

1-1-1965

# Preacher's Magazine Volume 40 Number 01

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## Recommended Citation

Taylor, Richard S. (Editor), "Preacher's Magazine Volume 40 Number 01" (1965). *Preacher's Magazine*. 400.  
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THE

# NAZARENE PREACHER

JANUARY 1965

## **BUILT-IN EQUIPMENT**

*G. B. Williamson*

## **WHEN TO PUT UP WITH IMPERFECTION**

*The Editor*

## **WHAT KIND OF PARLIAMENTARIAN ARE YOU?**

*Robert Quanstrom*

## **COMMITTED HEARTS**

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

*A Concerned Mother*

## **EXPLORING EVANGELISM**

*Reviewed by J. Ottis Sayes*

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# THE NAZARENE PREACHER

JANUARY, 1965

Volume 40      Number 1

RICHARD S. TAYLOR  
*Editor*

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# 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 defenced city, and an iron pillar, and brasen 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

## 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 some one 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.

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## 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**

**T**HE 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

\*Superintendent, Northwest District.

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 worldling 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



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\*

**T**HE 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-

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.

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

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."

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## 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

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."

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

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 *Highest*.



REV. ROBERT R. QUANSTROM, pastor of the First Church of the Nazarene at Hoopston, 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. *To lay 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)

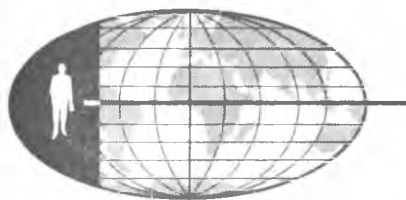
ARTICLE III—Membership (a definite statement giving the requirements for membership)

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 PASTOR'S SUPPLEMENT

.....  
*Compiled by The General Stewardship Committee*

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**Pearl Cole**, Office Editor

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**John Stockton**  
**T. W. Willingham**

## 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**



**WANTED!**

PRAYING PREACHERS  
ON EVERY DISTRICT  
WHO ARE PLEDGED  
TO FAST AND PRAY FOR A SPONTANEOUS  
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!**

**1**

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

**2**

Raise funds to buy property or erect a building.

**3**

Give members to form the nucleus for another church.

**4**

Conduct a revival—start a branch Sunday school.

**5**

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

**6**

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

**7**

Conduct a survey or start cottage prayer meetings.

**8**

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

**I**N 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

## Department of MINISTERIAL BENEVOLENCE

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

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.

\$3.95

### Good Morning, Lord

By PAUL MARTIN

Sixty candid chats in which the author talks about teen-age problems and challenges youth with believable answers. 64 pages, leatherette.

\$1.25

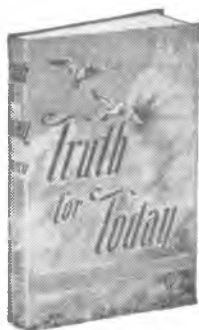


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The Nazarene Preacher

# 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

FOR  
EXCITING  
IMPACT  
ACCOUNTS

In the coming issues of *Conquest* actual "IMPACT" experiences will be shared by those teens who are going "... on to the world" in personal outreach.

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

Paul Miller, *Conquest* Editor  
6401 The Paseo  
Kansas City, Missouri 64131

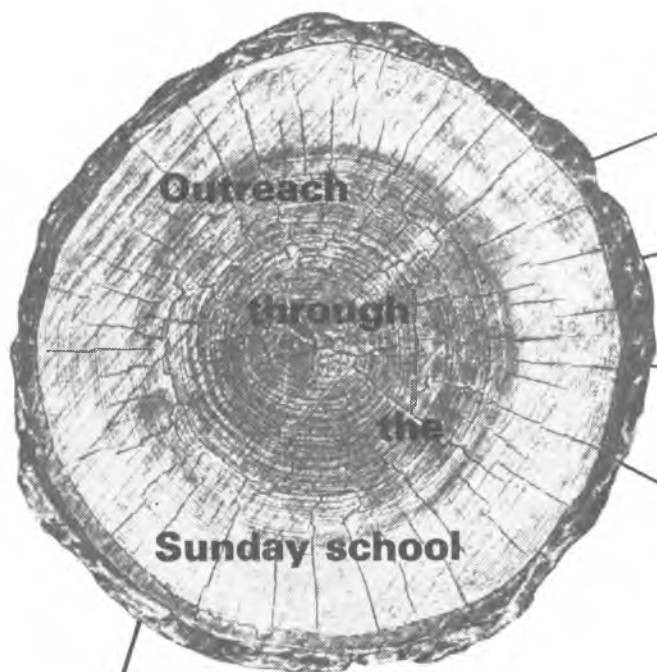
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Denomination-wide



