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THE

# NAZARENE PREACHER

FEBRUARY 1965

JAN 18 '65

## THE DEVIL'S IMAGE

*Samuel Young*

## FRINGE BENEFITS IN THE PASTOR-EVANGELIST RELATIONSHIP

*The Editor*

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## SEPARATION AND THE DOCTRINE OF HOLINESS

*D. Shelby Corlett*

## THE BLESSING THAT WAS NOT THE BLESSING

*Paul W. Steele*

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*J. Clifford Mitchell*

## SPACE FOR EACH GROUP

*E. G. Benson*

## FROM LOST TO LEADERS IN A YEAR

*C. S. Cowles*

## DOES GOD CHANGE HIS MIND?

*Theologian's Corner*

*proclaiming Christian Holiness*



# THE NAZARENE PREACHER

FEBRUARY, 1965

Volume 40

Number 2

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# The Devil's Image

By Samuel Young

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

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

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

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

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

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

## Fringe Benefits in the Pastor-Evangelist Relationship

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—CLIFFORD E. CHURCH

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

# Separation and the Doctrine of Holiness

By D. Shelby Corlett\*

## Part One. Separation in the Scriptures

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

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

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

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

\*Retired elder, Pasadena, California.

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

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

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

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

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



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

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

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

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

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

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

*(To be continued)*

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



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

## The Blessing That Was Not *The Blessing*

By Paul W. Steele\*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Infirmities

By John Fletcher

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

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

## The Supreme Task of the Church

By J. Clifford Mitchell\*

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

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

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

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

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

\*Retired minister, Liverpool, England.

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

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

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

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

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

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

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

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

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

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

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

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

---

According to DEWITT JONES—

*The three chief weaknesses of preachers are the disposition*

*—to shine*

*—to recline*

*—to whine*

---

FROM BOOK OF COMMON PRAYER—

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

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

---

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

## Space for Each Group

By E. G. Benson\*

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

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

### Decisions to be made

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

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

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

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

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

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

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

\*Assistant executive secretary, Church Schools Department.



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

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

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

### Organization and space

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

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

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

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

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

## From Lost to Leaders in a Year

By C. S. Cowles\*

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

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

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

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

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

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

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

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

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

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

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

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

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

\*Pastor, Santa Maria, California.

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

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

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

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

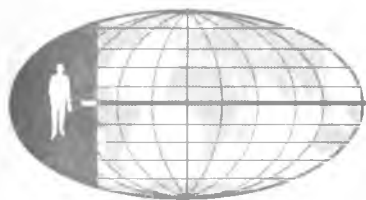
An electronics technician at the nearby satellite-tracking station, he is now ready to track the spiritual destinies of our boys and girls.

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

### **IF YOU WOULD HAVE REVIVAL—**

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

—A. W. Tozer



The

# PASTOR'S

S U P P L E M E N T

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

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**CHRISTIAN SERVICE TRAINING**

Please  
turn  
to  
page 23

***"We Gain When We Train"***

**All  
these  
states  
make  
wills!**



If a person doesn't make a will, his state will make one for him. It won't be the will he would have made, of course. It won't consider the wants or needs of his particular family. It will make no provision for a gift to his church, charity, or religious institution. State-made wills fit only the "average" case—and whose family is "average"?

\* \* \* \* \*

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

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

\* \* \* \* \*

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

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

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

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

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

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

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

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

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

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

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

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

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



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

*(Continued from January issue)*

**STANDARD  
MONTHLY ASSISTANCE**

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

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

**INCREASED  
MONTHLY ASSISTANCE**

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

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

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

**SPECIAL CASES**

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

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

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

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

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

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

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

## FUNERAL ASSISTANCE

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

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

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

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

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

—*Central Church Bulletin, Worcester, Massachusetts*





## Evangelism Through the Sunday School

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

*For a January emphasis*



## Families pledging to:

- 22 (70)

"March to a Million"  
in  
Sunday School  
Enrollment

## TRAIN-O-GRAM

Church of the Nazarene  
International Headquarters

February—March  
Denomination-wide  
Training

DON'T DELAY

Register for your C.S.T. Class in Unit 165a,  
"Outreach Through the Sunday School." Send in  
your class registration NOW.

