	239.82
Home Gardens	239.36
Beardstown	235.99
Anna	223.23
Champaign West Side	221.48

INDIANAPOLIS

Southport	\$392.48
Greenburg	354.75
Greenfield Grace	347.62
Indianapolis South Keystone	337.70
Danville Calvary	323.74
Indianapolis Broad Ripple	320.98
Martinsville Trinity	318.49
Indianapolis Ritter Avenue	311.50
Lawrence	302.39
Monrovia	295.86

IOWA

Clarion	834.50
Monticello	446.30
Red Oak	409.33
Bloomfield	369.88
Storm Lake	366.08
Ames	336.29
Cedar Rapids Oakland	314.45
Marengo	294.08
Allerton	253.55
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Deepwater	191.11	Kansas City Bethel Glen	298.95
Independence	183.59	Warrensburg	298.22
Mansfield	183.38	Sedalia	294.67
Halltown	182.73	Bonner Springs	282.77
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Joplin Calvary	168.50	Kansas City Highland Crest	274.51
El Dorado Springs	167.05	Kansas City Stony Point	248.94
Good Hope	162.67	Kansas City First	247.95

KANSAS

Bethel	460.07
Sublette	429.67
Kalvesta	423.97
Kinsley	403.57
Wakeney	372.44
Paico	306.14
Colby	266.44
Atwood	254.89
Oberlin	236.93
Wichita Eastridge	235.24

KENTUCKY

Fauhush	288.97
Louisville Southside	254.41
Hopkinsville	252.40
Central City	230.31
Lexington Lafayette	201.00
Louisville Trinity	194.15
Somerset	185.35
Summersville	187.33
Elizabethtown	179.90
Glasgow	177.92

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\*Read Ephesians 6:10-17.

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AUDREY J. WILLIAMSON

## Are P.K.'s Becoming "Problem Kids"?

By a concerned mother

I AM A FIRM DEFENDER of "preachers' kids" because I am one. But recently my defenses came down. Only this paraphrase remained concerning some ministers—"What your undisciplined children do and say speaks so loudly that I can't hear what you say."

Have our young ministers forgotten that I Tim. 3:4-5 is a very important part of our Bible too? "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)"

In a recent revival service the evangelist's child (old enough to know better) created so much disturbance talking aloud and running around that it was difficult to listen to the message. What about the minister's children running not only through the educational units, laugh-

ing and yelling, but also in the main sanctuary, even pounding the piano, and no restraints? During altar services they laugh and talk, and run in and out of doors, and afterwards they race outside and yell until people living in the neighborhood are disgusted and won't even visit the church. Also, what about the minister's wife who leaves when the sermon begins and takes two or three of the children with her? How about the ones who let teen-agers skip morning worship if they'll prepare the noon meal? Or those who keep the children home from prayer meetings because "it's too hard on them when they have to go to school the next day"? Are these training examples the members should follow?

These things are actually happening in various churches on our zone, and these ministers are really worthy of close attention because their sermons are very inspiring.

## Studies in the Sermon on the Mount

By H. K. Bedwell\*

No. 8 Matt. 5:38-48

### Retaliation and the Christian

HAVING DEALT WITH three practical issues in relation to conduct, that of reverence for the individual, purity in sex relationships, and truth in speech, Jesus now proceeds to expound the reaction of the Christian to insult and injury. The worldly outlook is expressed in the verses which say, "An eye for an eye, and a tooth for a tooth." See 5:38. Tit for tat, insult for insult, blow for blow, angry word for angry word—this is the way of the world, and anything less than this is weakness. Jesus teaches us that insult must be met by grace, blow by the turned cheek, anger by sweetness, hatred by love. The dictum of our Master is that you will never get the devil out of people by acting like the devil. He shows us that the best way to get rid of an enemy is to turn him into a friend. There are three important lessons brought out in these ten verses.

#### 1. The Searching Test of Antagonism

Jesus has already stated that the Christian is the salt of the earth, not the sugar! We shall not taste sweet to everyone, and sometimes we may find

ourselves suffering, not because of our faults, but because of our stand for God and righteousness. Opposition is a searching test, for it will surely find us out. If we are living for self, or if the self-life still holds any place, it will certainly rear its head when its rights are attacked. Only dead men will not retaliate—they who are truly crucified with Christ. The test here is fourfold.

(a) *Insult.* The smiting of the right cheek is the supreme form of Oriental insult. This is to be met by giving him the opportunity of repeating it! We are to turn the other cheek.

(b) *Injustice.* The illustration is given of a man going to law, and winning his case unjustly. "He that taketh away thy coat." It is rightfully yours; your opponent unjustly takes it from you. What are you to do? Jesus says—give him your overcoat as well. He won't feel very comfortable in it!

(c) *The test of inconvenience.* The picture given is that of the Roman soldier compelling one of the subject races to carry his equipment—that which any Roman soldier had the right to do—a very inconvenient thing for the victim, and humiliating too! Jesus says meet it by an overplus of patience and kindness.

(d) *The test of improvidence.* The man who is always coming to ask, to

beg, and to borrow makes himself a nuisance by his improvidence. He is not to be snubbed and refused. It is self-evident that it is not within the bounds of possibility to give all and sundry what they ask. But we can give them something. Why this should necessarily mean money is hard to say. It is often easier to give money than to give a bit of yourself. The whole principle behind this injunction is that we are to give ourselves unstintingly to those in need, even if they are in need by their own shortsightedness and improvidence. In all four of these searching tests, the reaction of the Christian will depend upon whether he is primarily concerned about his own feelings, dignity, and rights, or whether he is concerned about the winning of the opponent for God. Insult met by insult will harden his heart and drive him farther away. Injustice met by injustice will lead to further injury. Inconvenience and improvidence met by "churlishness" and selfishness will never win the needy soul. Stanley Jones points out that Jesus in effect says the real Christian attitude is: "If you break my head, I will break your heart—by love." Act like the devil and you will succeed in rousing the devil. Act like God and your reaction will break down opposition and make the opposer ashamed of himself and his ways. We have a perfect example of this in our Lord Jesus Christ, who, when "he was reviled, reviled not again." This does not mean that God condones insult and injustice, but it does mean that we must leave Him to deal with those who act in this way, and our task is to manifest nothing but grace.

#### 2. The Simple Secret of Victory

How is it possible to turn the other cheek, to give away our coat and cloak, to go the second mile, to give to those who ask? The answer is LOVE. Not human pity or sympathy. These are totally inadequate. We need the love of God to be shed abroad in our hearts, so that we can love the unlovely and the unlovable. Jesus pointed out that

all the commandments can be condensed into just two—supreme love to God, and love to our fellows that equals self-love. Love alone can meet insult with kindness, injustice with generosity, inconvenience with sweetness, and improvidence with patience. The Old Testament taught, "Thou shalt love thy neighbour," and the rabbis had added, "And hate thine enemy." See Matt. 5:43. Jesus says, "Love your enemies," and He is at pains to point out the kind of thing an enemy will do, so that there may be no mistake as to who our enemies are! "Bless them that curse you"—that is, those who revile you with their tongues and wish you evil in their hearts. "Do good to them that hate you"—that is, those who have a strong dislike for you and regard you with a contempt and bitterness. "Pray for them which despitefully use you, and persecute you"—those who actually do mean and spiteful things in order to hurt you. It is just such people that Jesus calls upon us to love. We cannot naturally love our enemies. On the human level, we shall never be able to return good for evil, blessing for cursing, and prayer for persecution. We need a baptism of divine love. Instead of allowing the actions of others to determine how we shall act, we shall take the initiative in doing them good. This great sermon speaks of three things that exceed. There is exceeding joy for the persecuted (5:12). There is a righteousness that exceeds (5:20). Here there is a love that exceeds (5:46). Love is the way.

#### 3. The Sole Pattern or Standard of Conduct

"Be ye therefore perfect, even as your Father which is in heaven is perfect." This is a searching word, and do not let us hedge around it or tone it down. Let us face up to it squarely. My standard of conduct must not be the best Christian I know. The most godly man in the world is only human, and may fail and disappoint me. My standard must not be the best church I know, for man-made standards are at best but

\*Nazarene missionary, Stegl, Swaziland, South Africa.

faulty. The standard of perfection that God requires is that of His own. The word "therefore" drives us back to the preceding verses. It is this manifestation of love towards our enemies which is the hallmark of perfection. I cannot be perfect as the Father is perfect, in His infinite wisdom, His almighty power, His omnipresence, His radiant holiness. The only perfection held out as attainable in this life is the perfection of love. See I John 4:18. The pattern of the Father's manifestation of love towards evil men is held out. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He showers with blessings those who neglect and reject Him. Likeness to the Father in this is an evidence of our new birth, our spiritual relationship.

"That ye may be the children of your Father." We can then show a love that exceeds. John Wesley laid great stress on this aspect of sanctification. He spoke much about "being made perfect in love." He emphasized again and again that there is nothing more necessary and nothing higher than having a heart completely filled with the love of God. It is the great lack of the people of God everywhere. The spirit of harsh criticism, the petty jealousies, the meanness, the spirit of retaliation are all too common. Let us with Wesley pray that God may give us—

"A heart in ev'ry thought renewed,  
And full of love divine;  
PERFECT, and RIGHT, and PURE, and  
GOOD,  
A copy, Lord, of Thine.

## Gleanings from the Greek New Testament

By Ralph Earle

Eph. 5:26-33

### Having Cleansed

Verse 26 reads (KJV): "That he might sanctify and cleanse it with the washing of water by the word." The Greek says: "In order that He might sanctify it [for her], having cleansed [her] by the washing of water in [by, with] word"—"with the word" (RSV, NASB).

We sometimes speak of pardon and purity, of conversion and cleansing, as related to distinct experiences in grace. But there is a purity that comes with pardon, and a cleansing that comes with conversion. When we confess our sins to God and believe in Jesus Christ, not only are our sins forgiven, but the stain of sin is washed away. However, there is still needed a deeper cleansing from all sin, from the carnal nature with which every human being is born.

### Word

The meaning of this term in verse 26 is not entirely clear. The Greek word is *rhema*. The most common term for "word" is *logos*, which occurs some 330 times in the New Testament. It is translated "word" 225 times, with dozens of other renderings for the remaining occurrences. On the other hand, *rhema*, found 70 times, is translated "word" 56 of those times and "saying" 9 times.

The distinctive idea of *rhema* is that it properly refers to what is said or spoken, whereas *logos* can be used for a written word. Thayer defines the term as basically meaning: "that which is or has been uttered by the living voice, thing spoken, word."<sup>1</sup> He interprets the phrase here, *en rhemati*, thus: "according to promise (properly on the

ground of his word of promise, namely, the promise of the pardon of sins)."<sup>2</sup> Arndt and Gingrich say with regard to *rhema* in this and similar passages: "Generally the singular brings together all the divine teachings as a unified whole, with some such meaning as gospel, or confession."<sup>3</sup>

This Greek term *rhema* is found again in 6:17—"the sword of the Spirit, which is the word of God." The same phrase, "word of God" (using *rhema* rather than *logos*) occurs in Heb. 6:5 and 11:3. In I Pet. 1:25 reference is made to "the word of the Lord" which is preached.

### Spot or Wrinkle

The word for "spot" (v. 27) first meant a rock or cliff. Later it came to mean a "spot" or "stain." Here it is used metaphorically for "a moral blemish." The Greek word for "wrinkle" is found only here in the New Testament. The phrase "not having spot, or wrinkle," suggests the idea of "washed and ironed." Christ wants His bride, the Church, to be neat as well as clean. When we are concerned only with being a "clean people," but do not give attention to making our personal appearance and personality attractive, that we may attract others to Christ, we fail to be what He wants us to be.

### Without Blemish

This is one word in the Greek—*anomos*. It was used of sacrificial animals, which the law required should be without blemish (Num. 6:14; 19:2). So it is applied to Christ, the Lamb of God sacrificed for the sins of men (I Pet. 1:19; Heb. 9:14). By classical Greek writers it was employed in the sense of "blameless," morally and religiously. In Jude 24 the word is translated "faultless"—"present you faultless before the presence of his glory." This forms a striking parallel to Eph. 5:27.

Verses 25-27 may be taken together as the text for a textual sermon. Verse 25 gives us "The Provision for Sanctification" in the death of Christ. Verse 26 gives "The Prerequisite for Sanctifi-

cation" in the washing of regeneration. Verse 27 shows "The Purpose of Sanctification" in our presentation to Christ as His bride.

### A Debt

Verse 28 says: "So ought men to love their wives as their own bodies." The verb translated "ought" is *opheilo*. It means "to owe, be a debtor."<sup>4</sup> Of a similar use of the term in I John 2:6, Westcott says: "The obligation is represented as a debt."<sup>5</sup>

That is the meaning here. The husband owes it to his wife to love her as he loves (cares for) his own body. The one who fails to do so is not paying his honest debts.

### Nourish and Cherish

In verse 29 two terms are used to express the loving care that a man should have for his wife. The first, *ektrepheo*, is found only here and in 6:4. There it is used for bringing up children. Thayer defines it thus: "1. to nourish up to maturity; then universally to nourish . . . Eph. v. 29. 2. to nurture, bring up . . . Eph. vi. 4."<sup>6</sup> It suggests the idea of a husband caring tenderly for his wife, as a mother might care for her child.

"Cherisheth" is the verb *thalpo*. It literally means "keep warm," and so figuratively "cherish, comfort."<sup>7</sup> Thayer writes: "Like the Latin *foveo*, to cherish with tender love, to foster with tender care."<sup>8</sup> The word is found only here and in I Thess. 2:7.

### Glued Together

Verse 31 consists of a quotation of Gen. 2:24. This important Old Testament passage was quoted earlier by Jesus (Matt. 19:5; Mark 10:7). The verb "be joined" is literally "be glued." What many marriages need today is more of the glue of genuine, unselfish love, so that they will "stick together."

Paul is incurably and inexorably practical. He starts out by commanding husbands to love their wives (v. 25). This leads to a contemplation of Christ's

love for His Church (vv. 25-27). Then he comes down to earth with a "thump" again: "So ought men to love their own wives as their own bodies" (v. 28). Once more he takes off into orbit in the heavenlies, as he speaks of Christ and the Church (vv. 29-30). In verse 31 it is human marriage again, but in verse 32 Christ and the Church. His final note, however, is on practical Christian living

in the social relationship between husband and wife (v. 33).

<sup>1</sup>Lexicon, p. 562.  
<sup>2</sup>Ibid.  
<sup>3</sup>Lexicon, p. 743.  
<sup>4</sup>Abbott-Smith, op. cit., p. 330.  
<sup>5</sup>Epistles of St. John, p. 50.  
<sup>6</sup>Op. cit., p. 200.  
<sup>7</sup>Arndt and Gingrich, op. cit., p. 351.  
<sup>8</sup>Op. cit., p. 282.

(Continued from page 16)

Table of Parliamentary Motions

Motions	Needs a Second	Amendable	Debatable	Vote Required	May Interrupt a Speaker
<b>I. Principal Motion</b>					
1. Any main question or any independent matter of business before the meeting.	yes	yes	yes	majority	no
<b>II. Subsidiary Motions</b>					
2. To postpone indefinitely	yes	no	yes	majority	no
3. To amend	yes	yes	yes	majority	no
4. To refer to committee	yes	yes	yes	majority	no
5. To postpone to a certain time	yes	yes	yes	majority	no
6. Previous question	yes	no	no	2/3	no
7. To lay on (or take from) the table	yes	no	no	majority	no
<b>III. Incidental Motions</b>					
8. To suspend a rule	yes	no	no	2/3	no
9. To withdraw a motion	yes	no	no	majority	no
10. Question of consideration	no	no	no	2/3	yes
11. A point of order	no	no	no	chair*	yes
12. Appeal from decision of chair	yes	no	no	2/3	yes
<b>IV. Privileged Motions</b>					
13. To make a matter of business a special order for a given time	no	no	no	2/3	yes
14. Questions of rights and privileges	no	no	no	chair*	yes
15. To adjourn (unqualified)	yes	no	no	majority	no
16. To fix time for next meeting	yes	yes	no	majority	no

\*Requires only decision of chair; no vote unless appealed.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## God Spared Not

By Ross Price

TEXT: II Peter 2:4-10a

### INTRODUCTION

- Our scripture is one long, involved sentence, stating a logical implication. It is an "If . . . then" proposition in denunciation of the false preachers and teachers.
- To prove that their damnation is not asleep, Peter cites three great examples of divine judgment upon the wicked. God has not forgotten. He will act as He has always acted, to punish sinners and to preserve the faithful. This is His character in the moral order, and it may be relied upon.
- History offers examples of God's action in the affairs of the insubordinate creatures who have used their God-given sovereignty to defy their Creator.
  - Beings greater than these false teachers have met with punishment. Such were the angels who sinned.
  - Beings more powerful and violent than these false teachers have been overwhelmed. Such were the antediluvians.
  - Beings more unimpressed and ungodly than these false teachers have met with catastrophe. Such were the Sodomites.
- God spared not:
  - Chains of darkness and pits of gloom for the antichrists.
  - Floods upon the ungodly.
  - Ashes upon the perverted.
 Thus we may be sure of His treatment today for:

- Deliberate sinners
- Impenitent ungodly
- Filthy perverts

- So Peter's proof that God will punish these pernicious prophets is predicated on past procedures in providence.
  - JUDGMENT BY FALL—the angels that sinned
    - The angels that revolted discovered that neither their former rank, dignity, or holiness, could save them from the depths of Tartarus (cf. Jude 6).
      - The sad and sobering fact is that created "sovereigns" may go "berserk" in a moral universe, using their freedom to defy Him who gave it.
      - Jesus said: "I beheld Satan as lightning fall from heaven" (Luke 10:18).
      - The details of how the angels fell are not given. Yet the tradition of their fall is in all countries and in all religions. We have no direct revelation on the subject. Some think Isa. 14:12-17 is a description of the fall of Satan. See also Rev. 12:7-9.
  - God cast them down to hell.
    - The Greek word for hell here is tartaros. This is the only passage in the Bible where the term appears. It is in the Jewish Apocalyptic book of Enoch 20:2, as the place of punish-



ment for the fallen angels. Plato speaks of it as a place beneath the deep waters beneath the earth as a prison for the worst of evil doers (Phaedo 112 A). Hesiod wrote of it:

*As far beneath the earth  
as earth from heaven;  
For such the distance  
thence to Tartarus.*

Thus it is a place of darkness and wretchedness from which any escape is impossible.

2. The Revised Version reads "pits of darkness."

A change of but one Greek letter makes it "chains" of darkness. Thus God consigned the "sons of light" to a domain of darkness, where darkness lies upon them like chains. The real chain for a pure spirit being, the real pit for a being meant for light, is the "outer darkness." And just as physical bodies may be bound by chains, so spiritual beings may forge for themselves chains of darkness and dungeons of gloom.

Cf.—The blacksmith in the dungeon prison discovered his own trademark on the chains that bound him.

3. Let us never forget that works of darkness bring upon us this judgment of darkness.

C. "Reserved under punishment for doom."—Moffatt.

God's Word indicates there will be a judgment day for angels (I Cor. 6:3; Jude 6).

## II. JUDGMENT BY FLOOD—the ancient ungodly world

A. God spared not the ancient world.

1. The world of Noah's contemporaries.
2. The world before the Flood.
3. Note its characteristics:
  - a) Unholy and unwise marriages.
  - b) Violence and apostasy. Such

is the meaning of the Hebrew *nephilim* (giants), for it indicates "men of violence," "tyrants" (or dictators), and "apostates."

c) Impenitence—for they repented not at the preaching of Noah, who was a herald of righteousness (Gen. 6:9; Heb. 11:7). His was "the solitary voice that cried out for righteousness."—J. B. Phillips.

d) Evil imaginations—purposes, desires, intentions, all were persistently wicked. Hence it was a spontaneity for vice.

B. A cataclysm befell that former race.

1. The Greek term, *kataklysmos*, is used only of this flood in the days of Noah, in the entire Greek New Testament.
2. If God once destroyed the race for wickedness, He may be expected to do it again.
3. But Peter indicates that God's next purgation of the earth will not be by flood—symbolic of baptism—but by fire, symbolic of purification.
4. God let loose the deluge upon that world of ungodliness.

## III. JUDGMENT BY FIRE—the cities of sodomy and lust

A. Reduced to ashes by sentence of devastation.

1. God rained fire and brimstone upon those filthy, unimpressed pervers.
2. The moral filth of Sodom filled Lot's righteous soul with revulsion.
3. Here God demonstrated what He thinks of such homosexuality and lasciviousness—"filthy behavior."
4. God "condemned them with a catastrophe" just as He later did Pompeii.

B. God made them an example for all who love godlessness.

1. The Greek term *athesmos* indicates "rebels against the law of nature and the law of conscience."

2. If God cannot use us as a witness, then He will surely use us as a warning.
3. God's delays are not to be mistaken for annulments.
4. Such examples of divine retribution tell us that men cannot sin with impunity. Enormity of sin spells certain calamity.