Unit 165a, "Outreach T

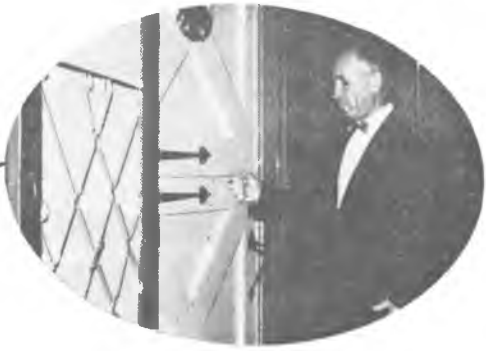
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By Kenneth S. R

Time: February—March



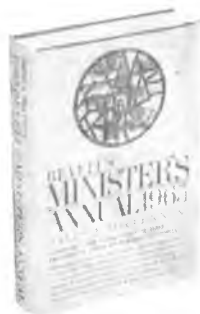
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Attractive, colorful, four-page folders containing pointed messages on various aspects of stewardship.

Why not distribute a different one to your congregation each Sunday during February? It should do much to fortify your local stewardship program.

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- T-804 *Stewardship Lessons*
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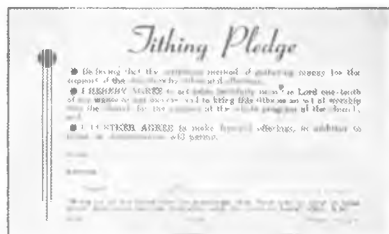
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By WILLIAM J. KEECH. A discussion, in depth, emphasizing how a vital concept of the stewardship of life is basic to Christian development. All phases of the subject are considered and examples presented on how they apply to different ages and circumstances. 108 pages, paper.

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While your congregation is giving serious thought to the subject, this card will serve as an excellent aid to encourage systematic giving. Printed with a personal pledge and space for name, address, and date. 3 x 5".

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For your watch-night  
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January emphasis

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Families pledging to:

1. Maintain regular family altars
2. Win another family



PASTOR—Is your Cradle Roll supervisor asking these questions? One of the following answers may help solve a problem.

*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
Stinnett	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

## ALBANY

CHURCH	PER CAPITA
Brooktondale	\$410.85
Albany	366.30
Horseheads 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	238.29

## CANADA CENTRAL

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

## ARIZONA

Scottsdale	265.54
Mesa	256.64
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

## 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

## 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

## CENTRAL OHIO

CHURCH	PER CAPITA
Upper Sandusky	\$347.00
Plymouth Heights	346.25
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

## CHICAGO CENTRAL

Limestone	606.85
Hoopeston 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.	269.49

## EASTERN KENTUCKY

Ft. Thomas	215.27
Moorehead	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

## COLORADO

Karval	\$376.19
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	267.04
Highland	245.53
Imlay City	241.22

## 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

### 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

### 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

### 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

### 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

### 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

### HOUSTON

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

### 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 CITY**

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

**KANSAS**

Bethel	460.07
Sublette	429.67
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Kinsley	403.57
Wakeeney	372.44
Palco	306.14
Colby	266.44
Atwood	254.89
Oberlin	236.93
Wichita Eastridge	235.24

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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
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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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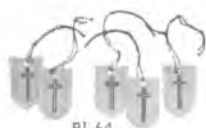
ANOTHER STEP IN THE

# "Crusading with Christ"

A BIBLE-BASED\* LOYALTY-ATTENDANCE CAMPAIGN

MARCH 21 through APRIL 18

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PI-64



SI-165



SI-166



U-668

## "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 1/4 x 2".

PI-64

50 for \$1.25; 100 for \$2.25  
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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

50 sets at 5c per set  
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500 sets at 2 1/2c per set

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## "Crusading with Christ" PUPIL'S SET

During this 5-week emphasis pupils are identified as soldiers arming themselves with the whole armor of God. Each is given a card illustrating a soldier.