Plan to present class immediately.

Register NOW!

Kenneth S. Rice

Executive Secretary

Department of Church Schools

### CHRISTIAN SERVICE TRAINING

6401 The Paseo, Kansas City, Missouri 64131

Please register our church for:

Unit 165a: "Outreach Through the Sunday School"

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

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

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

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

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

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

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

Name \_\_\_\_\_

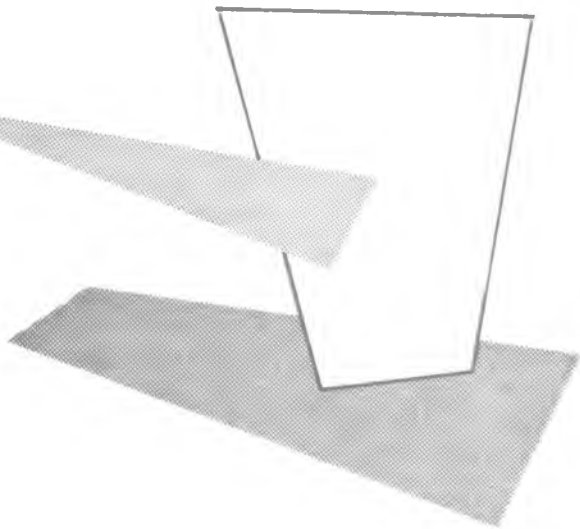
Street \_\_\_\_\_

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

February, 1965

(71) 23

# *To Serve* **THE PRESENT AGE**



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

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

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

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

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

- |   |   |
|---|---|
| 1. For NAVCO-approved list of films                       | 1. To reserve a NAVCO-approved, 16-mm. film             |
| 2. For list of NAVCO-produced filmstrips                  | 2. To purchase NAVCO-produced, and approved, filmstrips |
| 3. For help to set up an A.V. library                     | 3. To purchase equipment                                |
| 4. For guidance in choosing a particular audiovisual tool | 4. To pay for the above                                 |

## **WRITE**

### **OFFICE OF NAVCO**

6401 The Paseo, Kansas City, Missouri 64131

Miss Mary E. Latham, Director

## **WRITE**

### **NAZARENE PUBLISHING HOUSE**

Box 527, Kansas City, Missouri 64141

NAVCO FILM LIBRARIAN



Architect's drawing of new library

**FEBRUARY 14, 1965**

**Important Date  
for  
Nazarene Theological Seminary**

# **SEMINARY SUNDAY**

**Church-wide Offering  
for  
New Seminary Library**

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

• • • *the best for*



# Young Adults Teens Juniors Primaries

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

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

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

## An appropriate season to consider COMMUNION WARE

✓ Replace an old set

✓ Order additional pieces



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

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

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FOR OTHER  
COMMUNION  
SUPPLIES  
SEE YOUR  
MASTER  
BUYING GUIDE

	SILVER-TONE	BRASS-TONE	
Communion Tray	E-500A	E-500AB	\$10.00
Communion Cover*	E-501A	E-501AB	6.00
Communion Base	E-502A	E-502AB	5.00
Bread Plate Cover*	E-503A	E-503AB	4.00
Bread Plate (Stacking)	E-504A	E-504AB	5.00
Bread Plate	E-505A	E-505AB	3.75
GLASSES—Clear, rounded inside, heavy bottoms			
E-66 1½ inches high	12 for \$1.10	COMMUNION WAFERS—Round, thin, unleavened wheat wafer embossed with significant design. 1½" in diameter. Comes wrapped 125 in roll. (MD)	
E-44 1¼ inches high	12 for \$1.10		
PLASTIC—Unbreakable, lightweight, noiseless, clear			
E-169 1½ inches high	12 for \$1.25	U-125 250 for \$1.50; 500 for \$3.00; 1,000 for \$5.00	
E-163 1¼ inches high	12 for \$1.25		
*Covers supplied with crosses unless knob specified.			