## IV. DELIVERANCE BY FAITH—God's righteous remnant

A. Noah, one of eight.

1. A preacher and practitioner of righteousness.
2. He took God at His word. A man of faith (Heb. 11:7).
3. He was willing to be considered a fool for his faith. Cf. building a ship on dry land before ever there had been rain upon this earth (Gen. 2:5).
4. "Noah the eighth" means Noah plus seven others. Certainly this was a small minority—a mere remnant of a former multitude.

B. Lot, one of three.

1. His righteous soul was vexed. What he saw and heard was like harassment to his soul. Seeing their open acts of depravity and hearing their foul-mouthed discourses. The open shamelessness of their sodomy.

Those who live among the wicked are compelled to see and hear much that pains their hearts, and it is well if they do not become indifferent to it or contaminated by it.

Such an environment is torment to a righteous soul.

2. "Our great security against sin lies in being shocked at it."—Newman.
- C. God knows how. "If . . . then" is also "since . . . then."
  1. God does not preserve us from temptation, but in the day of temptation and out of its snares.

2. God knows how to deliver and how to punish. Let no one forget this! He knows how to rescue a good man in the midst of a corrupt generation, and how to reserve the unjust for a day of punishment and judgment.

## CONCLUSION

1. If God spared not the rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrah, He will not spare these wicked teachers who corrupt the pure doctrines of Christianity.
2. If God punished former apostates, modern ones shall not escape.
3. The day of the Lord is always two-sided—damnation for the wicked, deliverance for the righteous. Therefore: "Get ye out of Sodom!"

## Flight from Blight

SCRIPTURE READING: I Cor. 6:9-10, 13b, 15-20

TEXT: II Tim. 2:22—"Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

INTRODUCTION: Today we are witnessing a resurgence of the carnal conditions which typified the Corinthian church. The soul has been divorced from the body. The seventh commandment is openly flouted, and even "Christians" have lowered their moral standards. Our youth need to be warned of the terrible consequences. They must learn to "glorify God in your body" as well as "in your spirit."

## I. THE CONDITION OF OUR COUNTRY—OUR FLIGHT

- A. Pornography (Matt. 5:27-30)
- B. Promiscuity (Heb. 13:4)
- C. Prostitution (Prov. 5:1-12)
- D. Perversions (Rom. 1:26-32)

## H. THE CAUSE FOR OUR CONCERN—OUR BLIGHT

- A. Divorce
- B. Deformed babies.
- C. Disease
- D. Depravation (emotional)
- E. Deprivation (spiritual)

### III. THE COURSE OF OUR CONDUCT—OUR FLIGHT

Note the reaction of Joseph to Potiphar's wife (Gen. 39:7-12).

Things for young people to watch:

- A. Their clothing
- B. Their conduct
- C. Their companions
- D. Their conversation
- E. Their consecration

**CONCLUSION:** "God's plan is to make you holy, and that means first of all a clean cut with sexual immorality. Everyone of you should learn to control his body, keeping it pure and treating it with respect, and never regarding it as the instrument of self-gratification as the pagans do. For God has not called us unto uncleanness, but unto holiness" (I Thess. 4:3-7, Phillips).

—MERV CHAPLIN  
Bethany, Oklahoma

### Sermon Skeletons

#### What to Do When Hemmed In

Gen. 42:29-36, and Rom. 8:28.

- I. Anticipate Trials
- II. Accelerate Trust
- III. Appropriate Triumph

#### The Gospel of the Green Light

- I. "GO, and sin no more" (John 8:11)
- II. "GO on unto perfection" (Heb. 6:1)
- III. "GO ye into all the world" (Mark 16:15)

#### Jesus Grew

Luke 2:52

- I. Physically—"stature"
- II. Mentally—"wisdom"
- III. Socially—"in favour with man"
- IV. Spiritually—"in favour with God"

#### A Motivated Ministry

II. Cor. 5:14

- I. Christ's love for me motivates me.
- II. My love for Christ motivates me.
- III. Christ's love in me motivates me.

### Three Divine Revelations (Romans 1:16-18)

- I. The Revelation of God's Power (v. 16)
- II. The Revelation of God's Righteousness (v. 17)
- III. The Revelation of God's Wrath (v. 18)

—MERV CHAPLIN  
Bethany, Oklahoma



## IDEAS THAT WORK

### Do You Sing Your Favorites to Death?

Because it is very easy to slip into a rut, even in such an important matter as choosing Sunday morning hymns, I have kept records of the hymns as they are used. Since I select the Sunday morning hymns, print the order of service in the bulletin, and prepare that bulletin myself, it has been easy to jot down on a chart for that purpose the hymns to be used.

After seven months in my present pastorate, I find that we have used seventy-two different hymns in the worship services—a few of them more than once. Probably there will be more repetition from now on, but with this information at hand, even the less familiar hymns will not be missed as we endeavor to make full use of our hymnal by the selection of all suitable hymns for the worship services of our congregation.

—ROSS R. CRIBBIS, Pastor  
First Church of the Nazarene  
Providence, Rhode Island

### More About Raising Budgets

IN READING the present magazine I read where Brother Ramsey in North Dakota took out so much for budgets. I thought it would be interesting to you to know how we do it here.

We now have the fifth largest budget on the district. It was \$6,800.00 last

The Nazarene Preacher

year. We voted through every department of the church to pay 10 percent each week or month from every department. Then we voted to take out 15 percent each week from the regular offerings to divide among the rest of the budgets. We have paid them in full throughout our ministry. This year was the hardest since we have just launched the actual construction of our new church. But we came to the end and had to write a check for \$40.00 to the General Budget to make us a 10 percent church. God has honored and we have a people who feel strongly that the budgets are important enough to come first.

—KEN BRYANT  
Pastor  
Puyallup, Washington

## MY PROBLEM

**PROBLEM:** My problem is a problem of irreverence. One of the most active and willing families of the church sits near the entrance of the sanctuary and talks out loud before the service with another family (this one critical). If it were two critical families it would be easier. (Or would it?)

#### A WASHINGTON PASTOR ADVISES

It has been both my experience and observation that this problem is twofold: lack of training, and carelessness. I usually find, or make, the opportunity to speak on such a problem in a general manner from the pulpit, bringing it out in such a way as not to hold up the party, or parties, in question to public embarrassment. Some of our best people get careless, even when they know better. Nazarene people enjoy visiting and sometimes carry it too far.

If the pointed mention of such breach of church etiquette does not solve the problem, the pastor may kindly speak to them concerning it. This is, admitted-

ly, not easy to do, but the family seems to be one that would receive such correction in the right spirit.

#### A COLORADO PASTOR SAYS:

One of the helps in setting an atmosphere of reverence and worship before public services is an organ or piano prelude from the time people begin to enter up to the opening of the service. The use of familiar hymns or gospel songs gives an added effect. The congregation is reminded of the words as the instruments play, which aids in preparing the heart for worship and praise. The music tends to stifle talk and suggests that it is time to begin when one enters the sanctuary.

If the problem continues to exist, perhaps the pastor could suggest that the congregation, upon entering the sanctuary, pause to spend a few moments in silent prayer to prepare their hearts for worship and evangelism.

## BULLETIN EXCHANGE

*Tithing does its share to keep communion with God intact. Commissioner Brengle (of Illinois) once said: "I tithed every cent, even when getting my education and was so poor and in debt that I wore celluloid collars and ate oatmeal almost exclusively. I tithed borrowed money. The Devil said, 'Why do you do this? This is not your money, it belongs to your creditors. Why tithe it?' I said, 'Devil, you are a liar. I am using this money. It belongs to the Father; it's only passing through my hands and God shall have His tithe.' God prospered me according to His word. In a remarkably short time I was able to repay every cent I owed. I have found consistent tithing essential to keeping communion with God."*

—Central Church of the Nazarene  
Omaha, Nebraska  
JACK W. NASH, Pastor

## Words to Think On

Displayed in the American Institute of American Designers at the World's Fair in Seattle were five small, colorful rugs. Woven into the design of these rugs was the following:

Time is too slow for those who wait,  
Too swift for those who fear,  
Too long for those who grieve,  
Too short for those who rejoice,  
But for those who love, time is eternity.

—Dateline

### The Empty Seat Has an Eloquent Voice

—It Says:

To the Preacher—"Your sermons are not appreciated."

To the Visitor—"This church is not going forward."

To the Treasurer—"Look out for a small offering."

To the Prospective Church Member—"You had better wait awhile."

To the Members Present—"Why don't you go visiting too?"

### FBI Chief Raps Morals Decline

FBI Director J. Edgar Hoover says it is "high time" that Americans take a closer look at what is happening to the nation's moral standards.

"We do not have the courage to stand in conflict with the mad rush for material wealth, indulgence and social prestige," Hoover said in the December issue of the law enforcement bulletin. "We are condoners and appeasers of a practice which we distrust and disapprove," he said. "Many persons are so preoccupied with selfishness and greed they no longer know—nor care for that matter—where honor stops and dishonor commences."

### Helps to Holiness

A clear experience of justification.

A quick obedience to the known will of God.

A faithful reading of the Word.

A vital prayer-life.

A conscience about "little things."

A self-denial for Jesus' sake.

A care that the conversation has an end in spiritual welfare.

A pursuit of reading which deals with holiness and the baptism with the Holy Spirit.

A testimony which looks toward the fulfillment of the promise.

Attendance upon the means of grace.

—Selected

From Lowell, Massachusetts  
Beacon

### An Ordinary Funeral

A little while ago I read of a perfunctory funeral service. It was only old Thomas who used to sit in the gallery of some undistinguished church and nod during the sermon. No one troubled over much about old Thomas. And for the funeral it was scarcely worth the expense of a coach for mourners because there were only two, his daughter and her husband. But after the pathetically small procession had left the church, the funeral ended, a large, resplendent car joined on behind. It followed to the cemetery. From it there stepped a general in full uniform. He saluted at the graveside. Afterwards the story was disclosed as to why he came. "I had to come," he said. "I saw the announcement in the local paper. You see, he was my Sunday school teacher years ago. He used to pray for me. I laughed at him and made fun of him. But the Bible he gave me I still possess. That is all. I should never have found my way to God without him."

—Submitted by J. C. Mitchell

### Built-in Equipment

(Continued from page 1)

asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."<sup>1</sup> When the Word of the Lord goes forth in the power of the Spirit it does not return void but accomplishes that whereunto it was sent.<sup>2</sup>

God also gives love. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."<sup>3</sup> This love is beyond self-love or the social instinct in the nature of man. It is exclusively divine in origin and supreme in quality. This love was made flesh in Jesus Christ. He imparts this love to men so that they love the unlovely and the lovable. Christ would not break the bruised reed nor quench the smoking flax. He did not shun the leper or scorn the demon-possessed. He received sinners and ate with them. He did not pass the maimed or bleeding in cold indifference. God's love in the soul of the preacher adds the all-pervading, all-prevailing compassion that is the heart of the eternal God, who sent His only begotten Son to seek and to save the lost. This love sends the man with a shepherd heart on the hazardous way with no thought of turning back or going on a detour. The love of Christ compels him.

With courage, power, and love God gives the knowledge of their appropriate use in a sound mind. Some translators propose the use of the words *discipline* or *judgment* instead of *sound mind*. All are needed and all may be included. Sound moral judgment is derived from the steadfast purpose to do the will of God. Jesus said, "... my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."<sup>4</sup> When the will of man is inseparably fused with the will of God, his judgment is basically sound. It would not be incongruous to assume that the sound mind is disciplined and let the rendering be "with disciplined mind." For aid in such profitable exercise the preacher would do well to read and practice the advice in the book

titled *The Disciplined Life*, by Dr. Richard S. Taylor.

With the help of the Holy Spirit let every preacher discipline his mind in singleness. In so doing he will rule out an attempt to serve two masters. Conflict of interest will be excluded and the danger of split personality avoided. Dimness of spiritual vision and corroding care will have a cure. This single-mindedness will provide a lift toward Christlikeness, which is life's ultimate goal. The single mind is not narrow. It is broad in understanding and sympathy.

The disciplined mind is dedicated to a life of study, meditation, and prayer for spiritual growth and effective service to mankind and the glory of God. It rejects bigotry and yearns for humility. It abhors prejudice and craves fairness to all. It is trained in regular habits at home, at work, at recreation, and in balanced budgeting of time.

Behold the man of God when he is all he can be by natural endowments, and the gifts and grace of God plus diligent pursuit of the highest and best!

<sup>1</sup>1 Tim. 1:7.  
<sup>2</sup>Jer. 1:18-19.  
<sup>3</sup>Zech. 4:6.  
<sup>4</sup>1 Jn. 4:12.  
<sup>5</sup>Isa. 55:11.  
<sup>6</sup>Rom. 5:5.  
<sup>7</sup>John 5:30.

### Well of Atheism

According to Dr. Erich Klausener, author of a recent West German study of the campaign against religion in Soviet East Germany—Communist propaganda is more successful in producing atheists than in making convinced Communists. He comments: "Communism's atheist propaganda destroys in man his trust in God and his ability to see a divine order in the world. What is offered instead is a vision of a Communist world order of the future. Experience has shown how quickly man is disappointed with this substitution—and is left with an empty heart. Frequently, then, the only recourse is a nihilism..."

# HERE AND THERE

## AMONG BOOKS

### Exploring Evangelism

By Mendell Taylor (Kansas City: Nazarene Publishing House, 1964. 645 pp. Cloth, \$5.95.)

"Evangelize or fossilize" is the motif of this account of evangelism in Western Christianity. This volume is another of the "Exploring" series written for the purpose of tracing the course of evangelism through the centuries and to stimulate the reader to become a fruitful reaper in a needy world.

There are three major divisions within the seven parts of the book. The first division deals with biblical foundations of evangelism. The second division, which comprises five-sixths of the book, explores the historical developments in the Early Church, the reforming centuries, in Britain, in the United States, and in the Church of the Nazarene. The third division sets forth the theology and some divine and human principles of evangelism.

In defining evangelism, a clear distinction is made between revival as seasonal and evangelism as "open season." The author is concerned with definitions of lay, team, associational, personal, and cooperative evangelism. Evangelism isn't limited to one type or method. Conservation and consolidation are considered as tasks of the preachers of righteousness who are classified as evangelists and crusaders (p. 111). The Church, like Jesus, has adjusted methods "to the expediency of the surroundings" (p. 68).

Some interesting innovations are seen throughout the historical survey from the experience-centered and personal visitation methods of the early disciples to the follow-up programs of Bernard of Clairvaux, the Pietistic Training Centers, the hymns of Watts and Wesley, Thomas Maxwell's lay preachers, the beginning of Sunday evening meetings by John Rowland, the night-after-night patterns of Samuel Buell, the camp meetings in America, the altar of Seth Crowell, the prefabricated buildings of Moody, the sawdust trail of Sunday, the Hallelujah Bands of Booth, the "Glory Barn" of Bresee, and the films of Billy Graham.

Tributes are paid to human forces blessed by God throughout the book: the intellectual freedom which prepared the way for spiritual freedom (135); Frederick of Saxony and other political leaders who encouraged discussion; the ardent admirers of Arminius; the effects of an industrialized society; the "baby-sitters" of Bixton; the press releases of London or of Memphis or the Hearst publicity bandwagoning for Graham. These are contributing factors to the success of evangelism. But one easily recognizes three elements: (1) the power of concerted prayer; (2) the authority and use of God's Word; (3) the power of the Holy Spirit in all of the historical survey.

The spirit of evangelism is described in various ways: magnetic spirituality, fiery enthusiasm, glorious obsession for soul-winning, fervor and power, contagion at the fever level, sacred passion or a spirit of expectancy, "all out for souls." But throughout, Christ is exalted as "the only center of gravity in a spiritual universe."

Many interesting groups are considered as important, from the Montanists, missionaries like Ulfilas or Boniface, to the Student Volunteer Movement or Redcap No. 42. But one may wonder, since "the whiskey-bottle evangelist" or Jack Miner's "Bird Missionaries" are included, why some of the evangelistic efforts in the opposite cultural direction are not recognized, such as Loren Halverson and his Cooperative Minnesota Plan, which uses modern cultural and educational media in evangelism. In considering the various groups one also wonders how a group like the Waldenses have perpetuated ideals of holy living through eight hundred years but have had no phenomenal growth (84).

This reviewer must confess two prejudices prior to the reading of the book. He was especially looking for an Old Testament emphasis and the treatment of religious education. The less than two dozen Old Testament references may not be a serious omission, but the history of evangelism does have significant roots in the unfolding purpose of God through the history of Israel. However, this does not prevent the author from using ample references from the New

Testament kerygma or proclamation for a decision. The place of the Word of God is traced from the apostles' "proclamation" to the characteristic phrase of Billy Graham, "The Bible says . . ." This reviewer was pleased to read that education or the "interpreting of the Bible in a Sunday school class" is an opportunity for evangelistic activity instead of using these as a "whipping boy" for the ruination of the Church. Absorption and assimilation were regular efforts of the Church (91), and Pietistic Training Centers (226), Tennant's Schools (381), Chadwick's Cliff College, Moody Training Centers, and other educational activities are highlighted.

One might wonder why some mention is not made of evangelism in the Eastern and African churches or the Baptists in Russia, or why the revivals of religion in continental Europe are left out. The book is filled with excellent resource material, an index, and a bibliography for each chapter. However, only two publications from the largest Protestant denominations are mentioned. Recognition is given to Karl Barth's book on Romans, but the Southern Baptist Convention's contribution as an evangelistic force is almost ignored.

One might be disappointed if he didn't find some of the characteristic euphuism of the author. Dr. Mendell Taylor, dean of Nazarene Theological Seminary and professor of church history, is an evangelist in his own right. His writing contains his language: "Spiritual amnesia, anemia, and anonymity"; "wineskin of words"; "fermenting inspiration"; "subsoil of sin"; "engaged in a major excavation job"; "the freezing fingers on the pulse of evangelism: higher criticism." Sermonettes are abundant: "Man tries to escape by popularizing his moral delinquency, glamorizing his off-color ways, naturalizing his rebellion, rationalizing his indulgent living" (579); or, "Christ is the Way without which there is no progressive going; the Truth without which there is no valid knowing; the Life without which there is no proper growing"; or Christ as the Word made Flesh is "God's voice calling, His hand reaching, His heart yearning, His love inviting" (515).

One cannot read this volume without being encouraged to try to "recapture the spirit of the Early Church" or that "little is much if God is in it." But most of all, "the religious world recognizes that nearly all of the people won to the Church are won through the Church" (561).

This is a book which crams several volumes into one and is a valuable tool for the

college classroom, the pastor's study, and written so the average Sunday school teacher and layman could explore evangelism and join all of the Christian Church in perpetuating evangelism now.

JAMES OTTIS SAYES  
Professor of Religious Education  
Olivet Nazarene College

### Entire Sanctification— Studies in Christian Holiness

Edited by Paul L. Kindschi (Marion, Indiana: The Wesley Press, 1964. 80 pp. Paper, 65c. Teacher's Manual, 128 pp., \$1.00.)

One of the projects of the Aldersgate Doctrinal Studies program has been this very fine handbook for adult classes and private study on the doctrine of entire sanctification. The authors are three outstanding holiness leaders: James F. Gregory, Roy S. Nicholson, Sr., and Samuel Young, general superintendent of the Church of the Nazarene. A. F. Harper is a member of the sponsoring editorial committee.

The volume consists of thirteen lessons covering three general divisions: the doctrinal aspects of holiness, the experiential, and the practical. Its plan is unique, as it includes not only the main chapters by the three major authors but supplemental illustrative material and bibliography for extended study, and summary columns written by various scholars and leaders in the Wesleyan churches. It is a little but mighty volume of multiple uses.

R. S. T.

### Money, Mania, and Morals

By Lucurgus M. Starkey, Jr. (New York—Nashville: Abingdon Press, 1964. 128 pages. Paper, \$1.50.)

Gambling is a Goliath that stalks our land. Since World War II this giant has grown rapidly in size. Gambling is on the increase in the English-speaking world. It has doubled in recent years in the United States. At least 55 percent of the American adult public are involved in gambling. Says Dr. Starkey, "Some wager privately; some wager legally; some wager illegally; some wager addictively. All in all a majority of adult Americans spend an estimated 50,000,000,000 dollars a year on gambling" (p. 15). The amount that goes into the

gambling coffers is larger than the combined profits of the top one hundred manufacturing companies in America (eight billion dollars annually).

The minister can profit from Dr. Starkey's extensive research into the various aspects of the "gambling mania." The author does not simply flail away at the professional operators. He writes with care and genuine Christian concern. His work is well documented. He deals with the many facets of this complex problem, including the social consequences, the pro and con of legalization, the positions of various churches, and sound courses of Christian action.