As he attends each Sunday, the pupil mounts a part of the colorful armor on the soldier—first, the breastplate of righteousness; second, the feet shod with the gospel of peace; third, the shield of faith; fourth, the helmet of salvation; and fifth, the Sword of the Spirit. Card is 5 1/4 x 7". Armor comes die-cut and gummed.

SI-165 sets for \$1.00; 50 for \$1.50; 100 for \$2.50

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For maintaining a visual record of each class and department. Its design and purpose are similar to the pupil's set with space for writing in goals. As these goals are met weekly, the armor is placed on the soldier; size 16 x 20".

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## "Crusading with Christ"

### Vertical BANNER

An exciting way of showing the united efforts of your Sunday school! This 5 1/4-foot-tall piece pictures a guidon (flag) extending the full height and soldiers in the background. Using the "thermometer" idea of charting, pressure-sensitive chartreuse strips are stuck on to the staff of the guidon illustrating your progress in reaching the Sunday school goal. 20" wide.

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\*Read Ephesians 6:10-17.

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# Queen of the parsonage.....

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

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

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 cloke, 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

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 [or *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
I. <i>Principal Motion</i>					
1. Any main question or any independent matter of business before the meeting.	yes	yes	yes	majority	no
II. <i>Subsidiary Motions</i>					
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
III. <i>Incidental Motions</i>					
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
IV. <i>Privileged Motions</i>					
13. To make a matter of business a <i>special order</i> 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.

### God Spared Not

By Ross Price

TEXT: II Peter 2:4-10a

#### INTRODUCTION

1. 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.
2. 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.
3. 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.
  - a) Beings greater than these false teachers have met with punishment. Such were the angels who sinned.
  - b) Beings more powerful and violent than these false teachers have been overwhelmed. Such were the antediluvians.
  - c) Beings more unimpressed and ungodly than these false teachers have met with catastrophe. Such were the Sodomites.
4. God spared not:
  - a) Chains of darkness and pits of gloom for the antichrists.
  - b) Floods upon the ungodly.
  - c) Ashes upon the perverted.
 Thus we may be sure of His treatment today for:

- (1) Deliberate sinners
- (2) Impenitent ungodly
- (3) Filthy perverts

5. So Peter's proof that God will punish these pernicious prophets is predicated on past procedures in providence.

#### I. JUDGMENT BY FALL—the angels that sinned

A. *The angels that revolted* discovered that neither their former rank, dignity, or holiness, could save them from the depths of Tartarus (cf. Jude 6).

1. 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.
2. Jesus said: "I beheld Satan as lightning fall from heaven" (Luke 10:18).
3. 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.

#### B. *God cast them down to hell.*

1. 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 perverts.
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 PLIGHT

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

#### II. 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

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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

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.

## 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-

## 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

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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?"

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## 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."

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## 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

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## 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 overmuch 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>4</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>5</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>6</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>7</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>4</sup>II Tim. 1:7.

<sup>5</sup>Jer. 1:18-19

<sup>6</sup>Zech. 4:6.

<sup>7</sup>Heb. 4:12.

<sup>8</sup>Isa. 55:11.

<sup>9</sup>Rom. 5:5.

<sup>10</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 s much if God is in it." But most of all, "the religious world recognizes that nearly ill 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.

W. T. PURKISER

## **Our Lord's Teaching on Prayer**

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."

Blaiklock's treatment of prayer indicates his interest is more than academic. His book is a call to the closet.

JACK W. NASH

## **Special Announcement**

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

## AMONG OURSELVES

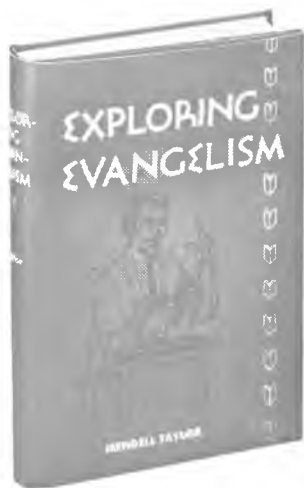
Being a Christian is never entirely easy for our boys and girls, but there are tools and aids in our church which will almost make it easy—if we will use them . . . Take Caravans, for instance . . . It would be hard for a young “Pathfinder” *not* to find the path if she worked her way through the new 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?

Until next month,

BT



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