*Prices slightly higher outside the continental United States*

### NAZARENE PUBLISHING HOUSE

Washington at Bresee  
Pasadena, California 91104

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Kansas City, Missouri 64141

IN CANADA: 1592 Bloor St., W.  
Toronto 9, Ontario

# PRE-EASTER

# LOYALTY-ATTENTION

5 weeks — M

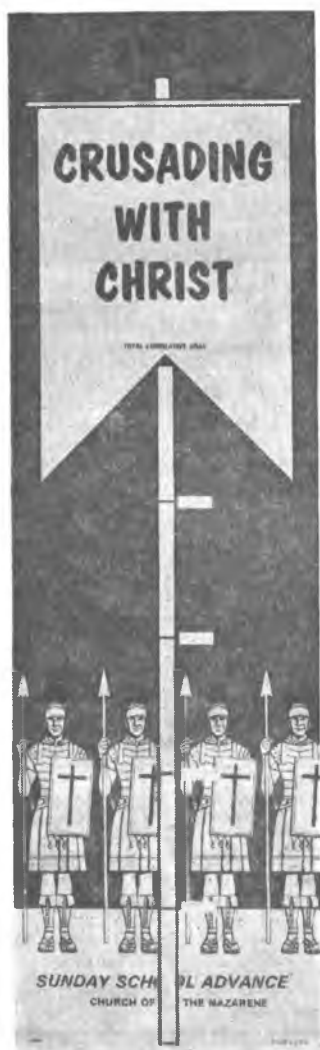
## "CRUSADING

*Provides for:*

1. Signing up all members
2. Children arming the church according to Eph
3. Adults reaching their
4. Breaking the record
5. Two mailings
6. Colorful promotion p

## GOAL — ENROLLMENT

(See Publishing House a



# DANCE DRIVE

21-April 18

## WITH CHRIST"

er  
-17 by perfect attendance  
s goal  
ster

## IN ATTENDANCE

(ge 32 - H for materials.)







# Easter

**IT'S TIME TO  
START PLANNING\***

*New Cantatas . . .*

## A DAY TO REJOICE

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

ME-218

70c

## BEHOLD, THE EMPTY TOMB

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

ME-219

80c

*New Drama . . .*

## ON YONDER HILL

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

ME-217

25c

## New Choral Arrangements . . .

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

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

### For Children's Choir

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

Prices slightly higher outside the continental United States

NOTE: For a complete listing of many other Easter music and program materials, see special folder being sent to all pastors or send for one FREE upon request.

**Make Your Selection and Order RIGHT AWAY!**

NAZARENE PUBLISHING HOUSE

Pasadena

KANSAS CITY

Toronto



Monday, March 1, 1965

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

50 Holy Watchnights  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

## PASTOR: IS YOUR CHURCH ON THE EVANGELISTIC HONOR ROLL

Q. *What is the Evangelistic Honor Roll?*

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

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

Q. *How may I get on it?*

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

Q. *When are the goals finalized?*

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

Q. *Where do I receive the certificate?*

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

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

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

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

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

**WANTED!**

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

NAZARENE PUBLISHING HOUSE

*Bigger and Better than Ever!*

# V.B.S. 1965



*A V.B.S. program you can use  
with confidence—true to the  
doctrines and standards  
of our church*



*Includes New  
"Handy-Craft Kits"*

**Start Planning TODAY by Ordering Your 1965**

## INTRODUCTORY PACKET

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

**A \$9.15 Value for  
ONLY 4.95**

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

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*Where can I get  
help in planning  
a building program?*



*Try Church  
Extension!*



## What Building Needs Are You Facing?

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

## Call on Church Extension

Review of architectural plans

Some on-site consultations


Small-church building suggestions

Book-lending library

Helpful articles

FEBRUARY						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						
1965						

February  
is  
Stewardship  
Month



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

BOARD OF PENSIONS

CLERGYMEN GIVEN ONE MORE CHANCE  
TO CHOOSE SOCIAL SECURITY COVERAGE

KANSAS CITY—February, 1965

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

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

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

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

## **WHERE THERE'S A WILL**

## **THERE ARE SEVERAL WAYS**

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

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

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

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

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

**May we help you reach the lost in your community?**

**NAZARENE RADIO LEAGUE  
6401 The Paseo  
Kansas City, Missouri**

# PER CAPITA GIVING

## IN THE CHURCH OF THE NAZARENE—1963

### List by Districts—Top Ten Churches

(Continued from January issue)