Best of all, Dr. Starkey deals with the problem of gambling from a Christian point of view. The last three chapters are: "Shakedown or Stewardship," "No 'Chance' for the Christian," and "Faithful Stewards of Manifold Gifts." He states that "gambling is a violation of the principles of Christian stewardship" (p. 108). He believes that total abstinence is the only valid position for the Christian. "Moderation in evil is absurd as a moral standard" (p. 113).

Dr. Starkey, associate professor of church history, St. Paul School of Theology, Methodist, Kansas City, Missouri, has given the preacher a valuable resource for the understanding of the complexities of the gambling mania, the problems of the compulsive gambler, and the importance of a strong Christian approach to one of society's greatest evils.

EARL C. WOLF

### The Amplified Old Testament Part One: Genesis—Esther

(Grand Rapids, Michigan: Zondervan Publishing House, 1964. Pp. 1,398. List price, \$4.95.)

With the publication this year of "Part One: Genesis—Esther," the Amplified Bible is now complete. The Amplified New Testament appeared in 1958. The Amplified Old Testament, "Part Two: Job—Malachi," was released in 1962.

The same method has been followed throughout the Old Testament as had been employed in the New Testament with the exception that the alternate renderings are much less abundant, and no sources are given for suggested readings.

For this reason, the Old Testament portion of the Amplified scriptures reads much more like a new translation and much less like a miniature commentary.

As in the earlier volumes, the newly published "Part One" mentions an editorial committee and qualified language consultants, but no names are given except that of Miss Frances E. Siewert as research secretary.

Readers and users of different versions (of whom I am one) will welcome the completion of the entire Bible in this form. Some (of whom I am also one) will continue to have reservations about the practice of listing synonyms for Hebrew and Greek terms as if the reader were free to choose whatever he might deem best.

That there is a wealth of meaning behind many of the terms in the original languages will be readily admitted. What cannot be as quickly granted is that any one of the many facets of meaning is as good as any other. It is generally best to trust the judgment of those who have lived and worked long with the language to choose the rendering most natural for the context.

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By E. M. Blaiklock (Grand Rapids: Zondervan Publishing House, 1964. Paper, \$1.50.)

Dr. Blaiklock is professor of classics in the University of Auckland, New Zealand. His exposition of the Lord's Prayer is drawn against a Keswick background.

Blaiklock's work doesn't have the timeless stature of *Preacher and Prayer*, by Bounds, but it isn't too far off that exhilarating standard. The very first paragraph yields a heavy return. The author lays bare the nature of prayer by saying, "Prayer is the place of testing and conflict, for prayer challenges all doubt, all disillusionment, all material . . . preoccupation." The professor organizes his work well. He speaks with interest and insight of "prayer's purpose and prayer's processes."

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Winners in the Sermon Study Contest will be announced in the April issue.

The Nazarene Preacher

## AMONG OURSELVES

Being a Christian is never entirely easy for our boys and girls; but there are tools and aids in our church which will almost make it easy—if we will use them . . . Take Caravans, for instance . . . It would be hard for a young "Pathfinder" not to find the path if she worked her way through the new handbook prepared by Betty Barnett Griffith (p. 30) . . . This program will not only make clear, bright, decent citizens out of our boys and girls but (combined with sound evangelism) stable Christians who possess intelligent church loyalty . . . They should be enlisted in the missionary enterprise too . . . Nothing is more incongruous than for a pastor to leave world missions to women while he is busy in "more important" matters . . . What are they? . . . Why not dig out from the waste basket your copy of *Council Tidings*, No. 4, 1964 . . . Now read Mrs. Louise Chapman's quadrennial address—it will do something for you . . . I'm not thinking of the good stories which you will snatch for your sermons . . . I'm thinking of the iron in it . . . Here is the challenge of a retiring general who was every inch a soldier; and of a soldier who was every inch a general . . . This fire burns in the soul of her successor, Mrs. Rhoda Olsen, I know . . . But let's hope it sears the pastor too . . . When it comes to missions, the men are the "weaker vessels" . . . Some pastors are the weakest vessels of all . . . For a woman to be a "weaker vessel" is not a shame, but for a man to be is reason for acute embarrassment . . . Could it be that some of us preachers have misapprehended the nature of our calling?

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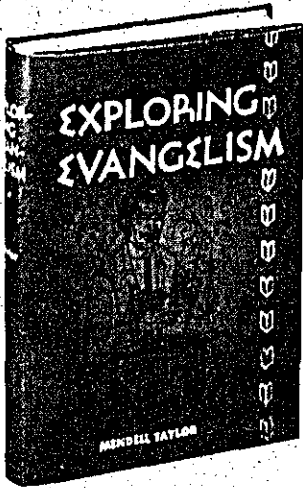
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Until next month,

BT



# EXPLORING EVANGELISM

by

**MENDELL TAYLOR, Ph.D.**

Dean of Nazarene Theological Seminary  
Professor of Church History and Missions

With today's compelling emphasis on evangelism, few books could be more timely.

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## CONTENTS

The Devil's Image, Samuel Young	1
Fringe-Benefits in the Pastor-Evangelist Relationship, Editorial	2
Separation and the Doctrine of Holiness, Part I, D. Shelby Corlett	4
The Blessing That Was Not The Blessing, Paul W. Steele	7
The Supreme Task of the Church, J. Clifford Mitchell	10
Space for Each Group, E. G. Benson	13
From Lost to Leaders in a Year, C. S. Conley	15
Does God Change His Mind? The Editor	33
"Just Blind Dora," S. L. Morgan, Sr.	34
Giving and the Christian, H. K. Bedwell	35
Gleanings from the Greek New Testament, Ralph Earle	37

## DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Theologian's Corner, p. 33  
• Queen of the Parsonage, p. 34 • Biblical Studies, p. 35 •  
Sermonic Studies, p. 39 • Ideas That Work, p. 42 • Bulletin  
Exchange, p. 42 • My Problem, p. 43 • Quotes and Notes, p. 45  
• Here and There Among Books, p. 46

## The Devil's Image

By Samuel Young

TRUE CHRISTIAN HUMILITY is not self-conscious. It is born of love and does not vaunt itself. Pride is highly descriptive of the devil himself and is a key to the nature of sin. Pride often poses as intellectual and resourceful. It may even assume the role of benefactor to the impoverished.

Most ministers of the gospel know something of the withering blasts of criticism and faultfinding. This pains the humble man of God, for he would please those he serves. But there is a stronger foe that he must face—the flattery of praise. It is a poor sermon indeed that will not elicit praise from some *woebegone* soul. But the minister who can withstand praise will not be destroyed by dispraise. Flavel wrote long ago, "They are not our best friends, that stir the pride of our hearts by the flattery of their lips."

The strength and danger of pride are in its subtlety, for it invades the minister's castle, the pulpit, and the inner citadel of his soul. Quesnel warned, "We value ourselves upon rejecting gross commendations, and extravagant flattery, because we would not make ourselves ridiculous. But when the praise is fine and delicate, and the incense prepared with art, how seldom is it, that we do not suffer ourselves to be intoxicated thereby."

A warning signal to all is when we discover ourselves becoming more and more self-opinionated and intolerant of the amendments or corrections of others; Henry Martin confessed, "Men frequently admire me, and I am pleased; but I abhor the pleasure I feel." Cotton Mather also wrote about the early years of his ministry: "I found, that when I met with enlargement in prayer or preaching, or answered a question readily or suitably, I was apt to applaud myself in my own mind." Mather continues, "I therefore resolved to carry my distempered heart to be cured by Jesus Christ, the all-sufficient Physician—to watch against my pride—to study much the nature and aggravations of it, and the excellence of the contrary grace."

Pride attacks the strong, energetic, devoted minister just as much as the weakling. Its pressures come unexpectedly and when our mood is unguarded. Surely Paul, the apostle, showed his true caliber when he rejected the garlands and sacrifice of beasts offered by the heathen priest of Lystra when Paul had spoken the life-giving, healing words to the man who had been crippled from birth. The consternation and uneasiness of Paul and Barnabas that day testified to their true mission and Master as much as their power to discern the faith of the needy man.

Yes, pride is the devil's image. Our prayers and our lives must constantly conclude with, "Thine is . . . the glory." But only as we recognize that His is the Kingdom and the power will we give Him the glory.



## Fringe Benefits in the Pastor-Evangelist Relationship

**T**HIS IS A DAY OF "fringe benefits." A possible fringe benefit in the relationship between pastors and evangelists is the mutual spiritual aid they can be to each other through a moderate amount of suggestion and criticism.

Recently two documents have come across the editor's desk; one from an earnest young evangelist, and the other from a fine pastor. The evangelist wrote a brief article expressing his grief at some things he had seen in pastors. The pastor by means of a letter conveys his concern about actions and attitudes of some evangelists. Both write with love, courtesy, and restraint.

Neither the article nor the letter will be published in full, as we don't want to give the false impression that pastors and evangelists are sniping at each other. They are rather working together as mutually respected and indispensable teammates. But still, the complaints are not altogether groundless in some instances, and therefore should not be completely ignored.

Since we are brethren, surely we should be able to accept help from each other. The Bible says, "Faithful are the wounds of a friend" (Prov. 27:6), and, "... rebuke a wise man, and he will love thee" (Prov. 9:8). Are we wise?

First, what about the pastors? Who qualifies as a wise man? Such a man will be interested in knowing the details of the young evangelist's burden.

He thinks he discovers indirect evidence that some are preaching too much out of the "barrel." This concerns him, for he believes it is a symptom of some very deep and serious breakdowns. He fears that personal devotions are not what they once were. The searching of God's Word is a matter of routine rather than a time of fresh revelation. He thinks some pastors have stopped reading and that therefore their lifeline of ideas has become thin and frayed. He thinks that possibly somewhere back down the line they gave up any systematic study habits. He says, "Somewhere you died in this serious portion of your work." He suspects that the romance of preaching has faded and it has been some time since "you have felt the heavenly coal upon your lips."

Pastors, what do you think of the young man's evaluation? Anybody squirming? Maybe in a few cases there is a grain of truth in what he says. If so, let us stir up the gift of God and reapply ourselves to prayer and study, that we will be fresh and powerful in our pulpit ministry.

The evangelists' turn is next. Any wise men among them? The pastor lists several faults which he has observed which in the aggregate constitute potentially grave weakness. That is, they do if the complaints are justified.

The pastor suggests that some evangelists whom he has had show too much concern over their offering, and about money matters in general. They manage to get people's sympathy for the purpose of sending them money in

private post-revival offerings. They at times make unpleasant comments in comparing their offerings with the pastor's salary. In addition to these criticisms concerning money matters, the complaint is made that the evangelist expects the pastor to spend too much time with him, and that further he is careless in his conversation and conduct in the homes where he is entertained. At times he even talks against the pastor's ability and policies, and in a few instances has sought to secure the pastorate for himself. Evangelists have even been known to sow seeds of disloyalty by "griping" (that's the pastor's word) against the general church, their D.S., and things in general.

Then their preaching comes in for some criticism also. The pastor affirms that many evangelists are not preaching on the Second Coming, hell, or the judgment anymore. He says, "Our last evangelist omitted holiness as well." But after making these complaints, he says, "I still will call an evangelist at least twice a year, for I believe in most of them."

This of course is the right attitude, for we do not correct weaknesses by rejecting the whole program, or by ascribing the weaknesses of a few to the many. However, these are on the whole rather serious charges, and to whatever extent they describe any of our evangelists, the responsibility rests squarely on them to correct the faults humbly and sincerely.

Let everyone resist the temptation to sit down to the typewriter and fire a letter to the editor describing what he personally has seen. This is not the time for either a barrage or a sniping spree. Rather this is the time to prove we are wise men, by humbly examining ourselves, and correcting what needs to be corrected.

It is a healthy thing for the evangelist sometimes to see himself through the pastor's eyes. It is just as healthy for the pastor to see himself through the evangelist's eyes. But in our zeal to help each other let us be fair as well as frank. Let us avoid making sweeping statements about pastors or evangelists as a class based on hearsay, or on two or three isolated instances which we have observed. We should even be slow in labeling a few real facts as "trends." A trend represents the drift of a whole church or a major segment of it. The best way to prevent these faults from becoming trends is to correct them now. Will we prove we are wise men?

---

*An old story is told of a magic vest. Every time the wearer made a selfish wish, the vest drew up a bit, and thus made the wearer a smaller man. And the truth is plain. Each time we indulge our desires to the exclusion of others, we do shrivel our souls and diminish the stature of our spirit. And each time we deny ourselves, we enlarge the girth of our soul's horizon.*

—CLIFFORD E. CHURCH

This brief series by a veteran author and theologian will help us get our doctrinal premises straight

## Separation and the Doctrine of Holiness

By D. Shelby Corlett\*

### Part One. Separation in the Scriptures

SOME QUESTIONS ARISE regarding the meaning of this theme, "Separation and the Doctrine of Holiness." Does it mean separation as the thought is related to the essential meaning of holiness in the Scriptures, particularly in the Old Testament? Does it mean separation as it involves the individual Christian who is seeking holiness, more accurately as he prepares himself by the help of the Holy Spirit for the God of peace to sanctify him wholly? Does it mean separation as it is seen in the life of holiness, in the lives of those who through the baptism with the fullness of the Holy Spirit have been entirely sanctified? I shall assume that it includes all of these questions in its meaning and shall endeavor to discuss them with you. I trust it will be for our mutual profit in the Lord.

Many scholars of the Bible insist that the root word from which the words *holy*, *holiness*, *sanctify*, etc., are translated in our English Bible has the original meaning of separation. It stands for the difference between God and man, and is to be considered positively, not negatively. God is separate and distinct because He is God. He is not separated from this; that, or

the other because of any of His attributes or qualities or the like. He is separate; God, the Holy One; as He through the prophet declared, "I am God, and not man; the Holy One in the midst of thee" (Hos. 11:9). Here it is stressed that, although He is separate or apart, He is not remote from man; holiness does not mean remoteness but otherness or separateness.

Holiness as it is related to persons and things includes the thought of separateness in the positive sense. Persons or things are holy because of their relation to the holy God. Always it is said, "This is God's," rather than, "This does not belong to man." Dr. Norman H. Snaith insists that the holy person or thing has been separated to God rather than separated from the common or secular. He says, "The reference is not primarily to the act of separation, but rather to the fact that the object has now come into the category of the separate or holy. The verb in its causitive form means 'make separate' rather than 'be separate', positive rather than negative, the emphasis is on the destination of the object and not on its initial character . . . We must think of God first and of man and things second, and not vice versa. The meaning to separate or withdraw from common

use belongs to the periphery of the word and not its central use" (*The Distinctive Ideas of the Old Testament*, page 36).<sup>1</sup>

A person or thing is separate or holy because he or it has come to belong to God. For example, the priest was holy or separate, not because he was a person connected with the holy Temple and its ceremonies, but because he belonged to God. He must be holy or separated to God before he could be connected with the holy services. The ceremonial dedications and purifications signified that the priest, son of Aaron without physical blemish, was claimed of God to be holy, to officiate in the holy ceremonies, and that through this dedication he henceforth belonged to God. So it was with the dedication of things which were claimed of God to be holy; they were to be dedicated to Him to become His very own. Holiness is always of God and not of man. A person or thing is made holy when it is separated at the claim of God to be His very own and hence comes to belong to Him.

There were certain things which God claimed to be exclusively His own, and while man may be related to or use them, these must be used according to the requirements of God. The Sabbath is holy because it belongs to God. It must be kept according to God's requirement because it is holy; it is not holy because it is kept. It is holy; hence to fail to separate or keep it according to God's requirement is to desecrate a holy thing. God claimed from Israel the tithe as a holy thing. To fail to separate or pay the tithe to God according to His requirement was to rob God; the tithe remained a holy thing. The Tabernacle in the wilderness and all of its furnishings, likewise the Temple of later days, belong in this category of the

separate or the holy. Everything even to the smallest vessel belonged to God; it was holy; everything related to the worship had to be done according to the requirements of God. The altar, along with the other items of furniture, was holy. In fact, the altar so belonged to God that three times we read, "Whatsoever toucheth the altar shall be holy" (Exod. 29:37; 30:29; Lev. 6:18). That is, as the worshipper's gift was placed upon the altar it ceased to be man's possession; it now and henceforth belonged to God; it was holy. The positive aspect of holiness is seen in the fact that objects or persons were separated or devoted to God as holy only because God had first claimed them for himself. The primary object in the devotion was not that of separating from but of separating to God because He had claimed it as His own. By this act of separation the persons placed themselves or their possessions at the disposal of God; they were to be His to be used as He required; also they were separated from whatever was inconsistent with God and His service.

The nation of Israel sustained a special relation to God, the Holy One, for God told Moses, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen . . . how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Exod. 19:4-6). They were a peculiar people because they belonged exclusively or particularly to God; as Moses said, "The Lord hath taken you . . . to be unto him a people of inheritance, as ye are this day." Also, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen

\*Retired elder, Pasadena, California.

thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 4:20; 7:6).

Since the people of Israel belonged to God as His peculiar people, their separation to Him involved renunciation of idolatry; "Thou shalt have no other gods before me" (Exod. 20:3); and, of food which God pronounced as unclean, "I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed [separated] you from other people, that ye should be mine" (Lev. 20:24-26). Note that the separation was positive—they were holy, not because they abstained from unclean things; they abstained from these because they were holy; they were separated to God from other people that they might be exclusively His own.

The thought of God being holy, hence separate or distinct from man, does not mean that He is remote from man. He is the holy God, fully distinct from man, yet He is near to man. He is "the high and lofty One that inhabiteth eternity, whose name is Holy," who says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). This statement stresses that God is in a different category from man. He is "the high and lofty One, who inhabiteth eter-

nity," yet He is assuredly near to man; He, the Holy One, is positively active with man. He revives the spirit of the humble and the heart of the contrite ones. Holiness then is primarily a matter of relationship, a nearness to God. Because of man's relation with God, that is, because he is separated to God and accepted by Him, he is holy. There was to be holy activity among the separated or holy people. They were to be obedient to God: "Ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Lev. 20:8). They were to show forth His praise: "This people have I formed for myself; they shall shew forth my praise" (Isa. 43:21). And by many righteous acts they were to indicate their separation to God, or that they were His holy people.

The activity of the Holy God included the communication of His nature to His people: "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and all thy soul, that thou mayest live" (Deut. 30:6); also, the holy God said to Isaiah, "Thine iniquity is taken away, and thy sin purged" (Isa. 6:7).

This brief survey indicates the close relationship of separation and holiness indicated in the Old Testament. The same thought continues in the New Testament, although in it there is stressed the fulfillment of all of the Old Testament thought; and in addition, a more satisfying inner relationship with God is experienced.

(To be continued)

<sup>1</sup>Norman H. Snalth, *The Distinctive Ideas of the Old Testament* (London: Epworth Press. Distributed in U.S.A. by Allenson's, Naperville, Illinois.). Used by permission.

Another example of the Spirit's faithfulness with an honest heart

## The Blessing That Was Not The Blessing

By Paul W. Steele\*

I WAS CONVERTED in 1952, while on furlough from the U.S. Air Force. Like many men in the Korean War, I made God a promise that I would come to Him for forgiveness of sins if He would permit me to have contact with His people upon returning to the United States. I had tried to pray during the year in Korea, but found it very difficult without contact with Christians.

During the furlough my parents took me to a district camp meeting in West Virginia, and during the first week my elder brother, who had been a consistent Christian for some years, invited me to the Lord. This was done one evening before the evangelistic service began. A customary prayer meeting was being held on the hilltop with men in one group and women in another. Upon invitation to join the group, I accepted, although my heart was so heavily burdened, I don't remember much of the walk to the hilltop. I do remember one statement coming from my cries for forgiveness as I knelt surrounded by saints of God, "Lord, if You will save me, I will do anything." This prayer was so sincere that God did not long withhold His act of pardon. My cries of despair and petition for pardon were soon turned into jubilant expressions of joy and an overwhelming feeling of freedom from sin, accompanied by peace.

I was brought up in the home of a minister who preached the message of holiness. He was converted and sanctified wholly in the Church of the Nazarene during the early twenties. Due to his living a life pleasing to God during my years at home, I had decided before my conversion that I would never stop short of such a victorious life. It was very easy to step out to the altar during the morning service on the following day. My brother again gave me the invitation; only it was for the experience of entire sanctification this time. I had been rejoicing greatly during the preceding evening and during the morning. However, when this sincere Christian invited me to the altar, I went immediately.

My only prayer at the altar was formed in these words, "Lord, if there is more for me, I want it." This prayer was not uttered long until God suited a blessing to my needs, and the prayer was ended in rejoicing. God has since given me times of blessing and rejoicing; however, this was not "the blessing." As many had done before me and many since, I testified that I was now entirely sanctified.