#### LOS ANGELES

CHURCH	PER CAPITA
Thousand Oaks	\$403.67
Arcadia	351.63
Los Angeles Grace	346.14
Ridgecrest	323.01
Montrose	320.86
Paso Robles	319.60
Lancaster Westside	302.67
Bishop	264.40
Lompoc	258.68
North Hollywood	254.84

#### MICHIGAN

CHURCH	PER CAPITA
Lansing South	\$590.29
Jackson Grace	403.84
Albion	332.96
Saginaw Central	327.72
Grand Rapids Clyde Park	321.72
West Columbia	309.86
Lake Odessa	305.58
Midland Nease Memorial	294.11
Grand Rapids Fuller Avenue	290.69
Lansing Kendon Drive	289.72

#### LOUISIANA

Lake Charles First	\$279.01
Ruston	257.17
Shreveport Linwood Avenue	256.62
Baton Rouge Trinity	251.21
Lake Charles College Park	240.83
Springhill	238.48
Pineville First	208.10
Ellis	203.33
Shreveport First	201.63
Shreveport Queensborough	201.32

#### MINNESOTA

Merrifield	\$644.50
St. Paul First	596.39
Canby	312.57
Dawson	287.84
Corvuso	253.87
St. Paul Grace	244.29
Minneapolis Spring Lake	234.46
Minneapolis First	234.29
Minneapolis Camden Park	229.65
Fergus Falls	226.48

#### MAINE

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

#### MISSISSIPPI

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

## MISSOURI

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

## NEW MEXICO

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

## NEBRASKA

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

## NEW YORK

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

## NEVADA-UTAH

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

## NORTH AMERICAN INDIAN

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

## NEW ENGLAND

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

## NORTH ARKANSAS

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



## STEWARDSHIP

### NORTH CAROLINA

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

### NORTHERN CALIFORNIA

CHURCH	PER CAPITA
Willow Creek	\$559.22
Redway	455.87
San Mateo	377.94
Brisbane	328.31
San Francisco First	314.57
San Francisco Calvary	295.79
San Francisco Sunset	289.15
San Leandro	280.54
Pittsburg	270.35
Crescent City	253.23

### NORTH DAKOTA

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

### NORTHWEST

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

### NORTHEASTERN INDIANA

Collett	\$422.65
Muncie Wheeling Avenue	347.03
Shipshewana	329.26
Geneva	276.97
Warsaw	261.05
Ft. Wayne Grasmere Heights	244.51
Cowan	236.20
Anderson Fairfax	236.18
Ligonier	230.18
Harris Chapel	223.06

### NORTHWEST INDIANA

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

### NORTHEAST OKLAHOMA

Stroud	\$367.29
Tulsa Memorial Dr.	328.15
Fairfax	293.07
Horton Chapel	263.87
Tulsa Springdale	226.96
Bartlesville East	221.26
Tulsa Carbondale	207.98
Miami	190.27
Sand Springs	189.19
Tulsa Valley View	184.79

### NORTHWEST OKLAHOMA

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

# On Community Relations

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

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

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

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

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

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

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

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

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

## CHANGE OF ADDRESS FORM

### **PASTOR—A Service for You**

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

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

New Address .....

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

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

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

Former Address .....

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

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

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

MARCH TO

A MILLION

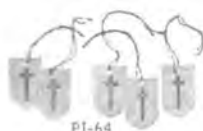
ANOTHER STEP IN THE

# "Crusading with Christ"

A BIBLE-BASED\* LOYALTY-ATTENDANCE CAMPAIGN

MARCH 21 through APRIL 18

SC-642



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  
250 for \$5.25; 500 for \$10.00

## "Crusading with Christ" POSTCARDS

These two eye-catching cards will encourage attendance. Send them to all your members and friends before and during the campaign. Four-color design with message and scripture ties right in with the theme.