Within two months, my air force tour of duty was completed and I had found employment in my hometown. One day as I was backing the delivery truck into a narrow spot, I ran over some hedges of the employer (in his presence). The old temper flared

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February, 1965

and a short undesirable word was uttered. Only God and I heard it. The employer was not angry, but I was disappointed and sick at heart. During the past two months I had been having the time of my life. Experiencing real joy was a never-ending delight and reality. Witnessing to old friends and taking them to church with me had been a great delight. When someone found forgiveness at an altar of prayer, I rejoiced with him. My life was a victorious one; old desires were gone, and my one motive was to live the Christian life.

Now, after observing and hearing about the sanctified life which was victorious in such matters as temper and language, I was shaken and disappointed. I had been testifying that I had experienced two works of grace. Now this! I wondered, Is this all there is to it? I went immediately to my father and another minister. After hearing my story they assured me that God would help me, and also urged me to keep a strong prayer life.

About two days later my younger brother, who was not a Christian, accosted me with the statement, "Why do you want to be a Christian? Why don't you give up?" The real disappointing part of this scene was when a seemingly strange voice came from my lips, "Yes, I am ready to give up." Our mother overheard the conversation, and with words of wisdom ordered my brother to be quiet immediately and me to my bedroom to pray. We both obeyed. I remember asking God to forgive me for both of these incidents and begging His help.

A few days later I accepted an invitation from my father to accompany him to a revival meeting which he would be conducting near Cincinnati, Ohio. As the meeting progressed, my

soul became more troubled. I still had the joy of being sure that my sins were forgiven, and the services were wonderful to attend. But I kept wondering about full salvation which would keep a person victorious at all times. Frankly, I was disappointed with my experience.

Early in the revival campaign my father placed a book in my hands entitled *When He Is Come*, by Dr. Joshua Stauffer, an elderly Quaker Bible teacher. As I read the pages concerning the work of the Holy Spirit in the life of the believer, especially in entire sanctification, His Spirit began to talk to me. He helped me to recall the word that had been spoken in anger, and the strange words about being ready to give up my Christian life. The Holy Spirit continued gently, persuasively, and understandingly, and said, "If I had been in your heart in the fullness that you read about in this book, these things would not have happened." I began to reason with Him about the kind of temple He dwells in. I realized it must be clean, and it cannot tolerate two tenants. He would only dwell where He was Master in every sense of the word. The temple could not be divided. My testimony of entire sanctification began to crumble at my feet, and I cried out, "Lord, You could not have been in my heart in Your fullness; if You had been, these incidents would not have happened. But, Lord, I want You in my heart in Your fullness." Suddenly the "peace that passeth all understanding" flooded my soul. I bounded to my feet and walked back and forth in the room exclaiming, "Glory! glory! glory!" To me this word has become the ultimate in the life of being entirely sanctified. I do not in any measure know the exhaustive meaning of the word, but I am sure God

attaches far more to it than my finite mind can fathom.

The difference between the camp meeting altar and the encounter in the room with a book in hand lies in the maturity of my Christian experience. In the camp meeting I was very sincere in desiring all that God had for me, but very ignorant of my further need for cleansing and the indwelling of the Spirit in His fullness. In the latter incident I was still a very sincere Christian, but painfully aware of needing a further touch from the hand of God. This further experience of cleansing and baptism with the Holy Spirit was received by me

at this time with my full consent and at my specific invitation. This was the moment when I was sanctified wholly.

The best of the story has not ended. The experience is valid today. No more unwanted and undesirable words have been uttered under flared temper, and there is no desire to give up my Christian experience. It is verily, "the more excellent way." Further, after my experience of entire sanctification, God permitted me to lead my younger brother to an altar of prayer for forgiveness of sins. I don't believe he would have listened to a person "about ready to give up."

## Infirmities

By John Fletcher

THE SAINTLY FLETCHER says: "It is excessively wrong to conclude that all these burdens, infirmities, appetites, passions, and aversions are those sinful workings of our corrupt nature, which are sometimes called the 'flesh.' You cannot continue a whole day in deep prostration of body and soul, nor perhaps one hour upon your knees; your stomach involuntarily rises at the sight of some food which some persons esteem delicious; your strength fails in outward works; your spirits are exhausted; you faint or sleep, when others are active and toil; you need the spiritual and bodily cordials which others can administer; perhaps also you are afflicted with disagreeable sensations in the outward man, through the natural necessary play of the various springs which belong to flesh and blood; your just grief vents itself in tears; your zeal for God is attended with a proper anger at sin; nay, misapplying what the apostle says of the carnal man under the law, you may declare with great truth, 'The (extensive) good I would, I do not, and the (accidental) evil I would not, that I do.'"

Better for the Church to see its task and get on with it, than to spend too much time moping over its ills

## The Supreme Task of the Church

By J. Clifford Mitchell\*

I'M BEGINNING with words expressed by Dr. A. J. Gossip, "For my part I am sick and tired of all this whimpering and wailing, of conferences always complaining about something, of all these stereotyped articles with the inevitable heading in bold type, 'What's wrong with the Church?' For one thing, it is such silly psychology. Have you ever studied the art of advertising? It is built up on an accurate knowledge of the working of these curious minds of ours. And did you ever come upon anyone or anything, except the Church, to whom it had occurred to splash upon every hoarding, so to speak, enormous posters running thus: 'We confess that fewer and fewer are coming about our place of business, and not many of those who do are altogether satisfied, and that we are somewhat skeptical as to the real value of what we have to offer. Still, if you care to drop in and take your chance, it may not do you much good, but it would be kind to us!' That certainly is not the way to win folk back. In the early days the Church swept the world because it ran about shouting in happy excitement that they had found it, really found it! and that no one need surrender to sin any more; and others, listening, felt that here was something worth considering. If they had been as dismally-minded as we are, they,

too, could easily have had their staring headlines, 'What's wrong with the Church?' But they preferred to noise abroad the marvellous things Christ was accomplishing. . . . If only we would ring out more of the good news about Jesus Christ and less of the bad news about the Church, we would do greatly better."

We would agree that talking down the Church is bad psychology. It is advertisement of the worst kind. A little while ago I met a man who attended a church in which I was interested. I said, "How are things going?" "Going?" he replied. "There's no going. It has come to a full-stop, as dead as dodo!" What an advertisement! In view of this widespread pessimism it is well for us to ask once again, What is the supreme task of the Church? To give this question serious thought could have the effect of revitalizing with a spiritual glow where there now is little but gray ashes. Let's forget the questions of what's wrong or what's right with the Church, and face the challenge of this question, "The Supreme Task of the Church."

A few months ago I stood on the edge of a crowd of people who were listening to an open-air speaker. One young man became an irritating interrupter.

"What about this world!" shouted the young man. "Here we are in this world to make it a better place, and

to help other folk. Give up this endless talk about another world to which we go later on. Cut this skyscraping talk and come down to earth!"

I was so impressed by his remark about "making a better world here and now" that I moved towards him and stood by his side. When the opportunity came, we engaged in a brief talk. "I assume," I said, "that you believe in the Christian message." "Of course I believe in it, but I have no time for this talk about pie-in-the-sky. I like a speaker on religion to get down to earth." "This better world' to which you referred," I continued, "would you agree with me that if men and women accepted Christ's teaching, and lived according to what He said, this world would be an ideal place, and men's problems would dissolve in a new trust and faith in one another?" "Absolutely!" was his reply.

The supreme task of the Church is to tell mankind that Christ came and lived and died and rose again in this world to show us how to make God's sort of world. A little while ago I was talking to a preacher who one Sunday evening proclaimed with all the passion of his nature that life will work only one way and that is Christ's way. He challenged his congregation with these words: "Christ came to this world and gave His life for you. He is still here and through my voice He is speaking to you, saying, 'Follow me.' Can you hear Him? Will you say here and now, 'Take my life and let it be consecrated, Lord, to Thee' "? Immediately several young people left their seats and came forward. He couldn't forecast whether or not they would stand firm, but he said, "I'm sure of one thing—if they really become involved in living with Christ, it will express itself in their thinking,

their deeds and words. It will permeate their human relationships, have a vital bearing on their attitude towards their fellows and life as a whole. I'm convinced that the greatest civilizing force in this world is Christian men and women; so to influence someone in a Christ-direction is, to me, the greatest work in the world."

That sort of thing couldn't happen in a political meeting. It is the supreme task of the Church to declare the words of Jesus: "I, if I be lifted up from the earth, will draw all men unto me." This service to the Lord of Love works. Its claim has been justified. We can say that, when men respond to the claims of Jesus, the gospel proves its validity, proves its power to lift, transform, and renew.

Don't let any Christian worker be discouraged by the lack of response to the appeals we make in Christ's name. Let us believe in our message with all our hearts, proclaim it with a passionate persistency, then leave the results in the hands of God. Be encouraged by what has happened. The sinner has found in Him a Saviour. The poor have found in Him a Champion. Men of intellect have been drawn to Him. A statesman like Gladstone, a president like Abraham Lincoln, a poet like Browning, a scientist like Kelvin have felt His drawing power and have given Him the devotion of their hearts. Historians bear witness to the fact that the eighteenth-century revival saved England from the destructive power of a devastating revolution. Out of the experience of Christ reigning in the heart have come saints and martyrs, heroism unequalled, self-sacrifice unsurpassed, and the loveliest lives and the noblest characters the world has known.

The need of the hour is great. Only the Lord of grace and truth, who can

\*Retired minister, Liverpool, England.

make people spiritually sensitive, can supply the resources big enough to meet it. It is our privilege to help men to find Him. Let this quote become part of ourselves, embedded in our thinking, as an inspiration for disposing of despondency: "The reputation and standards of Jesus Christ remain supreme. In this age the world needs to adjust its scientific thinking to the great sayings of the Sermon on the Mount, to the Christian statement of the Golden Rule, and to the sacredness of personality in the sight of God. He who is the Lord of the mind as well as the heart invites the ardent, scientifically minded men and women to follow Him. If they give themselves the chance to see Him they will be drawn to Him." That is where we come in, giving men and women of our day the chance to see Him. He doesn't circumscribe the scope of life. He makes it abundant, free! We need to recapture an exciting belief in it! The Church was called into existence to spread this news.

I observed during my stay in London that I hadn't to travel far before I came to mile after mile of rolling hills which invigorate the spirit and charm the eye. Among the folds in these Southdowns are to be found many small farmsteads where the

shepherds live who care for the sturdy Sussex sheep. There is recorded a scrap of conversation between a shepherd and a summertime visitor. "Well, Shepherd, it's a nice enough place in the summertime, but it must be miserable when the lanes are deep in mud." "Aye, Mister," replied the shepherd, "'tis true enough that we have to walk through the mud, but some of us look up at the stars."

Man is trailing in the mud of materialism, and it's the special responsibility of the Church to direct his eyes up to the Star of Righteousness. In the light of that Star he will find his way.

The supreme task of the Church, which has within the circle of her membership men of outstanding gifts and humble folk who give of their best in love, is to proclaim, as the late Dr. Sangster said, "That He will give inward peace, light on the problems of life, and a happiness deeper than anything ever tasted. That, indeed, so great is the contrast between life with Christ and life without Him that people who have known both say in simple honesty that they only began to live when they began to live with Him." The supreme task of the Church is to play her part, in Christ's name, in saving the soul of the world.

According to DEWITT JONES—

*The three chief weaknesses of preachers are the disposition*

- to shine
- to recline
- to whine

FROM BOOK OF COMMON PRAYER—

*"... that ... we may so pass through things temporal, that we finally lose not the things eternal."*

(Read in Emmanuel Church in New Castle, Maryland, oldest church in America)

When building, the church that is wise by foresight won't have to be wise by hindsight

## Space for Each Group

By E. G. Benson\*

THE BUILDING in which a Nazarene Sunday school is housed largely determines its growth and effectiveness in Christian education. As a consequence, we need to plan the building to accommodate the organization. Instead of asking a school to adjust its organization to the building, let us ask the building committee to erect a building that will provide the space we need for each age-group to do its work properly.

This means that we must determine the type of teaching program and organization we need before we build. The point is to do this before we develop a floor plan or engage an architect.

### Decisions to be made

Before an organizational pattern can be developed as a basis for a new building, there are a number of decisions which must be made.

1. *Target attendance.* How many people do we intend to try to take care of in our new or remodeled building? The number may be arrived at in a variety of ways. (a) A reasonable number above our present attendance—perhaps double at least. (b) *Financial limits.* The growth potential is limited more by finances

\*Assistant executive secretary, Church Schools Department.

than by prospects. (c) *Number of unchurched located in a survey of the community.*

2. *Church nursery space.* The amount of space assigned to the church nursery will largely determine the attendance of nursery children and have a related effect upon the attendance in the young married people's class.

The amount of space to be assigned to the church nursery should be based upon the number of babies which will be normal for the anticipated congregation.

3. *Multipurpose room.* Is a room needed which can be used for fellowship, Caravan, and other weekday activity purposes? If so, how big should it be? The space needed will be determined mainly by the size of the fellowship groups that will use the room. A large amount of space for gymnasium purposes is generally not justified in view of its limited use and the availability of public gymnasiums.

4. *Open-room, team-teaching plan.* There is a growing trend toward this plan up through the Primary Department. The plan calls for a fairly large room in which twenty to twenty-five pupils carry on their activities for the entire Sunday school hour including pre-session and sometimes extended sessions. There is an area for assembly and also space for table

groups—one for each six or eight pupils. (Write for free booklet: *The Open-Room Team Teaching Plan.*)

5. *Halls, rest rooms, and storage.* The size of halls, the number of rest rooms, and storage space are problems that must be solved.

6. *Offices.* As far as the Sunday school is concerned, one office centrally located is very serviceable.

### Organization and space

What kind of organization will be needed to take care of the attendance expected in the new building? The answer comes by determining as closely as possible how many pupils will be enrolled in each age-group. This can be done for any target attendance by applying the following age-group percentages as determined by the general secretary's office, which is as follows:

Age-group	Sq. ft. per person	Maximum no. per room	Minimum size	Maximum size
Crib babies	25-35	12	200	420
One-year-olds	25-35	12	200	420
Two-year-olds	25-35	15	200	450
Three-year-olds	25-35	20	200	500
Kindergarten	25-30	25	300	600
Grades, 1, 2, 3				
Open room	20-30	25	300	500
Dept. assembly	8-10	40	200	400
Class	12-15	8	9 x 10	10 x 12
Grades, 4, 5, 6				
Dept. assembly	8-10	40	200	400
Class	9-10	10	9 x 10	10 x 12
Grades, 7, 8, 9				
Dept.	7-8	45		
Class	8-10	12	9 x 11	10 x 12
Grades, 10, 11, 12				
Dept.	7-8	45		
Class	8-10	15	10 x 12	12 x 13
Young People (Ages 18-23—Unmarried)				
Dept.	7-8	100		
Class	8-10	25	12 x 15	15 x 17
Adults				
Dept.	7-8	100		
Class	8-10	25	12 x 15	15 x 17

Nursery class	6
Kindergarten	9
Primary	13
Junior	15
Junior high	9
Senior high	8
Young people	10
Adult	30

Before these percentages have been applied to the target attendance they need to be compared with percentages of age-group attendances in the local school to determine whether or not there are significant variations.

Once the expected attendance in each age-group is determined, the organization can be worked out. Then space for each group can be provided in accordance with the following recommendations. In no case should rooms be smaller nor larger than indicated. If more space is needed for a group, more rooms should be provided rather than larger ones.

### Adventures in coffee-cup evangelism

## From Lost to Leaders in a Year

By C. S. Cowles\*

**S**TABBED WAS I, this morning; caught up in two dramas: one present, one past.

**THE SCENE:** a quiet corner of the restaurant.

**THE ACT:** a meeting of the church leaders.

**THE ACTORS:** Well, let me get the meeting started, so these fellows can be working while I tell you their stories.

"Men, we need first to look at our organizational lines of communication. Weldon, what is your analysis of this current problem in the Young Married Department?"

Weldon! Was this real or was I dreaming? Weldon, the 'distant' one . . . that is, until a year ago. The scene rushes back into memory. It is his living room. I invite him to give his heart and life to Jesus Christ. He tries to act cold and indifferent, but his misty eyes tell another story. Three months later, in my study, he kneels. Faltering was his first prayer. But the angels clapped their hands!

Occupationally, Weldon is part of the management team of a large local company. Now he is part of the church management team as director of adults. Since his conversion, he has played a part in several others finding Christ.

"Thank you, Weldon, for those insights. Bob, how will this affect the Sunday school structure?"

\*Pastor, Santa Maria, California.

Bob! Not quite a year ago, when he and his wife slipped into our church for the first time. In the security of their home, the love of God and the claims of Christ were frankly discussed. Hunger lines ran deep. Questions were pointed. Doubts honest. Several weeks later, acting on a hunch—rather, the leadership of the Spirit—I stopped by the house. "Arlene, I believe you would like to become a Christian." Her tears came simultaneous with her "Yes!"

Later, Bob and I had a long "Christ around the coffee cup" session, exploring the cost of discipleship. There was a difference in the set of his jaw, the gleam in his eye as he met me the next Sunday morning. Yes, the work had been done. He had received Christ by faith, and made that commitment public during the worship service.

Bob enjoys the excitement of a key position in the "missile-guidance" team. He is a computer technician. Now he also enjoys the greater excitement of guiding our Sunday school as its superintendent.

"Bob, perhaps you and Weldon could get together to iron out the details on that program. Now, Dorval, how are things coming along for the teen rally?"

Dorval is Bob's neighbor. The new life of Christ surging in Bob and Arlene begged to be shared. Not one, but two families came in the same car the next Sunday. Three weeks after Dor-

val and Joan's first visit, Bob and I invited Dorval out to a local restaurant for a cup of coffee. A troubled young man considered the call of Christ. What effect Christ would have on his life and his job were of special concern. Then came his decision: "If God will help me, I am going to give my heart to Christ." Hard rain beating down could not stop the prayer that he lifted to God after we went back to the car. Of course his wife linked her heart with his in Christian commitment.

A Titan II missile technician, he now dedicates his gifted mind into the directing of our youth program.

"Dick, even though you are new in our fellowship, we feel that you have what it takes to head up our Junior Department. We welcome you aboard as a leader in the body of Christ."

Unlike the others, Dick had been a Christian as a teen-ager. But brutal experiences in the service destroyed much of what had been a vital faith. Defeated, habit-bound young man was he when we first wrestled with the issues of spiritual victory—yes, over a cup of coffee in this very restaurant. Just four weeks ago, in my study, he prayed. Faith was instant! Victory was complete!

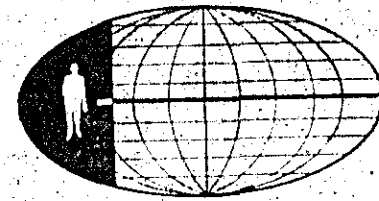
An electronics technician at the nearby satellite-tracking station, he is now ready to track the spiritual destinies of our boys and girls.

The meeting is over. The men are gone. Just me and my cup of coffee. What destinies have been transformed, over a cup of coffee! But didn't my Lord himself say that He could come and sup with me? Why not miracles when in turn we sup with men, in the name of Christ?

### IF YOU WOULD HAVE REVIVAL—

Deliberately narrow your interests. The Jack-of-all-trades is the master of none. The Christian life requires that we be specialists. Too many projects use up time and energy without bringing us nearer to God. If you will narrow your interests God will enlarge your heart. "Jesus only" seems to the unconverted man to be the motto of death, but a great company of happy men and women can testify that it became to them a way into a world infinitely wider and richer than anything they had ever known before. Christ is the essence of all wisdom, beauty and virtue. To know Him in growing intimacy is to increase in appreciation of all things good and beautiful. The mansions of the heart will become larger when their doors are thrown open to Christ and closed against the world and sin. Try it.

—A. W. Tozer



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee. Dean Wessels, Secretary  
Pearl Cole, Office Editor

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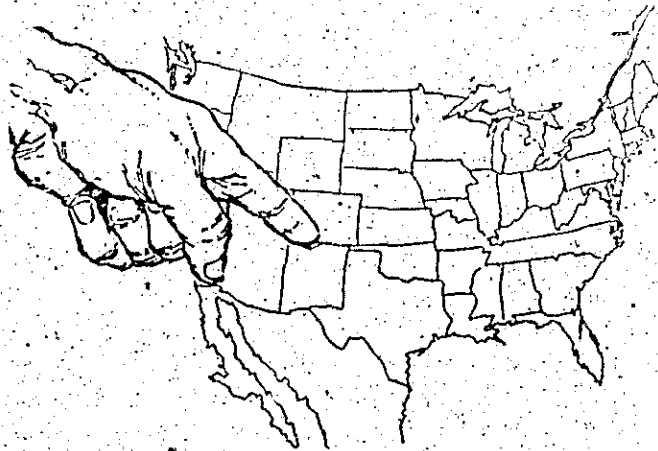
## CHRISTIAN SERVICE TRAINING

Please  
turn  
to  
page 23

"We Gain When We Train"



**All  
these  
states  
make  
wills!**



If a person doesn't make a will, his state will make one for him. It won't be the will he would have made, of course. It won't consider the wants or needs of his particular family. It will make no provision for a gift to his church, charity, or religious institution.