SC-642 Comes in sets of 2 cards

50 sets at 5c per set  
100 sets at 4c per set; 250 sets at 3c per set  
500 sets at 2 1/2c per set

IMPRINT: \$2.50 extra with each order

## "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 3/4 x 7". Armor comes die-cut and gummed.

SI-165 25 for \$1.00; 50 for \$1.50; 100 for \$2.50

## "Crusading with Christ" POSTER

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".

SI-166 25c; 6 for \$1.25

## "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.

U-668 \$1.75

NOTE: Suggested uses come with each order

\*Read Ephesians 6:10-17.

Equip Your S.S. for ACTION—Order These Aids Today!

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Conducted by the Editor

## Does God Change His Mind?

**QUESTION.** *Does prayer change God's mind?*

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

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

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

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

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

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

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

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

# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## "Just Blind Dora"

By S. L. Morgan, Sr.\*

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

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

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

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

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

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

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

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

### Studies in the Sermon on the Mount

By H. K. Bedwell\*

Study No. 9

Matt. 6:1-3

#### Giving and the Christian

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

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

#### 1. The Giver and God

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

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

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

## 2. The Giver and Others

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

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

## 3. The Giver and Himself

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

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

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

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

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

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## Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 6:1-9

### Listen and Obey

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

### Long-lived

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

### Earth or Land?

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

### Provoking Parents

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

### "Nurture and Admonition"

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

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

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

### "Eyeservice"

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

### "Menpleasers"

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

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

### "Good Will"

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

### "Forbearing Threatening"

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

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

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

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

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

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

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

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

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

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

—M. L. GOODMAN

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# SERMONIC STUDIES

## TOWARDS BETTER PREACHING

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

### Where Judgment Begins

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

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

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

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

A "murderer" is one who hates another.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Only sincere Christians will suffer much for Jesus' sake; some are just hanging on for policy's sake, or for prestige, or to please their loved ones, or to ease their own conscience.

### III. WHAT IS THIS JUDGMENT?

1. *It is not final judgment.* It is trouble, persecution, distress, punishment, even wars, calamities, etc.

2. *Spiritual blindness.*

John 9:39—"And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

That the truly blind, who have not the light, might see; and that those who see and know, but will not do what they know, shall become blind.

3. *Punishment for evil-doing.*

Lev. 26:18—"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."

4. *Judgment for deception.*

Acts 5:1-10—Ananias and Sapphira.

### IV. HOW WILL THIS AFFECT GOD'S TRUE PEOPLE?

1. *Some will not learn without harsh methods* (Isa. 26:9).

2. *It will cause men to fear God, and God's people to take heed and be careful* (Isa. 33:14).

Note what followed after the judgment on Ananias and Sapphira.

Acts 5:11—"And great fear came upon all the church, and upon as many as heard these things."

V. 12—"And by the hands of the apostles were many signs and wonders wrought among the people . . ."

V. 14—"And believers were the more added to the Lord, multitudes both of men and women."

### The Good Fight

*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called . . .* (I Tim. 6:12).

#### I. LIFE IS A WARFARE

"The good fight of faith" II Cor. 10:4—Paul speaks of "our warfare."

1. *We struggle against spiritual forces* (Eph. 6:12).

2. *This spiritual warfare should be the major battle of life* (II Tim. 2:4).

#### II. THE WEAPONS OF THIS WARFARE

1. *Not carnal but mighty* (II Cor. 10:4)

2. *All of them needed* (Eph. 6:10)

#### III. THE MORAL FIBRE OF A TRUE SOLDIER

1. *Courage, manliness* (I Cor. 16:13)

2. *Endurance* (II Tim. 2:3)

3. *Self-control, or victory over self* (Prov. 16:32)

#### CONCLUSION

First, the charge from Paul to Timothy. Second, the cry of victory at the end of the conflict.

I Tim. 1:18—"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

II Tim. 4:6-8—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

### The Two Rests

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light* (Matt. 11:28-30).