State-made wills fit only the "average" case—and whose family is "average"?

\* \* \* \* \*

**PASTOR**, you can have an effective wills emphasis in your church—

1. Distribute literature.
2. Use bulletin inserts.
3. Show films on wills.
4. Slate service with Executive Secretary.
5. Discuss it with church board.
6. Appoint a person or committee to activate a wills program.

\* \* \* \* \*

To order literature, slate services, schedule films, or for more information, write to:

**JONATHAN T. GASSETT, Executive Secretary**  
Wills, Annuities, and Special Gifts  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Missouri 64131

## Reach Your Hearts Around the World— and They'll Reach Farther at Home

**A** DEDICATED MISSIONARY speaker in your church for a Wednesday-over-Sunday missions emphasis will stimulate your church to deeper devotion and prayer, greater giving, and more wholehearted consecration to God and the church.

It will enable your people to get well acquainted with the missionary and his work; it will give them deeper insights into the needs of the lost world; it will give them a better understanding of people of other nations; and it will challenge your young people to dedicate their lives to God and His work. The missionary challenge will stimulate a greater concern for the lost in your local area. Your church will be miles up the road spiritually, after a concentrated missionary convention like this.

Further, it gives the missionary a chance to fully present the many facets of the field and the work which he represents.

When your district superintendent plans a tour on your district with one or more missionaries, contact him early and ask for a Wednesday-over-Sunday date. If this cannot be arranged at that time, then find a place in your local calendar, and write to the Department of Foreign Missions for a missionary for a Wednesday-over-Sunday meeting in your church. We will do our best to send someone on the date you specify.

When a district tour is planned, and you are one of many pastors who will enjoy a one-night meeting with a missionary, there are a number of things you may want to check on with your district superintendent, in order to make the most of this visit. Here are some ideas suggested by a district superintendent to his pastors, just before a missionary tour:

1. Some services are scheduled on nights other than prayer meeting night. It may be necessary to change your prayer meeting that week. Work hard to get a good crowd. The missionaries and their work are thrilling. Your people need to meet the missionaries and learn of their work.

2. You may need to arrange with your church board to underwrite the deputation offering, so that each church will give at least \$35.00. This money is applied toward your 10 percent giving, and should be an added incentive to give an offering worthy of your church and the cause of world evangelism.

3. Your offering can be given directly to the missionary and recorded in your treasurer's books. The missionary sends a full report for each church to Kansas City. This offering goes into his personal deputation account, and can be drawn by him at any time to purchase equipment, clothing, or any other supplies he wishes to take to the field with him. Include the report of this offering in your district assembly pastor's report.

4. Arrange for adequate accommodations and meals for the missionary. Allow him time for rest, but also plan to spend some time in fellowship, so that you may become better acquainted with the missionary and his field. Be optimistic and interested in his work. Learn something about his field and his work before you introduce him to the congregation.

5. Mats and a news release are available from the Department of World Missions. Use them to get newspaper publicity in your local newspaper. It will bring in new people, and give your church good publicity for the future as well.



THAT YOU MAY KNOW . . .  
DEPARTMENT OF MINISTERIAL BENEVOLENCE  
STATEMENT OF POLICY

(Continued from January issue)

**STANDARD  
MONTHLY ASSISTANCE**

● *Minister*—The basis for granting standard monthly assistance shall be \$40.00 per service year, not to exceed \$1,200.00 annually. Standard monthly assistance may be granted to supplement income from all other sources so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$2,400.00 annually for a minister with one dependent, and \$2,100.00 annually for a minister with no dependents.

● *Widow*—A minister's widow may be eligible to receive benevolence assistance equal to 60 percent of the amount for which her husband would have been eligible. Standard monthly assistance may be granted to supplement income from all other sources so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$1,800 annually.

**INCREASED  
MONTHLY ASSISTANCE**

Increased monthly assistance (above the standard scale) may be granted to cases of greater need. The basis of granting increased monthly assistance shall be as follows: The amount of \$20.00 per service year, not to exceed \$600.00 annually, may be granted to supplement

income from all other sources, so that the combined total, including Social Security and ministerial benevolence benefits (standard and increased), shall not be in excess of \$2,100.00 annually for a minister with one dependent, \$1,800.00 annually for a minister with no dependents, and \$1,500.00 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board, and the District Assembly. No increase may be made retroactive beyond the date that the final approved application for increase is received in the ministerial benevolence office.

**SPECIAL CASES**

● *State Aid*—In cases where an individual is receiving state aid, the Department of Ministerial Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as standard monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that state aid benefits would not be reduced and so that benevolence benefits would not become a substitute for any additional state aid to which the individual would be entitled. These medical contingent credits shall be ac-

cumulative from month to month, not to exceed a twelve-month balance.

● *Early Retirement Without Disability*—In the case of a minister in the United States who is eligible for Social Security benefits and who retires early without disability, monthly benevolence benefits shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

● *Widow of a Second Marriage*—The widow of a second marriage shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. If, however, she had been married to him for at least three years, upon reaching the government-approved standard benefit age, she shall be granted full credit for her deceased husband's total years of active service in the church.

● *Minor Children*—The minor child (under age nineteen) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security and ministerial benevolence

benefits, shall not be in excess of \$2,400 annually per family.

● *Employed Wife*—In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 percent of the amount for which he would be eligible were his wife not working. This applies if her net income is not more than \$2,400 annually.

**FUNERAL ASSISTANCE**

Funeral assistance shall be made available for the minister or his immediate family in cases of need.


The amount of \$500 (less any Social Security lump-sum death benefit) is the maximum allowable and may be granted upon request through established channels for: (1) those on the Nazarene Ministers Benevolent Fund roll who were not eligible for Social Security benefits, and (2) those ministers who were not eligible for Social Security benefits and were not on the Nazarene Ministers Benevolence roll.

Note: Those already protected by Plan 1 or Plan 2 group life insurance programs of the Board of Pensions shall not be eligible for funeral assistance benefits.

(To be concluded in March issue of the Pastor's Supplement)

Giving is the heart of Christianity: God so loved the world that He gave His only begotten Son. Our giving is to take a Christ-like interest in other people.

—Central Church Bulletin, Worcester, Massachusetts

Your  Opportunity for **Evangelism Through the Sunday School**

Pastor, have you seen the junior high evangelistic Sunday school unit? Meet with your teachers to plan for definite opportunity for your young teens to come into a vital experience of salvation.

These are the golden years. Use your Sunday school tools to reach every pupil.

The lessons run through February and March. Pray together and plan. Enlist, privately, other workers to support your efforts with intercessory prayer. The time is now!

For a January emphasis



**A FAMILY ALTAR COMMITMENT SERVICE**

Families pledging to:

1. Maintain regular family altars
2. Win another family

"March to a Million" in Sunday School Enrollment

**TRAIN-O-GRAM**

February—March Denomination-wide Training

Church of the Nazarene International Headquarters

**DON'T DELAY**

Register for your C.S.T. Class in Unit 155a, "Outreach Through the Sunday School." Send in your class registration NOW.

Plan to present class immediately. Register NOW!

Kenneth S. Rice  
Executive Secretary  
Department of Church Schools

CHRISTIAN SERVICE TRAINING

3191 The Paseo, Kansas City, Missouri 64131

Please register our church for:

Unit 155a: "Outreach Through the Sunday School"

Text: Sunday School—the Growing Edge, K. S. Rice

Name of church \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_

State \_\_\_\_\_ Zip Code \_\_\_\_\_ District \_\_\_\_\_

Number expected to enroll \_\_\_\_\_ Beginning date \_\_\_\_\_

We have already ordered our textbooks \_\_\_\_\_ Please send \_\_\_\_\_ copies and charge to the Sunday school.

Send C.S.T. class report blanks and registration supplies to:

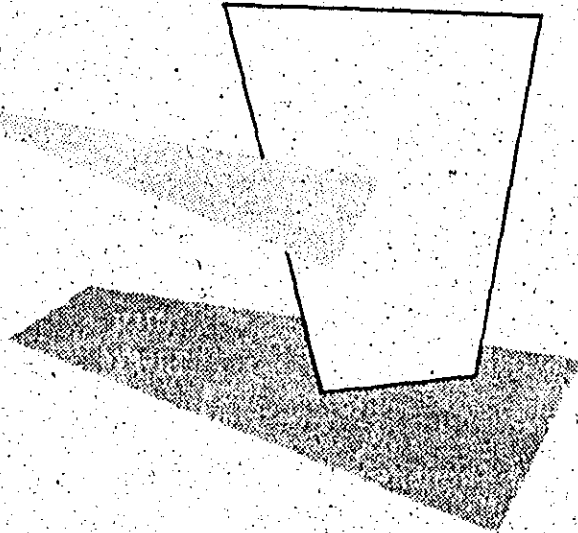
Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

February, 1965

To Serve  
THE  
PRESENT  
AGE



Our present age is marked by a unique phenomenon—a change to a visual-sound culture. Specialists tell us that:

1. Eighty percent of all impressions are received through the eye.
2. Film libraries are in every well-equipped school system.
3. Approximately twenty million children receive instruction by TV.
4. Television is now in 95 percent of American homes.

The church can use sight and sound to help communicate the gospel. Indeed we cannot serve our present age without it. For we are no longer a print-centered culture. The ratio of pictures to the words in communication is increasing.

Whether we admit it or not, the church is in communication. To help meet this awesome responsibility NAVCO came into being.

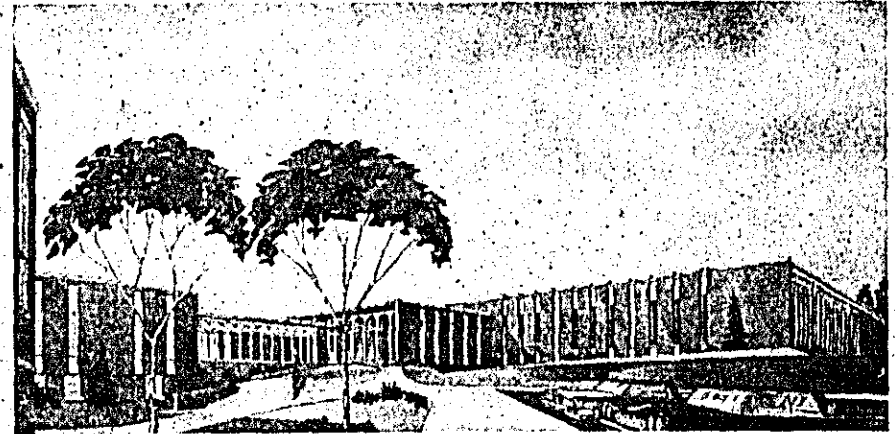
The following addresses will clarify where to write for various services:

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. For NAVCO-approved list of films</li> <li>2. For list of NAVCO-produced filmstrips</li> <li>3. For help to set up an A.V. library</li> <li>4. For guidance in choosing a particular audiovisual tool</li> </ol> | <ol style="list-style-type: none"> <li>1. To reserve a NAVCO-approved, 16-mm. film</li> <li>2. To purchase NAVCO-produced, and approved, filmstrips</li> <li>3. To purchase equipment</li> <li>4. To pay for the above</li> </ol> |
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**WRITE**  
**OFFICE OF NAVCO**  
6401 The Paseo, Kansas City, Missouri 64131  
Miss Mary E. Latham, Director

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**NAZARENE PUBLISHING HOUSE**  
Box 527, Kansas City, Missouri 64141  
NAVCO FILM LIBRARIAN

PASTORS SUP. 24



Architect's drawing of new library

**FEBRUARY 14, 1965**

Important Date  
for

Nazarene Theological Seminary

**SEMINARY SUNDAY**

Church-wide Offering  
for  
New Seminary Library

Every pastor presenting the needs of the Seminary and each church taking a cash offering for construction of the Seminary library building.

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# Young Adults Teens Juniors Primaries

- **Young Adult Topics**—conventional-type programs topics for group discussion Christian Service Training courses
- **Aldersgate Teen Topics**—six-year program cycle yearly balance of program topics variety of presentation
- **Junior Topics**—worship outlines presentation helps stories
- **Junior Topics Action Packet**—activity correlated with "Junior Topics"

Young Adult Topics, Aldersgate Teen Topics, Junior Topics, \$1.50 per year each; Junior Topics Action Packet, \$1.00 per year. Order from Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

More churches purchase Communion sets at the Easter season than at any other time of the year.

## An appropriate season to consider COMMUNION WARE

- ✓ Replace an old set
- ✓ Order additional pieces



**NO POLISHING! WILL NOT TARNISH!** Seems unbelievable? Not so with the special anodizing process giving a soft, permanent, mirrorlike finish. Even after being handled throughout a Communion service it will still have its same original luster. *It is fingerprint-resistant!*

Whatever the piece, it is an outstanding example of the finest heavy-gauge aluminum. Skillfully styled for both beauty and usefulness. *It fits the hand perfectly* . . . is lightweight for ease of passing . . . holds forty glasses . . . can be easily stacked with most other Communion ware. Bread plate cover designed for stacking and non-stacking plates. Sanitary—no dirt-catching crevices. (RV)

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FROM SOME FAMILY OR CLASS

FOR OTHER  
COMMUNION  
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SEE YOUR  
MASTER  
BUYING GUIDE

	SILVER-TONE	BRASS-TONE	
Communion Tray	E-500A	E-500AB	\$10.00
Communion Cover*	E-501A	E-501AB	6.00
Communion Base	E-502A	E-502AB	5.00
Bread Plate Cover*	E-503A	E-503AB	4.00
Bread Plate (Stacking)	E-504A	E-504AB	5.00
Bread Plate	E-505A	E-505AB	3.75
<b>GLASSES</b> —Clear, rounded inside, heavy bottoms			
E-66	1 3/4 inches high	12 for \$1.10	
E-44	1 1/4 inches high	12 for \$1.10	
<b>PLASTIC</b> —Unbreakable, lightweight, noiseless, clear			
E-169	1 3/4 inches high	12 for \$1.25	
E-163	1 1/4 inches high	12 for \$1.25	
<b>COMMUNION WAFERS</b> —Round, thin, unleavened wheat wafer embossed with significant design. 1 1/4" in diameter. Comes wrapped 125 in roll. (MD)			
U-125 250 for \$1.50; 500 for \$3.00; 1,000 for \$5.00			
*Covers supplied with crosses unless knob specified.			
Prices slightly higher outside the continental United States.			

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**PRE-EASTER**

# LOYALTY-ATTENDANCE DRIVE

5 weeks — March 21-April 18

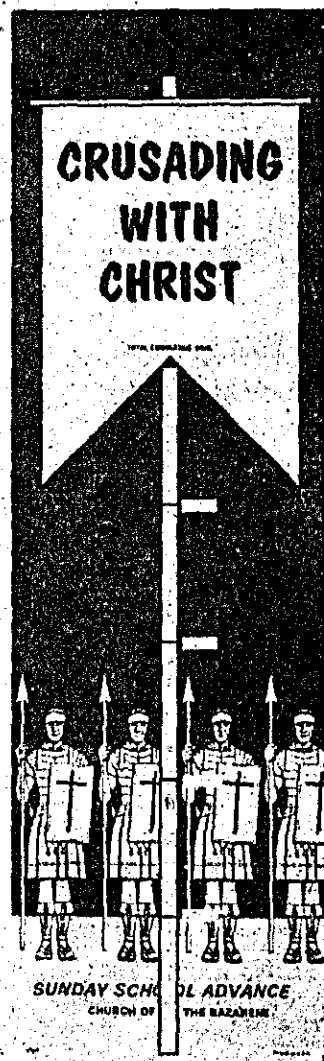
## "CRUSADING WITH CHRIST"

*Provides for:*

1. Signing up all members
2. Children arming the soldier according to Eph. 6:10-17 by perfect attendance
3. Adults reaching their class goal
4. Breaking the record on Easter
5. Two mailings
6. Colorful promotion pieces

**GOAL — ENROLLMENT IN ATTENDANCE**

(See Publishing House ad on page 32-H for materials.)



Monday, March 1, 1965



IT'S TIME TO  
START PLANNING\*

New Cantatas . . .

**A DAY TO REJOICE**

For the younger choir. Thirteen beautiful numbers composed by Ethel Tench Rogers for unison, two-part, and optional three-part singing. The text is from familiar scriptures. Junior choirs and unchanged teen voices will enjoy presenting this cantata; adults will be inspired as they listen. Approximate time, 30 minutes.  
ME-218 70c

**BEHOLD, THE EMPTY TOMB**

This choral presentation by Ethel Tench Rogers is written especially for the three-part (soprano, alto, and baritone) youth and adult mixed choir. Following the opening choral "Prologue" the twelve numbers recount the events of Holy Week. By eliminating the last part, you have a cantata appropriate for a Good Friday service. Approximate time, 25 minutes.  
ME-219 80c

New Drama . . .

**ON YONDER HILL**

By Dorothy J. Wills and Mildred L. Wills. A four-scene drama opening in Pilate's palace. Other scenes take you to a Hebrew home from which the hill of Calvary is visible. Requires 4 men and 4 women and a choir or quartet. Approximate time, 45 minutes. Performance rights with purchase of 8 copies.  
ME-217 25c

New Choral Arrangements . . .

Inspiring hymn-anthems for the Easter season. All are S.A.T.B. unless otherwise indicated.

AN-305 The Calvary Road	Lillenas/Whitman	20c
AN-303 The Easter Victory	Bruner	15c
AN-304 Gethesmane	Harkness/Umstead	15c
AN-306 I Know That My Redeemer Liveth (SAB)	Fillmore/Whitman	20c
AN-157 I Will Sing of My Redeemer	McGranahan/Mickerton	15c
AN-302 Open the Gates of the Temple	Knapp/Whitman	20c
AN-299 Rejoice, the Lord Is King	Darwall/Williams	20c
AN-161 The Unveiled Christ (SAB)	Herrell/Skiles	20c
AN-806 Were You There	Spiritual/Mickelson	15c
AN-298 There Is a Fountain	Mason/Whitman	20c
AN-297 There Is a Green Hill (SSATB)	Stebbins/Rogers	25c

For Children's Choir

AN-1005 The Gladness of Easter (2- or 3-part)	Rogers	20c
AN-1011 There Is a Green Hill (2- or 3-part)	Stebbins/Rogers	20c

Prices slightly higher outside the continental United States.  
NOTE: For a complete listing of many other Easter music and program materials, see special folder being sent to all pastors or send for one FREE upon request:

Make Your Selection and Order RIGHT AWAY!

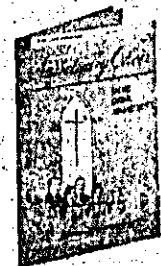
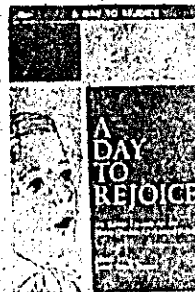
NAZARENE PUBLISHING HOUSE

Pasadena

KANSAS CITY

Toronto

The Nazarene Preacher



1st Day  
of  
Each Month

50 Holy Watchnights  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

PASTOR: IS YOUR CHURCH ON THE EVANGELISTIC HONOR ROLL

Q. What is the Evangelistic Honor Roll?

A. The Evangelistic Honor Roll is that group of pastors and their churches which have had a gain in church membership equal to or above the required quota as based on the following chart.

GROUP	Membership reported at the last District Assembly	Gain of New Nazarenes Required
I	1 - 24	4
II	25 - 74	8
III	75 - 149	12
IV	150 - 299	18
V	299 and above	25

Q. How may I get on it?

A. The Department of Evangelism offers an Evangelistic Honor Roll Certificate to each church qualifying. This certificate is presented on the basis of new members received into the Church of the Nazarene. The department lists five groups of churches according to their membership. Each church qualifies for a certificate by receiving at least the designated number of new members during an assembly year as the goal shows for its particular group as seen in the chart above.

Q. When are the goals finalized?

A. The goals are finalized at the end of your district assembly year.

Q. Where do I receive the certificate?

A. This certificate is presented at your next district assembly.

Q. Is there any change in the wording of the certificate this quadrennium?

A. Yes. The words "New Nazarenes" will mean:

1. All new members received by profession of faith
2. All new members received by letter from denominations other than the Church of the Nazarene.

PASTOR: Plan Now to be on the Evangelistic Honor Roll in 1965

**WANTED!**

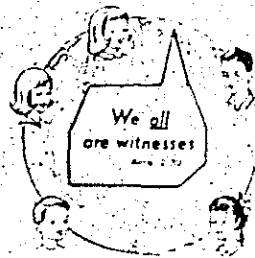
PRAYING PREACHERS ON EVERY DISTRICT WHO ARE PLEDGED TO FAST AND PRAY FOR A SPONTANEOUS REVIVAL IN EVERY LOCAL CHURCH

NAZARENE PUBLISHING HOUSE

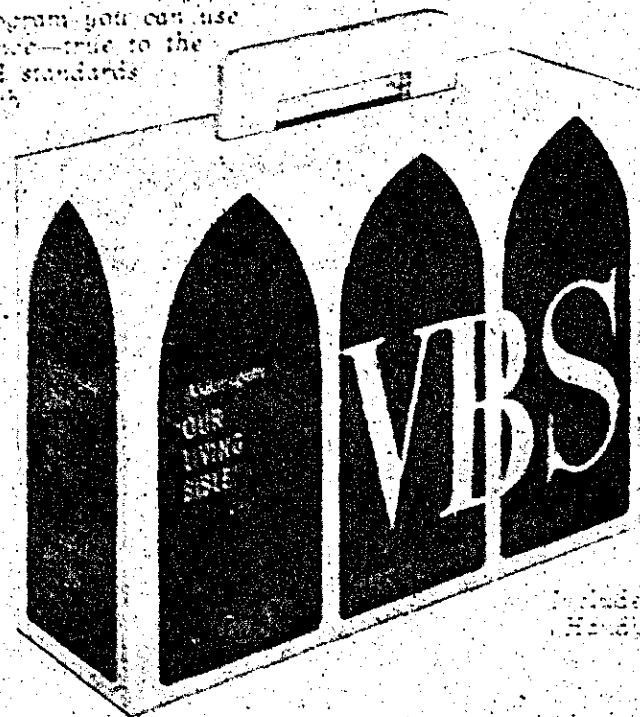
DIVISION OF CHURCH EXTENSION

Bigger and Better than Ever!

# V.B.S. 1965



A V.B.S. program you can use with confidence—true to the demands and standards of the Church



Start Planning TODAY by Ordering Your 1965

## INTRODUCTORY PACKET

Offering samples of everything needed for planning a successful Vacation Bible School in Your Church

A \$12.95 Value for  
**ONLY 4.95**

Sample 1-400  
Please allow three weeks for shipment  
after sale.

### IMPORTANT

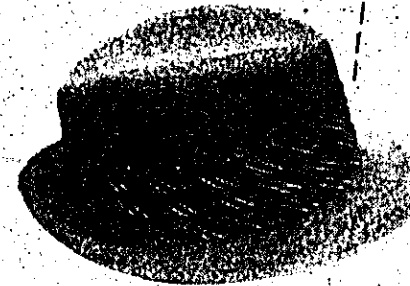
Supplies should be ordered  
**SIX WEEKS**  
before your V.B.S. begins

NAZARENE PUBLISHING HOUSE, 2001 Olive St., Kansas City, Missouri 64111

The Nazarene Presence

Where can I get help in planning a building program?

Try Church Extension!



## What Building Needs Are You Facing?

- ✓ A study of your church's program, potential, and community in determining what space is needed for worship, evangelism, Christian education, and fellowship
- ✓ Some suggested plans for a new congregation's first building
- ✓ The development of a master plan for long-range building
- ✓ Ready for the architect to proceed with working drawings
- ✓ Interested in books and articles on specific phases of a church building program
- ✓ Suggestions for planning a parsonage
- ✓ Plans and ideas for a building fund campaign

## Call on Church Extension

- Review of architectural plans
- Some on-site consultations
- Small-church building suggestions
- Book-lending library
- Helpful articles

February, 1965



FEBRUARY						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

1965

*February*  
is  
*Stewardship*  
*Month*



1. Preach stewardship sermons.
2. Distribute stewardship literature.  
(See pages 22 and 120 in *Master Buying Guide*, Nazarene Publishing House.)
3. Show stewardship films.
4. Encourage church school, Junior Fellowship, and N.Y.P.S. participation in stewardship emphasis.

BOARD OF PENSIONS

**CLERGYMEN GIVEN ONE MORE CHANCE TO CHOOSE SOCIAL SECURITY COVERAGE**

KANSAS CITY—February, 1965

Recently enacted legislation (Public Law 88-650) gives many clergymen whose time for electing social security coverage had expired, another opportunity to obtain this protection for themselves and for their families. *The deadline for electing this coverage is April 15, 1965.*

Ministers who wish to secure social security coverage on earnings derived from their ministry should do the following **BEFORE THE APRIL 15, 1965, DEADLINE:**

1. Obtain a social security account number from the nearest social security office if you do not have one.
2. File Waiver Form 2031 with your district director of internal revenue.
3. If you have not already done so, report your earnings from the ministry and pay social security tax on them to the district director of internal revenue for 1962 through 1964.

NOTE: THIS WILL LIKELY BE THE LAST TIME SOCIAL SECURITY WILL BE OPENED TO ANY EXCEPT NEW MINISTERS. FOR FURTHER INFORMATION CONTACT YOUR DISTRICT DIRECTOR OF INTERNAL REVENUE OR WRITE REV. DEAN WESSELS, BOARD OF PENSIONS, 6401 The Paseo, Kansas City, Missouri 64131.

**WHERE THERE'S A WILL**

**THERE ARE SEVERAL WAYS**

To Have "Showers of Blessing" or "La Hora Nazarena" on your local radio station. Here are a few of them:

1. The ideal way is for the church to put the air-time expense in their local budget and care for it as they do their other regular monthly expenses. This gives an opportunity for spot announcements featuring the local services.

2. Some have had the program placed on public-service time through the local ministerial association or by direct contact with the radio station.

3. Some enterprising pastors have secured commercial sponsorship by a friendly business concern such as a drugstore, department store, shopping center, grocery, or mortician. Often we have Nazarene owners, associates, or clerks who could help make such sponsorships possible if properly approached.

The Nazarene Radio League supplies the program without charge, mailing it to the radio station and caring for the postage both ways. Audition copies are available for the asking.

May we help you reach the lost in your community?

**NAZARENE RADIO LEAGUE**

6401 The Paseo  
Kansas City, Missouri

STEWARDSHIP

PER CAPITA GIVING  
IN THE CHURCH OF THE NAZARENE—1963

List by Districts—Top Ten Churches

LOS ANGELES

CHURCH	PER CAPITA
Thousand Oaks	\$493.67
Arroyo	351.42
Los Angeles	342.74
Pasadena	327.71
Monrovia	320.86
Pico Park	318.09
Compton West	308.87
Bishop	264.40
Lomax	258.68
North Hollywood	254.84

MICHIGAN

CHURCH	PER CAPITA
Lanning South	\$590.29
Jack & Grace	403.84
ATL	332.96
Grand Rapids Central	327.72
Grand Rapids Clade Park	321.72
West Colby	309.86
Lake Odessa	305.58
Meland Norse Memorial	294.11
Grand Rapids Fuller Avenue	290.69
Lansing Kendon Drive	289.72

LOUISIANA

Lake Charles First	\$273.00
Ruston	257.17
Shreveport Linwood Avenue	256.02
Baton Rouge Trinity	251.21
Lake Charles College Park	240.83
Springhill	238.48
Pinville First	208.10
Ellis	202.53
Shreveport First	201.63
Shreveport Quisenberry	201.32

MINNESOTA

Mercerfield	\$644.50
St. Paul First	596.39
Canby	312.57
Dawson	287.84
Corvusa	253.87
St. Paul Grace	244.20
Minneapolis Spring Lake	234.46
Minneapolis First	234.29
Minneapolis Camden Park	229.65
Fergus Falls	226.48

MAINE

Wells-Moody	\$256.70
Deer Isle	215.13
Lincoln	213.33
Millinocket	200.70
North Waldoboro	198.83
Portland	197.63
East Millinocket	188.18
Jackman	185.45
Richmond	179.35
South Portland	168.14

MISSISSIPPI

Moss Point	\$251.92
Jackson Emmanuel	249.73
Canton	242.38
Greenville	201.87
Jackson First	194.52
Cleveland	188.75
Columbus	172.24
Jackson Grace	169.76
Vicksburg	161.40
Hattiesburg Bethel	159.79

MISSOURI

CHURCH	PER CAPITA
Brunswick	\$892.50
Potosi	852.40
St. Charles	337.00
Mexico	336.76
St. Louis Bellefontaine Neighbors	300.20
Valley Park	270.05
Vandalia	253.22
Sikeston East Side	251.71
Sullivan	246.30
Owensville	239.67

NEBRASKA

Kimball	\$367.30
Newman Grove	325.65
Lincoln North	311.19
Valentine	262.75
Curtis	252.73
Omaha South	250.36
Falls City	240.33
Omaha First	213.92
Gothenburg	208.85
Hastings	201.77

NEVADA-UTAH

Las Vegas First	\$266.75
Carson City	256.74
Hawthorne	235.20
Salt Lake City First	220.70
Fallon	218.39
East Ely	180.29
Salt Lake City Central	187.30
Reno Home Gardens	179.07
Reno First	154.09
Ogden	151.88

NEW ENGLAND

Wallingford	\$323.76
Quincy Wollaston	311.97
Norwood	273.66
Wolfeboro	261.40
Peabody	242.91
Uxbridge	228.56
Easton	224.00
Newport Rhode Island	221.03
Keene	214.38
Waltham	206.88

STEWARDSHIP

NEW MEXICO

CHURCH	PER CAPITA
Santa Fe	\$359.33
Hagerman	311.14
Alamogordo	252.77
Tatum	247.63
Pecos (Texas)	246.33
Melrose	242.29
Farmington	241.56
Tularosa	236.81
Van Horn (Texas)	230.82
Albuquerque Los Altos	229.32

NEW YORK

Roughkeepsie	\$433.65
Danbury	401.35
Brentwood	352.56
Freeport	345.63
Bellmore	327.17
East Islip	315.33
Taylorstown	309.71
Norwalk	302.27
Flushing	278.54
Staten Island	254.79

NORTH AMERICAN INDIAN

School	\$222.16
Albuquerque	158.00
Lehi	86.27
Los Angeles	75.69
Tucson	75.00
Emerson	72.90
Twin Butte	71.22
Parker	71.00
Somerton	69.52
La Jolla	68.81

NORTH ARKANSAS

Paragould	\$316.29
Ozark	233.20
Jonesboro Edgewood	224.82
Knobel	202.58
Goshen	195.19
Ft. Smith First	179.36
Ft. Smith Central	178.39
Ft. Smith Crawford Memorial	178.24
Van Buren	176.09
Rogers Chapel	156.56

STEWARDSHIP

**PER CAPITA GIVING**  
**IN THE CHURCH OF THE NAZARENE—1963**

List by Districts—Top Ten Churches.

(Continued from January issue)

**LOS ANGELES**

CHURCH	PER CAPITA
Thousand Oaks	\$103.67
Arcadia	851.63
Los Angeles Grace	316.14
Ridgecrest	333.01
Montrose	320.86
Paso Robles	319.60
Laureaster Westside	302.67
Bishop	264.40
Lompoc	258.68
North Hollywood	251.84

**MICHIGAN**

CHURCH	PER CAPITA
Lansing South	\$590.29
Jackson Grace	403.84
Albion	332.96
Saginaw Central	327.72
Grand Rapids Clyde Park	321.72
West Columbia	309.86
Lake Odessa	305.59
Midland Nease Memorial	294.11
Grand Rapids Fuller Avenue	290.69
Lansing Kendon Drive	289.72

**LOUISIANA**

Lake Charles First	\$379.01
Ruston	257.17
Shreveport Linwood Avenue	256.62
Baton Rouge Trinity	251.21
Lake Charles College Park	240.83
Springhill	238.48
Pineville First	208.10
Ellis	203.33
Shreveport First	201.63
Shreveport Queensborough	201.32

**MINNESOTA**

Merrifield	\$644.50
St. Paul First	596.39
Canby	312.57
Dawson	287.84
Corvusa	253.87
St. Paul Grace	244.29
Minneapolis Spring Lake	234.46
Minneapolis First	234.29
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Fergus Falls	226.48

**MAINE**

Wells-Moody	\$256.70
Deer Isle	215.13
Lincoln	213.33
Millinocket	200.70
North Waldoboro	198.83
Portland	197.63
East Millinocket	188.18
Jackman	185.45
Richmond	179.35
South Portland	168.14

**MISSISSIPPI**

Moss Point	\$251.92
Jackson Emmanuel	249.73
Canton	242.38
Greenville	201.87
Jackson First	194.52
Cleveland	188.75
Columbus	172.24
Jackson Grace	169.76
Vicksburg	161.40
Hattiesburg Bethel	159.79

**MISSOURI**

CHURCH	PER CAPITA
Brunswick	\$392.50
Potosi	352.40
St. Charles	337.00
Mexico	336.76
St. Louis Bellefontaine Neighbor	300.20
Valley Park	270.05
Vandalia	253.22
Sikeston East Side	251.71
Sullivan	246.30
Owensville	239.67

**NEBRASKA**

Kimball	\$367.30
Newman Grove	325.65
Lincoln North	311.19
Valentine	262.75
Curtis	252.73
Omaha South	250.36
Falls City	240.33
Omaha First	213.92
Gothenburg	208.85
Hastings	201.77

**NEVADA-UTAH**

Las Vegas First	\$266.75
Carson City	256.74
Hawthorne	235.20
Salt Lake City First	220.70
Follom	218.39
East Ely	189.29
Salt Lake City Central	187.30
Reno Home Gardens	179.07
Reno First	154.09
Ogden	151.88

**NEW ENGLAND**

Wallingford	\$323.76
Quincy Wollaston	311.97
Norwood	273.66
Wolfeboro	261.40
Peabody	242.91
Uxbridge	228.56
Easton	224.00
Newport, Rhode Island	221.03
Keene	214.38
Waltham	206.88

STEWARDSHIP

**NEW MEXICO**

CHURCH	PER CAPITA
Santa Fe	\$359.33
Hagerman	311.14
Alamogordo	252.77
Tatum	247.63
Pecos (Texas)	246.33
Melrose	242.29
Farmington	241.56
Tularosa	236.81
Van Horn (Texas)	230.82
Albuquerque Los Altos	229.32

**NEW YORK**

Poughkeepsie	\$433.65
Danbury	401.35
Brentwood	352.56
Freeport	345.63
Bellmore	327.17
East Islip	315.33
Taylorstown	309.71
Norwalk	302.27
Flushing	278.54
Staten Island	254.79

**NORTH AMERICAN INDIAN**

School	\$222.16
Albuquerque	158.00
Lehi	86.27
Los Angeles	75.69
Tucson	75.00
Ergerson	72.90
Twin Butte	71.22
Parker	71.00
Somerton	69.52
La Jolla	68.81

**NORTH ARKANSAS**

Paragould	\$316.29
Ozark	233.20
Jonesboro Edgewood	224.82
Knobel	202.58
Goshen	195.19
Ft. Smith First	179.36
Ft. Smith Central	178.39
Ft. Smith Crawford Memorial	178.24
Van Buren	176.09
Rogers Chapel	156.56

STEWARDSHIP

NORTH CAROLINA

CHURCH	PER CAPITA
Albemarle	\$302.80
Fayetteville	297.40
Kinston	269.20
Plymouth	251.89
Goldsboro	224.48
Jacksonville	221.96
Pineville	217.00
Wilmington	210.68
Kannapolis Westside	197.51
Statesville	167.36

NORTH DAKOTA

Hillsboro	\$338.89
Regent	300.37
Fargo	296.97
Minot First	289.55
Velva	257.66
Bismarck	227.50
Carrington	225.43
Kenmare	222.96
Grafton	221.82
New Rockford	219.58

NORTHEASTERN INDIANA

Collett	\$422.65
Muncie Wheeling Avenue	347.63
Shipshewana	329.26
Geneva	276.97
Warsaw	261.05
Fl. Wayne Grasmere Heights	244.51
Cowan	236.20
Anderson Fairfax	236.18
Ligonier	230.18
Harris Chapel	223.06

NORTHEAST OKLAHOMA

Stroud	\$367.29
Tulsa Memorial Dr.	328.15
Fairfax	293.07
Horton Chapel	263.87
Tulsa Springdale	226.96
Bartlesville East	221.28
Tulsa Carbondale	207.98
Miami	190.27
Sand Springs	189.19
Tulsa Valley View	184.79

NORTHERN CALIFORNIA

CHURCH	PER CAPITA
Willow Creek	\$559.22
Redway	455.87
San Mateo	377.94
Brisbane	328.31
San Francisco First	314.57
San Francisco Calvary	295.79
San Francisco Sunset	299.15
San Leandro	280.54
Pittsburg	270.35
Crescent City	253.23

NORTHWEST

Arlington	\$380.81
Ewan	304.86
Colfax	296.74
Connell	284.62
Heppner	280.24
Bingen	261.08
Troy	253.39
Palouse	245.73
Prosser	238.84
Selah	236.38

NORTHWEST INDIANA

Michigan City	\$323.40
West Lafayette	317.89
Kokomo Bon Air	316.56
Gary Aetna	313.15
East Chicago	311.61
Portage Grace	286.81
Valparaiso	267.30
Mishawaka Laurel Street	266.12
Mishawaka South	255.60
Hammond Maywood	253.79

NORTHWEST OKLAHOMA

Buffalo	\$407.00
Freedom	395.39
Olivet	329.33
Oklahoma City Village	312.51
Hooker	285.38
Enid Cleveland Rd.	257.70
Texhoma	239.55
Jet	232.65
Geary	229.92
Medford	214.79

NAZARENE INFORMATION SERVICE

# On Community Relations

WE BESPEAK for all of our nearly six thousand Nazarene churches, at home and abroad, the "best year yet" in 1965 in the matter of reaching their respective communities by means of the media of public communication.

We hope and pray that the harvest of souls will be great in the Church of the Nazarene this year.

IN KANSAS CITY the church enters a new era in community relations with completion of the International Center and opening of the denominational bookstore.

Of glass, brick, and black marble, the bookstore is in a beautiful landscaped

setting. A fountain, drives, and parking lot help to set it off. The bookstore soon will be faced on two sides by new physicians' buildings and a great high-rise apartment development to the north, on land that now is a golf course.

The area is being called Fountain Plaza by city leaders in acknowledgement of the contribution by Nazarene builders.

AS AN ASSEMBLY ECHO, Rev. A. J. Lown, of the Nazarene church at Paisley, Scotland, did a great series for his hometown newspaper on his 80-day visit to the U.S., Portland, and the assembly. His paper ran the series under a headline: "Nazarene Preacher in the New World."

The columns were so well done that N.I.S. only wishes reprints could be offered.

On our previous offer of reprints of articles relating to the assembly, more than 700 were mailed in the first 15 days of November.

## CHANGE OF ADDRESS FORM

### PASTOR—A Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and all periodical records at the Nazarene Publishing House will be changed from this one notification.

Name ..... Date of Change .....

New Address .....

City ..... State ..... Zip .....

Name of Church ..... District .....

New position: Pastor ..... Evang. .... Other .....

Former Address .....

Former Church ..... District .....

Former position: Pastor ..... Evang. .... Other .....

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131)

Conducted by the Editor

Does God Change His Mind?

QUESTION. Does prayer change God's mind?

But if so, He will be severe toward apostasy and benevolent toward fidelity.

ANSWER. Yes. Not only prayer, but disobedience on the part of the righteous, and repentance on the part of the wicked, will change God's mind. The Bible is full of instances. When Saul disobeyed, God changed His intention concerning the establishment of His dynasty. God plainly told Hezekiah: "Set thine house in order; for thou shalt die, and not live" (Isa. 38:1). But Hezekiah's supplication secured a fifteen-year extension. If Hezekiah had not prayed, he would have died.

Absolutely basic to any theistic and biblical view of God and the world is the affirmation that God is both personal and free. His relations with men are not mechanical—one machine acting blindly and of necessity on other machines—but as personal and flexible as the relations of husband and wife or friend with friend.

To affirm that prayer thus changes God's mind in the sense that it changes His intention and action in a specific situation is not to imply whimsy or uncertainty in God. The immutability of God has often been misunderstood; it has been interpreted to mean that God is impassive and immovable.

Within this area of freedom there is a measure of willing adjustment on God's part to the will of the righteous, as in Hezekiah's case, in the case of Abraham interceding for Sodom, and Moses interceding for Israel. There is also a measure of reluctant adjustment on God's part to the wickedness of men (as in the Flood) or the disobedience of the righteous (as with Saul—I Sam. 13:13-14; 15:11).

The moral principles on which God acts are unchangeable. His underlying purpose is undeviating. His love is sure and dependable. But His action is responsive and flexible. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22). The "goodness" and "severity" are not possible alternations in God's character, but alternations in His attitude and action to people in response to their free choices. God's very immutability requires that all His reactions be in harmony with His holiness.

God therefore "changes His mind" in the sense that He adjusts His action in response to man's exercise of his freedom, and this includes prayer as one of the prerogatives which belong to man's freedom.

Let us beware of determinism in any form, or anything that savors of it. If God is not free to be influenced by man's prayers, then man might as well pray to a stone. If the relationship between God and man is rigid and fixed rather than open and interacting, then ours is indeed a closed universe. In that case there can be no loving fellowship between God and man as persons, and both "holiness" and "unholiness" are meaningless, irrelevant concepts.

MARCH TO

A MILLION

"Crusading with Christ"

A BIBLE-BASED\* LOYALTY-ATTENDANCE CAMPAIGN

MARCH 21 through APRIL 18

"Shield of Faith" TAG

Create interest the very first Sunday, by giving this symbolic tag to all who attend. Index stock is printed with a cross, die-cut in shape of a shield and strung with red string. 1 1/2" x 2 1/2".  
 PI-64 50 for \$1.25; 100 for \$2.25  
 250 for \$5.25; 500 for \$10.00

"Crusading with Christ" POSTCARDS

These two eye-catching cards will encourage attendance. Send them to all your members and friends before and during the campaign. Four-color design with message and scripture ties right in with the theme.  
 SC-642 Comes in sets of 2 cards  
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 size 16" x 20".  
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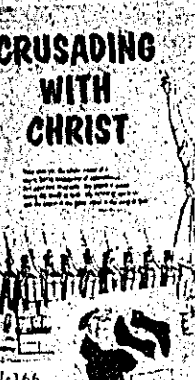
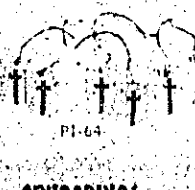
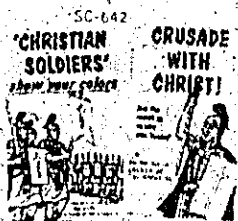
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 \*Read Ephesians 6:10-17.

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# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## "Just Blind Dora"

By S. L. Morgan, Sr.\*

FROM BABYHOOD on into her seventies, Dora had been to me "Just Blind Dora." Yet she was a relative, and an undiscovered wonder. Only lately I came to see her as a wonder, a miracle of sunshine in her midnight darkness. And her darkness deepened. For several years she could see daylight. Then her twilight turned to black midnight—permanently. And now I've come to see her as a miracle of good cheer and sunshine. And a businesswoman. For years, instead of sitting in the corner at her sister's, dependent, pitying herself, she has run a little grocery store a few yards away, well stocked with packaged groceries and other articles used by housekeepers, that she sells over her counter, her sensitive touch seldom making a mistake even in the pieces of money received or given as change. A wire stretched from store to home enables her to pass back and forth easily. A sunny soul, a good talker—people go in and out all day, as much for a beam of her sunshine as for the goods she hands over her counter in her midnight.

And now she has risen for me from "just blind Dora" into a "real person" of extraordinary worth. Several years in the "blind school" made her the best educated member of her family, and put into her a rare refinement of heart and manner she doubtless never would have attained otherwise, with a philosophy of life and an idealism quite above the

ordinary. I now grieve that I missed so much of the fineness in her for so long, and that she missed so much that I could have been to her, just because in my blindness I hadn't given out my best to her.

This confession should stab the consciences of many and extort like confessions. It recalls "Blind Roy" of my own town. I dropped in to see him one Sunday afternoon to give him a word of cheer. I had but taken my seat when he abruptly turned away from me and exclaimed in delight (someone had whispered it to him): "Oh, Prof. McDonald come to take me driving! He's nicer to me than anyone else! He takes me sometimes to his music programs at college."

I wrote up the incident for the local and other papers. A leading professor and author in the college rang my phone for a touching confession: "I read what you said about blind Roy; it pricked my conscience! I could have been doing things like that, but I didn't!"

Why, oh, why are we like that? Neglecting the blind, the homely, the lonely, the aged, the shut-in!

EDITOR'S NOTE: For a few issues we shall miss the helpful, intimate chats of Mrs. Williamson to the "Queens." But they will return. In the meanwhile, "Just Blind Dora" carries a message not to be despised. Next month watch for a delightfully written article by a retired minister's wife on "Talent Scouting for God."

\*Retired minister, Wake Forest, N.C.

# BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

## Studies in the Sermon on the Mount

By H. K. Bedwell\*

Study No. 9 Matt. 6:1-3

### Giving and the Christian

CHAPTER SIX continues the discourse on conduct. We have already considered three practical illustrations of the out-working of Christian character in the problems of daily life. Each of these deals with conduct in relation to others. First we saw that Jesus requires us to hold the individuality of the other man in reverence and respect. Our relation toward him is never to be marked by uncontrolled anger, scorn, or contempt. In the second place we have seen how Jesus insists on inward purity in relation to the opposite sex, and that the sanctity of marriage is all-important. In the third place Jesus taught us the value of truth in speech, that it should be marked by simplicity and sincerity. We now open a new section on conduct, this time in relation to God. To get the full meaning of this section we must read chapter six, as far as verse eighteen. Three lines of conduct are dealt with—giving, praying, fasting. The warning at the beginning must be carefully noted, "Take heed." Even the most holy task may be soiled by the desire for self-glory or advancement. It has been said, "The old self-life can crawl like a serpent across our most sacred moments." In giving, praying, or fasting, the vital question is not what we do but why do

we do it. Giving, praying, and fasting are all excellent, commendable, and indeed essential to spiritual life, but they may be unacceptable to God because they are offered in a wrong spirit. We may do the right thing with a wrong motive. In this study we take up the question of giving.

#### 1. The Giver and God

Life can be lived around one of two principles, *getting* or *giving*. In the first case, life is lived around self; in the second, around God. If I live on the self-principle, I am always concerned about what I can get; even in my giving I want to get praise. If I live on the God-principle I am chiefly concerned about what I can give. (1) It is obvious that God expects us to give. Notice that He says here, "When thou doest thine alms," not "if." The fact of giving is taken for granted by Jesus. Then again, (2) God exemplifies giving. "God so loved . . . that he gave." He has given heaven's best for us. He is not asking us to do that which He has not done himself. Every good thing that we enjoy, we have received as a gift from His loving hand. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32) He gave His best,

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and He expects our best. Again, (3) God *inspires giving*. His love burning within the heart is the dynamic that drives us to sacrifice. Love must give. It never considers how little it must give but always how much. When God lives within, He will take control of our purses. Pentecost made men generous. God (4) *watches giving*. We have the record of Jesus standing over against the treasury watching those who cast in their money. See Mark 12:41-44. He saw that poor widow cast in her all, and declared that her offering was of far more value than all the rich ones He had seen. He (5) looks at *what is left*.

The story is told of Dr. Parker of the City Temple, who, as he was shaking hands with the members of the congregation after a service, had a pound note thrust into his hand by a lady whom he knew to be very wealthy. "It is the widow's mite, Doctor," she said. "But, Sister, the widow cast in two mites," he said with a twinkle in his eye. Quickly the lady took out another note and put it in his hand. "But, Sister, the widow cast in *all her living*," said the Doctor. This was too much for the rich lady and she turned away. Yes, God watches our giving, and it is what it costs us that counts.

## 2. The Giver and Others

Never give to gain the approval or praise of others, is the clear teaching of Jesus. If you want praise, you will probably get it, but that is all you will get! To be swayed by the disapproval or the approval of others is always dangerous. Our lives are to be lived unto God and all that we do, including this matter of giving, must ever be with the single motive of pleasing Him. Even giving to gain the gratitude of others is not good enough. God gives to the ungrateful, and we must be prepared to do the same. The missionary who sacrifices all to gain the gratitude of the people to whom he goes is in for a very rude awakening! Very often there is no sense of gratitude at all, not even interest—only stolid indifference. Paul declared in II Cor. 12:15, "And I will very gladly

spend and be spent for you; though the more abundantly I love you, the less I be loved." That is the true spirit of giving. If God had waited for us to be grateful before giving His Son, we would never have received His gift. Money is only one side of giving. Giving extends to every department of life—we may give our time, our talents, our energy, our experience in order to be a means of blessing to those in need.

## 3. The Giver and Himself

The act of giving has a profound effect upon the person who gives. Just as a miserly spirit has a bad reaction upon the miser, shrivelling up all the powers of the soul and making him miserable, so generosity reacts upon the soul, enlarging and quickening all its powers and bringing blessing and joy to the one who gives. The Wise Man in Proverbs declares, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). He goes on to say, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Jesus put it in another way when He said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Giving brings blessing to the recipient, but it bestows a far greater blessing upon the giver. The statement, "It is more blessed to give than to receive," is a proven fact. God is no man's debtor. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38). The same principle is again prominent in Luke 18:29-30.

Jesus explicitly tells us that our giving should be *secret*. He says, "Let not thy left hand know what thy right hand doeth." This means more than merely avoiding publicity for the sake of praise, but it means we must get to the place where giving is an unconscious habit. Even inward glorying is to be avoided. Giving must never be a matter of *self-satisfaction*. When we give to God, we are only giving back to Him that which

He first gave to us. We have nothing which we did not first receive. Secret gloating over our own generosity is ruled out.

Giving, then, has three dimensions; it affects God, it affects others, it affects the giver. It must be done with the single motive of glorifying God, of bringing blessing to others, and then it can-

not fail to bring multiplied blessing to the giver. Giving brings joy to God, joy to the recipient, and joy to the giver. Remember the words of Paul, "The Lord loveth a cheerful giver." Here the word "cheerful" in the Greek is *hilaros*, from which we get our word *hilarious*. May the Lord give us a revival of hilarious giving. Amen!

# Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 6:1-9

## Listen and Obey

The Greek word for "obey" here is *hypakouo*. It is a compound of *akouo*, which means "hear, listen." So it literally means "to listen." Thayer defines it thus: "1. properly: of one who on a knock at the door comes to listen who it is . . . , Acts xii. 13. . . . 2. to *hearken to a command*, i.e. to obey, be obedient unto, submit to (so in Greek writers from Herodotus down)."<sup>1</sup> Children are admonished by Paul to "listen to" their parents, which means doing what they ask.

## Long-lived

Verse 3 reads literally: "In order that it may become well with thee, and thou shalt be [future tense] of long duration upon the earth." "Of long duration" is one word in the Greek, the compound adjective *makrochronios*. *Makros* means "long," *chronos* "time." So the adjective literally means "long-timed." Found only here in the New Testament, and rare in secular Greek, it may be translated "long-lived."

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February, 1965

## Earth or Land?

Verse 3 is a quotation from Deut. 5:16 (cf. Exod. 20:12). In the Old Testament passages it is a promise that if the children will honor their parents the nation will continue long in the land of promise. But Paul is now writing to Gentile Christians living in Asia Minor. So the correct rendering here is "on the earth" (KJV, ASV, RSV, NASB), not "in the land" (NEB). The latter does not fit here.

## Provoking Parents

"Provoke . . . to wrath" (v. 4) is one word in Greek, *parorgizo*. It occurs only here and in a quotation from the Septuagint in Rom. 10:19. A good free translation of this clause is: "You fathers, again, must not goad your children to resentment" (NEB). This is the other side of the coin of parent-child relationship.

## "Nurture and Admonition"

The first of these two terms is *paideia* in the Greek. It comes from *pais*, "child." Abbott-Smith gives the following comprehensive definition of it: "1. the rear-

ing of a child (Aeschylus). 2. training, learning, instruction (Plato; others): Eph. 6:4; II Tim. 3:16. 3. As in the Septuagint (Prov. 3:11; 15:6, others), chastening, discipline: Heb. 12:5, 7, 8, 11.<sup>2</sup> These are all the occurrences in the New Testament.

The second word is *nouthesia*. Literally it means a "putting in mind." It is found elsewhere in the New Testament only in I Cor. 10:11 and Titus 3:10. In each instance it is rendered "admonition." Arndt and Gingrich translate the phrase here: "discipline and instruction."<sup>3</sup> That is about as close to the Greek as one can come.

### "Eyeservice"

This term (v. 6) closely represents the Greek compound *ophthalmodoulia*. Arndt and Gingrich say it means "service that is performed only to attract attention . . . , not for its own sake nor to please God or one's own conscience."<sup>4</sup> The word occurs in the parallel passage in Col. 3:22, but nowhere else in Greek literature.

### "Menpleasers"

This compound, *anthropareskos*, is likewise found in the New Testament only here and in Col. 3:22. Moulton and Milligan say that the word, "which starts in the Septuagint and Psalms of Solomon, was presumably as much a coinage as our own 'men-pleasers,' but made in a language where compounds are more at home than in ours. If this is a 'Biblical' word, it is only an instance of the fact that every Greek writer

made a new compound when his meaning required one."<sup>5</sup>

### "Good Will"

The Greek word is *eunoia* (v. 7), found only here in the New Testament. Arndt and Gingrich give its meaning for this passage as "zeal, enthusiasm."

### "Forbearing. Threatening"

The verb (v. 9) is *anemi*. Originally used in the sense of "loosen, unfasten," it came to mean "give up, cease from."<sup>6</sup> That is its meaning here. In Kittel's *Theological Dictionary of the New Testament*, Bultmann writes: "The basic meaning of the word *anemi* is the relaxation of tension."<sup>7</sup> This is the sort of thing that is needed in human relationships.

Eph. 5:21-6:9 deals with the social application of the gospel to three areas of life: the relationship of husbands and wives, parents and children, masters and slaves. The same six classes are instructed in a similar fashion in Col. 3:18-4:1. This is one of several close parallels between these two Epistles of Paul which have much in common. The apostle was interested not only in theology but also in practical Christian living.

<sup>1</sup>Lexicon, p. 638.

<sup>2</sup>Lexicon, p. 333.

<sup>3</sup>Lexicon, p. 608.

<sup>4</sup>Ibid., p. 604.

<sup>5</sup>VGT, p. 43.

<sup>6</sup>Arndt and Gingrich, op. cit., p. 69.

<sup>7</sup>I, 367.

"If you don't have time to do it right, when will you have time to do it over?"

—M. L. GOODMAN

College pastor, Pilgrim Holiness College  
Owosso, Michigan

## SERMONIC STUDIES

TOWARDS BETTER PREACHING

EDITOR'S NOTE: The following outlines are from the notebook of the late Rev. W. C. Roberts, an outstanding general evangelist in the Wesleyan Methodist church. They were kindly submitted by Dr. George E. Failing, editor of the *Wesleyan Methodist*.

### Where Judgment Begins

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (I Pet. 4:17-18)

I. WHEN MUST JUDGMENT BEGIN AT THE HOUSE OF GOD? Or when can it be said, "The time is come that judgment must begin at the house of God"?

1. When God's people suffer because of their own sin and hypocrisy.

V. 15—"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters."

A "murderer" is one who hates another.

A "thief" is one who robs—and it is possible to rob God, as well as men.

An "evildoer" is a doer of evil, whether openly or secretly.

A "busybody in other men's matters" is a meddler; one who concerns himself unnecessarily or impertinently in another's affairs.

Note—Many people are suffering spiritually because of malice and jealousy; because they are robbing God; because of the evil they do with their tongues, as well as with their hands; some suffer because they get their noses in other people's business.

Many people suffering thus do not seem to realize that their own doings bring this upon themselves. It is God's rebuke, but they won't listen until a greater judgment comes upon them.

2. When God's people are ashamed to suffer or bear reproach for Jesus' sake.

V. 16—"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (in respect to this, or, that he is counted worthy to suffer for Jesus' sake).

See what Peter said before this—Vv. 13-14: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified."

To be "reproached for the name of Christ" is to be defamed, railed at, reviled.

Better to be reproached for Jesus' sake than to suffer for sin and inconsistencies. When God's people are ashamed to suffer for Christ's sake, it is time for judgment to begin at the house of God.

### II. WHY BEGIN AT THE HOUSE OF GOD?

1. Because God's people have had more light, having experienced saving grace.

2. It is to correct the erring, and awaken the indifferent.

A Jewish maxim—"When God is about to send some great punishment, He begins by afflicting His own people, to correct them."

This is God's mercy manifest toward those who need reproof; in general, it is to draw professed Christians closer to God (Heb. 12:6).



3. *It is to weed out the impenitent and stubborn.*

Only sincere Christians will suffer much for Jesus' sake; some are just hanging on for policy's sake, or for prestige, or to please their loved ones, or to ease their own conscience.

### III. WHAT IS THIS JUDGMENT?

1. *It is not final judgment.* It is trouble, persecution, distress, punishment, even wars, calamities, etc.

2. *Spiritual blindness.*

John 9:39—"And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

That the truly blind, who have not the light, might see; and that those who see and know, but will not do what they know, shall become blind.

3. *Punishment for evil doing.*

Lev. 26:18—"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."

4. *Judgment for deception.*

Acts 5:1-10—Ananias and Sapphira.

### IV. HOW WILL THIS AFFECT GOD'S TRUE PEOPLE?

1. *Some will not learn without harsh methods* (Isa. 26:9).

2. *It will cause men to fear God, and God's people to take heed and be careful* (Isa. 33:14).

Note what followed after the judgment on Ananias and Sapphira.

Acts 5:11—"And great fear came upon all the church, and upon as many as heard these things."

V. 12—"And by the hands of the apostles were many signs and wonders wrought among the people . . ."

V. 14—"And believers were the more added to the Lord, multitudes both of men and women."

### The Good Fight

*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called . . .* (I Tim. 6:12).

#### I. LIFE IS A WARFARE

"The good fight of faith" II Cor. 10:4—Paul speaks of "our warfare."

1. *We struggle against spiritual forces* (Eph. 6:12).

2. *This spiritual warfare should be the major battle of life* (II Tim. 2:4).

#### II. THE WEAPONS OF THIS WARFARE

1. *Not carnal but mighty* (II Cor. 10:4)

2. *All of them needed* (Eph. 6:10)

#### III. THE MORAL FIBRE OF A TRUE SOLDIER

1. *Courage, manliness* (I Cor. 16:13)

2. *Endurance* (II Tim. 2:3)

3. *Self-control, or victory over self* (Prov. 16:32)

#### CONCLUSION

First, the charge from Paul to Timothy. Second, the cry of victory at the end of the conflict.

I Tim. 1:18—"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

II Tim. 4:6-8—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

### The Two Rests

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light* (Matt. 11:28-30).

#### I. GOD'S INVITATION TO COME, AND REST FROM THE LABOUR OF SIN

1. *The servants of sin.* "Ye that labour" (active mood). Paul says, "His servants ye are to whom ye obey" (Rom. 6:16).

2. *Laden with sin.* "Heavy laden" (passive mood). With fetters that bind: sin is a burden to body, soul, and conscience. Its weight of guilt and condemnation.

3. God's "Come's." (Text) "Come

unto me." See also Isa. 1:8; 55:1; Luke 14:17; Rev. 22:17.

4. *The promise of rest* "I will give you rest." The first rest.

Rest from servitude and bondage  
Rest from condemnation and guilt  
Rest from fear of the wrath of God

#### II. GOD'S INVITATION TO BE A CO-LABOURER WITH HIM—"Take my yoke upon you."

1. *A yoke suggests work: teamwork. Fellowship in service.* Paul says we are "workers together with him" (II Cor. 6:1).

2. *He shares with us life's sorrows, burdens, cares, joys, interests, battles, and victories.*

3. *Different from the servitude of sin.* V. 30—"For my yoke is easy, and my burden is light." He bears the heavier part of it.

#### III. GOD'S INVITATION TO SIT AT HIS FEET

"And learn of me." Learn of Him, while serving: amid the cares and battles of life. Ofttimes He will call thee away from active duties to sit at His feet, to wait on Him.

1. *Learn of Him, by the study of His Word* (Ps. 119:72).

2. *Learn of Him by experience* (Heb. 5:8).

Paul said of himself, "For I have learned, in whatsoever state I am, therewith to be content." Here we learn submission, patience, etc.

3. *He is qualified to teach and train us.* "For I am meek and lowly in heart." He understands; He is patient.

#### IV. GOD'S PROMISE OF SOUL REST—"And ye shall find rest unto your souls."

1. *Something to be found, discovered, and experienced.* In the unfolding of God's great plan of salvation. In the provisions made in the atonement.

2. *Rest from inner strife.* A Canaan experience of soul rest.

Heb. 4:9, 11—"There remaineth therefore a rest to the people of God."

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

V. 1—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

## SERMON SKELETONS

### We Need Not Hang Our Heads

II Tim. 1:12

- I. We have a salvation that is certain.  
" . . . I know whom I have believed . . ."
- II. We have a faith that is confident.  
" . . . am persuaded . . ."
- III. We have a God who is competent.  
" . . . he is able to keep . . ."

### The Perfection of the Father

- I. His work is perfect (Deut. 32:4).
- II. His way is perfect (Ps. 18:30).
- III. His will is perfect (Rom. 12:2).

### Three Conditions of Salvation

(The Epistle to the Hebrews)

- I. "Without shedding of blood is no remission" (9:22).
- II. "Without faith it is impossible to please him" (11:6).
- III. "Holiness, without which no man shall see the Lord" (12:14).

### Why John Wrote His First Epistle

"These things write I unto you . . ."

- I. "That your joy may be full" (1:4).
- II. "That ye sin not" (2:1).
- III. "That ye may know that ye have eternal life" (5:13).

### "In Christ"

John 15:4

- I. In Christ we have the Perfect Pattern for our lives.
- II. In Christ we have the Perfect Provision for our lives.
- III. In Christ we have the Perfect Power for our lives.

—MERV CHAPLIN  
Bethany, Oklahoma



## IDEAS THAT WORK

### Breaking the Record Attendance

FOR SOME TIME we had the feeling that our church needed to do something big. It seemed that our program had degenerated to the usual "rut." The attendance record had stood for more than ten years at 220, which was not quite twice our normal attendance. We felt that perhaps an honest, hard-worked, planned program to break the record would do something for the church. First I talked over plans with my Sunday school superintendent. Together we selected the date—Easter, 1962. We started our "break the record" drive six weeks before that date. A chart was made for each Sunday school class. Each class had an attendance goal set. On the left-hand side of the chart was a place to write the name of each member of the class as he promised to be there that day. For four Sundays we worked on nothing but the enrollment of our Sunday school. We asked each of the nearly two hundred enrollment to pledge to be there that Sunday. We asked that all plan to be home that Easter, and if they were to have company to let their company know in advance to bring proper clothing to attend church. For the two weeks immediately preceding Easter Sunday each class entered a concentrated drive to match their enrollment with the names of visitors who promised to come. Their names were placed on the right-hand side of the chart.

Together the Sunday school teachers, who by this time were very enthusiastic, the Sunday school superintendent, and the pastor met and set the goal of 300 to work for that day. An appropriate program was planned for the time and the church building was prepared in the manner that would be expected for the occasion and to handle this type of crowd.

42 (90)

Easter Sunday morning dawned with a dense cloud and light rain. Even with the unexpected setback, as the Sunday school superintendent and I got together that morning we felt that we were in the beginning of something big. When the count was completed that morning, there were 240 in attendance even though the light rain continued through Sunday school. The success of the drive which doubled our regular attendance did do something for the church. The attendance started upward and continued so for a number of months afterwards.

C. L. RENEAU  
Killeen, Texas



It is interesting to note that the words HALE, HEAL, HEALTH, HOLY, HALO, WHO, and WHOLE all come from the same root. Our true health involves an awareness of who we are and the whole we are meant to become. The Holy Spirit desires to make us holy. Without holiness no one shall see the Lord.

From Nazarene Bulletin  
Bass River, Nova Scotia  
T. THOMAS, Pastor.

### Benefits of a Revival

1. The saints are built up in the faith.
2. Weak Christians are strengthened and encouraged to press on.
3. We are taught how to be soul winners.
4. A spirit of prayer is stimulated.
5. Our vision is enlarged.
6. Broken fellowships are healed.
7. Most of us were converted in revival meetings. Let us in this generation keep the revival fires burning.
8. Faithful attendance will teach your family better than words that God is first in your life.

The Nazarene Preacher

9. The revival will help you to serve the Lord better.

10. To attend the church revival is to help the church succeed. To stay home is to help the church fail.

Nazarene Bulletin, Liberal, Kansas  
AMOS WILLIAMS, Pastor

### It's a Fact

A lot of Christians are like wheelbarrows—not good unless pushed.

Some like footballs—you can't tell which way they will bounce.

Some like canoes—need to be paddled.

Some like a good watch—open face, pure gold, quietly busy, and full of good works.

—Selected

## MY PROBLEM

**Question: I do not question the integrity of our secretary-treasurer, but she is the only one (except her husband, occasionally) who counts our offerings. I know this is not good, but it seems to be the method employed for years. How can I change this without casting any suspicion or reflection upon her?**

A PASTOR IN NORTH IRELAND WRITES:

Difficulty in effecting a change in method is increased where the fault has continued for years.

The treasurer should be informed that, to safeguard her from an accusation of incorrectness or other fault, proof of accuracy must be available. This is easily provided by having a trustworthy person assist the treasurer in counting offerings. All amounts which are initialed by two trusted members, in a church book, and which agree with the entries in the treasurer's book at home, cannot be challenged. The local church

February, 1965

auditors (required by law in most areas) will pass all entries which agree in the two books.

Without these safeguards there is a possibility of insinuations or accusations sooner or later.

A CALIFORNIA PASTOR ADVISES:

It is not the pastor's duty to change the method of accounting of money, but it is his duty to direct the church board in its action in keeping with the Manual of the Church, paragraph 123.

Our approach to a similar problem was two-pronged: We explained the Manual to the church board on that point and confessed that we were sorry that we had been lax, and for the sake of being "right" with the Manual, we wanted the church board to appoint the committee. Then we suggested that the committee be made of five persons who would alternate in pairs, and the pairs changed every quarter, so that no one person was "stuck" with having to count the money all the time. We elected one of the committeemen as chairman to execute the "pairing" and see to it that there were always two of the committee members present to count the offerings. The treasurer was the fifth member of this committee.

This all came about when the morning offering was stolen one Sunday. The man who took our offerings and counted them, and deposited them on Monday mornings, innocently left the offering in a bag in his home on Sunday; and while they were out for a drive to see Grandma across town, a thief broke into their house and made off with the offering. He was caught (a fourteen-year-old neighbor boy who had observed that bag, Sunday after Sunday), but it awakened us to our responsibility to the persons accounting for our monies. We immediately arranged for night depository service at the bank and have two bags, one for morning offering, one for evening, and the deposits are made minutes after the close of both services. I'd hate for a similar disturbing circumstance to become the occasion for anyone else to be made aware of the necessity of handling funds properly.

(81) 43

**AN ARIZONA PASTOR WRITES:**

Since the job of treasurer is quite a big one and often an unwanted one, you could solve this problem by changing your whole financial system.

First, have the board elect two counters, as the *Manual* calls for, and a depositor. As the counters check the money, they do so by filling out a suitable form. This form becomes the permanent record of individual giving, without any separate handling. When the money is counted, they fill out a triplicate record stating the date and amount and signed by the counters. They keep one, the pastor gets one, and the depositor gets one and the money.

The depositor then deposits the money and gives the deposit slip to the treasurer, who thus never touches the money and has the tithe record already made out.

In making out the monthly financial report, the treasurer can make out a monthly financial income report on one of the weekly sheets and thus have one complete year's record on only twelve sheets.

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The first meeting of our newly elected church board is always an organizational meeting. For an agenda I use section XVIII of the *Manual*, "The Church Board." Thus, we elect a secretary, a treasurer, and in accordance with paragraph 123, § 18, "... provide a committee, no fewer than two members of which shall count and account for all monies received by the local church." Our committee usually includes all ushers. They count the money and account for it on a weekly financial report in triplicate—one for the pastor, one for the treasurer, and one for the committee to keep. This report is always signed by a minimum of two persons.

One might also use the *Self-study Schedule for Town, Village, and Country Churches*, prepared by the Department of Home Missions, and review the functioning of the entire church with the church board. Item 90 reads, "Offerings are counted by two or more authorized persons."

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	A.M.	P.M.	
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Not Marked	\$	\$	\$
Loose	\$	\$	\$
Building Fund	\$	\$	\$
Sunday School	\$	\$	\$
N.W.M.S.	\$	\$	\$
N.Y.P.S.	\$	\$	\$
N.J.F.	\$	\$	\$
District Budget	\$	\$	\$
District Center	\$	\$	\$
College	\$	\$	\$
Ministerial Benevolence	\$	\$	\$
Home Missions	\$	\$	\$
General Budget	\$	\$	\$
Special	\$	\$	\$
Revival	\$	\$	\$
Miscellaneous	\$	\$	\$
Total	\$	\$	\$
Financial Committee	.....	.....	.....

**PROBLEM:** Recently a widow urged the church to pray that she might sell her home, promising that if she did she would give a certain amount toward the new addition to the church. When she sold her home she gave two rockers and a beautiful baby bed for the nursery. A few months later she sent her daughter and son-in-law for the rockers and baby bed. I was under the impression that such gifts were the property of the church and could be disposed of only by action of the church board. What should I do in a situation like this?

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

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"Legalistic Christianity has little to commend it," *Christianity Today* said.

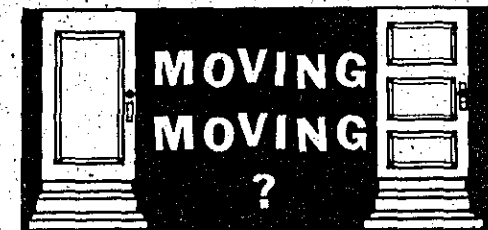
"But we are asking why social action committees frequently neglect certain critical social issues that obviously involve questions of morality and indulge in legislative matters mainly involving politico-economic choices."

The editorial reported that "throughout the churches there are many signs of dissatisfaction with the social action committees of various major denominations."

It asserted that "the Church of Christ has no jurisdiction in the realm of politico-economic legislation; it has no mandate for commitments that fall outside the Church's spiritual and moral responsibility, no authority to become involved in controversial secular issues."

The editorial added:

"When the Church commits itself, or is committed to, debatable politico-economic positions, its authority and competence in ecclesiastical matters will soon be questioned also. Not only do secular pronouncements introduce a divisive influence among Christians, but in the minds of people generally they tend to break down respect for the church and promote doubt about its qualification to speak authoritatively on spiritual and moral subjects."



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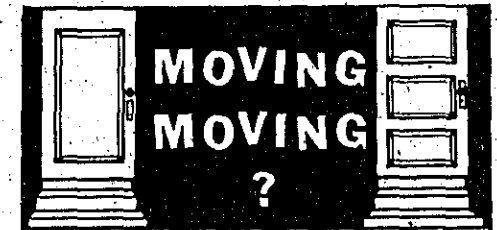
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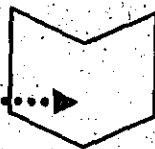
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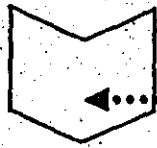
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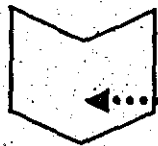
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By George Allen Turner and Julius R. Mantey (Grand Rapids: William B. Eerdmans Publishing Company, 1964. 420 pp. Sel. bibliography, Index. Cloth, \$8.95. If ordered direct from authors, \$6.95. Address *The Evangelical Bible Commentary*, Asbury Theological Seminary, Wilmore, Kentucky.)

This is the fourth volume in the *Evangelical Commentary* series. It is unquestionably a monumental work, of unsurpassed scholarship, on this favorite Gospel. The forty-four-page, double-column introduction is written by Dr. Turner. His discussion herein on the distinctive emphases in Johannine thought is especially helpful.

In the body of the work Dr. Mantey provides the exegesis while Dr. Turner writes the exposition. The format is convenient, with each page divided horizontally into four sections, the Scripture text in English, next the exegesis, below that the exposition, and at the bottom of the page the footnotes.

The English text is the American Standard Version, while the Greek exegesis is based on Nestle's in the twenty-third and twenty-fourth editions.

Doctrinally the work is thoroughly conservative, and devotion and reverence pervade the whole. Such critical passages as chapters 1, 10, 14, 17 are handled with spiritual perception. The work is especially satisfying when treating the Holy Spirit and sanctification.

The style is not labored, but interesting, flowing, lucid, and dignified. More important than style, the commentary is highly informative, and constantly relevant to our day. One possible criticism: The exegesis exceeds its strict boundaries and becomes a second exposition. But though this means overlapping, there is little repetition. And since both scholars comment helpfully, one might say that the fault is a boon, for it delivers two commentaries on John for the price of one.

R.S.T.

### Tell El Amarna and the Bible

By Charles F. Pfeiffer (Grand Rapids: Baker Book House, 1963. 75 pages, \$1.50.)

Since the latter part of the nineteenth century A.D., Tell El Amarna has been on the list of sites significant for the fifteenth and fourteenth centuries B.C. of the Old Testament period. The clay tablets in particular found at Tell El Amarna have been among "very important" archaeological discoveries. *Tell El Amarna and the Bible* is the second monograph in the "Baker Studies in Biblical Archaeology," the first being Pfeiffer's *Ras Shamra and the Bible* (1962). These two are the beginning of a series on major archaeological discoveries intended to make comprehensive treatments of archaeological subjects available at a reasonable price.

The Nazarene Preacher

The chapter titles give clues to various phases of the Amarna age upon which much light has been shed by the Amarna letters. Chapter I, "Discoveries at Amarna," is a fascinating account of the discovery in Egypt of clay tablets written in cuneiform—the wedge-shaped kind of writing found commonly in Mesopotamia. Chapter II, "The Restless Pharaoh," is an interesting review of the reign of Amenhotep IV or Akhenaton (1370-1353 B.C.) who revolted against the Amun worship at Thebes and who moved his capital to Akhetaton (Tell El Amarna). He also is one of the pharaohs who received some of the Amarna letters as correspondence from Asiatic rulers. The last chapter, "Amarna and the Bible" (c. X), contains a number of suggestions concerning the Amarna letters and their significance for understanding the Old Testament, particularly the period leading up to the time of Moses.

*Tell El Amarna and the Bible* opens the door to fascinating people and places of part of the ancient biblical world. It has been written by a well-known, competent, conservative scholar who has published extensively on the Old Testament in another series. It is recommended to those who wish to become better informed about Old Testament backgrounds and who through such information desire to gain deeper insight into the eternal truths of the Bible.

HARVEY FINLEY

### A Testament of Devotion

By Thomas R. Kelly (New York: Harper and Row, 1941. 124 pp. \$2.00.)

Here is a book that is a must for every minister's bookshelf. It is one of the rare writings of this century. Many Nazarene pastors have given credit to this book for a transformation of their own devotional life, which, in turn, has given new power to their own ministry.

Douglas V. Steere introduces the book with an enlightening twenty-eight-page biographical memoir of this keenly perceptive Quaker minister who died at the height of his ministry when only forty-seven years old.

His fresh, illuminating writings on the "light within" were compiled after his death from some of his devotional essays. These came from his pen in his last three years after he apparently resolved all his reasoning and questioning and found the place of "unutterable nearness" which this classic so eloquently describes. The strained period

February, 1965

in his life was over. He moved toward adequacy. His writings and spoken messages began to be marked by a note of experiential authority.

In one message he said, "When we are drowned in the overwhelming seas of the love of God, we find ourselves in a new and particular relation to [others]." As his experience ripened, there also came a growing reemphasis upon the centrality of devotion, a devotion that far exceeds the mere possession of inward states of exaltation. The heart of the book is a careful step-by-step explanation of the process by which every Christian who hungers can have the "bright shoots of Everlastingness" become a steady light within.

BRUCE WEBB

### You Can Witness with Confidence

By Rosalind Rinker (Grand Rapids: Zondervan Publishing House, 1962. 105 pp. \$1.95.)

Even though you may not agree with everything in this book, you will have to agree that Miss Rinker has discovered a very effective method of witnessing.

Her down-to-earth, adventurous, often humorous experiences of witnessing over the years, as she shares them in this book, show unusual insight in this area that is most difficult for many Christians. She probes the depths of the real issues involved in witnessing. She carefully explains why witnessing is so difficult for most Christians.

Her main thesis is that witnessing must come from a heart of love; it can't be pumped up. Witnessing must be Christ-centered. A witness to Jesus must come from someone who knows Him intimately—who wants to introduce Him to others.

She shares many practical pointers in starting a conversation with others. The witness must be a natural outgrowth of the conversation which can be directed if one follows the simple principles she suggests.

BRUCE WEBB

### Teach Yourself to Pray

By Stephen F. Winward (New York: Harper & Brothers Publishers, 1961. 191 pp. Cloth, \$2.75.)

A London pastor has in this volume discussed the principles of prayer at a level definitely below the surface; yet his approach is simple and practical. The latter

half of the book is of lesser interest to us, as it consists of a "pattern" of morning and evening prayers for a month. This might be studied with profit, however, even if we do not intend to follow it.

But the treatise on prayer in Part One is competent instruction in systematic, effective praying which avoids the empty mechanics of mere liturgy on the one hand and the aimless, haphazard, and altogether unsatisfactory daydreaming in the name of prayer on the other.

In defense of regular times and seasons for prayer as the foundation for a constant spirit of prayer he says: "It is by the consecration of one special part, that it becomes possible to consecrate the whole."

No preacher can thoughtfully read this volume without finding stimulation and instruction leading to the deepening and strengthening of his own life.

R. S. T.

## BOOKS RECEIVED

### Prayer Changes Things

Charles L. Allen (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 128 pp., \$2.50)

Short inspirational messages on prayer by this well-known preacher and author.

### 52 Story Telling Programs

Compiled and edited by Carl G. Johnson (Grand Rapids: Baker Book House, 1964, paper, 114 pp., \$1.50)

A lot of good stories for the ever-present need in children's and youth work.

### As Matthew Saw the Master

William P. Barker (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 154 pp., \$2.95)

Vividly illustrated devotional and semi-expository messages on the Gospel of Matthew.

### He Speaks to Youth

Louis O. Caldwell (Grand Rapids: Baker Book House, 1964, paper, 119 pp., \$1.25)

Bible studies in teen-age language for group use based on the parables and their meaning for young people today.

### 24 Youth Programs About Bible People

B. Hoyt Evans (Grand Rapids: Baker Book House, 1964, paper, 107 pp., \$1.50)

Youth programs built around well-known Bible characters.

### Program Pathways for Young Adults

Compiled by Robert W. McIntyre (Grand Rapids: Baker Book House, 1964, paper, 127 pp., \$1.50)

Careful studies for young adult groups on practical biblical and doctrinal subjects.

### Gleanings in Joshua

Arthur W. Pink (Chicago: Moody Press, 1964, cloth, 430 pp., \$4.95)

Highly detailed expositions of the Book of Joshua.

### Out of the Labyrinth

L. H. Lehmann (Grand Rapids: Baker Book House, 1964, cloth, 252 pp., \$2.95)

Thirty-three essays on doctrinal issues between Protestantism and Romanism by a converted Catholic priest.

### The Climax of the Ages

Frederick A. Tatford (Grand Rapids: Zondervan Publishing House, 1964, paper, 256 pp., \$1.50)

Prophetic studies in the Book of Daniel. First published in 1953. Appendix by F. F. Bruce.

### Tales I Have Told Twice

Roy L. Smith (New York: Abingdon Press, 1964, cloth, 127 pp., \$2.25)

Inspiring personal reminiscences providing some good illustrative material, but not for lay distribution.

### Revell's Minister's Annual, 1965

Edited by David A. MacLennan (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 383 pp., \$3.95)

### It Took a Miracle!

Herbert L. Bowdoin (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 126 pp., \$2.50)

Life story of Ford Philpot—an American evangelist.

### Sermon Outlines for Revival Preaching

James H. Bolick (Grand Rapids: Baker Book House, 1964, paper, 105 pp., \$1.00)

Some better than others.

### Simple Studies in Timothy, Titus, and Philemon

Charles B. Cunningham (Grand Rapids: Baker Book House, 1964, paper, 108 pp., \$1.00)

Practical and devotional expositions. Some meat.

The Nazarene Preacher



## AMONG OURSELVES

They tell me that some pastors throw into "file 13"—unopened—all departmental or promotional material from Headquarters, if they recognize it as such. . . . This is hard to believe. . . . "Mr. Jones, what is your line?" . . . "I'm local distributor in this city for Westinghouse." . . . "What is your aim in life?" . . . "To sell more Westinghouse products." . . . "That's simple. Does the home office help you any?" . . . "Not a bit! They're a nuisance. I wish they would mind their business." . . . "What is their business?" . . . "Selling Westinghouse products, I suppose." . . . "Hmmm—same as yours. But don't they even try to help you?" . . . "All they do is bother me, and take up my time." . . . "You mean they phone you?" . . . "No—they send me junk." . . . "What sort of junk?" . . . "Don't know. I never open the stuff. As soon as I see where it's from, I toss it out." . . . Now that conversation never occurred. . . . In the first place, the contract would be promptly cancelled. (Although apparently it would have to be done by telegram) . . . In the second place it would be almost impossible for any man alive to be that stupid. . . . Pastor—if you are guilty, don't tell anyone, for it would give away your incompetence. . . . Inability to examine appreciatively and gladly all the material received, and utilize to good advantage at least some of it, and throughout the year keep in reasonable step with your district and general program, is an excess of incompetence that would be tolerated nowhere else. . . . Brother, you had better stick to the ministry, or you will go hungry! . . . By the way—may I especially call to your attention this month pages 18, 19, 22, 23, 25. In fact, if you find any page that is unimportant, tear it out and send it to me, and I'll frame it—with sender's name at the bottom and the inscription: "This contributes nothing to the work of the Lord."

Until next month.

BT