#### I. GOD'S INVITATION TO COME, AND REST FROM THE LABOUR OF SIN

1. *The servants of sin.* "Ye that labour" (active mood). Paul says, "His servants ye are to whom ye obey" (Rom. 6:16).

2. *Laden with sin.* "Heavy laden" (passive mood). With fetters that bind: sin is a burden to body, soul, and conscience. Its weight of guilt and condemnation.

3. *God's "Come's."* (Text) "Come

unto me." See also Isa. 1:8; 55:1; Luke 14:17; Rev. 22:17.

4. *The promise of rest.* "I will give you rest." The first rest.

Rest from servitude and bondage  
Rest from condemnation and guilt  
Rest from fear of the wrath of God

II. GOD'S INVITATION TO BE A CO-LABOURER WITH HIM—"Take my yoke upon you."

1. *A yoke suggests work:* teamwork. Fellowship in service. Paul says we are "workers together with him" (II Cor. 6:1).

2. *He shares with us* life's sorrows, burdens, cares, joys, interests, battles, and victories.

3. *Different from the servitude of sin.*

V. 30—"For my yoke is easy, and my burden is light." He bears the heavier part of it.

III. GOD'S INVITATION TO SIT AT HIS FEET

"And learn of me." Learn of Him, while serving: amid the cares and battles of life. Ofttimes He will call thee away from active duties to sit at His feet, to wait on Him.

1. *Learn of Him, by the study of His Word* (Ps. 119:72).

2. *Learn of Him by experience* (Heb. 5:8).

Paul said of himself, "For I have learned, in whatsoever state I am, therewith to be content." Here we learn submission, patience, etc.

3. *He is qualified to teach and train us.* "For I am meek and lowly in heart." He understands; He is patient.

IV. GOD'S PROMISE OF SOUL REST—"And ye shall find rest unto your souls."

1. *Something to be found, discovered, and experienced.* In the unfolding of God's great plan of salvation. In the provisions made in the atonement.

2. *Rest from inner strife.* A Canaan experience of soul rest.

Heb. 4:9, 11—"There remaineth therefore a rest to the people of God."

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

V. 1—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

## SERMON SKELETONS

### We Need Not Hang Our Heads

II Tim. 1:12

I. We have a salvation that is certain.  
"... I know whom I have believed..."

II. We have a faith that is confident.  
"... am persuaded..."

III. We have a God who is competent.  
"... he is able to keep..."

### The Perfection of the Father

I. His work is perfect (Deut. 32:4).

II. His way is perfect (Ps. 18:30).

III. His will is perfect (Rom. 12:2).

### Three Conditions of Salvation

(The Epistle to the Hebrews)

I. "Without *shedding of blood* is no remission" (9:22).

II. "Without *faith* it is impossible to please him" (11:6).

III. "*Holiness*, without which no man shall see the Lord" (12:14).

### Why John Wrote His First Epistle

"These things write I unto you..."

I. "That your joy may be full" (1:4).

II. "That ye sin not" (2:1).

III. "That ye may know that ye have eternal life" (5:13).

### "In Christ"

John 15:4

I. In Christ we have the Perfect Pattern for our lives.

II. In Christ we have the Perfect Provision for our lives.

III. In Christ we have the Perfect Power for our lives.

—MERV CHAPLIN

Bethany, Oklahoma



## IDEAS THAT WORK

### Breaking the Record Attendance

FOR SOME TIME we had the feeling that our church needed to do something big. It seemed that our program had degenerated to the usual "rut." The attendance record had stood for more than ten years at 220, which was not quite twice our normal attendance. We felt that perhaps an honest, hard-worked, planned program to break the record would do something for the church. First I talked over plans with my Sunday school superintendent. Together we selected the date—Easter, 1962. We started our "break the record" drive six weeks before that date. A chart was made for each Sunday school class. Each class had an attendance goal set. On the left-hand side of the chart was a place to write the name of each member of the class as he promised to be there that day. For four Sundays we worked on nothing but the enrollment of our Sunday school. We asked each of the nearly two hundred enrollment to pledge to be there that Sunday. We asked that all plan to be home that Easter, and if they were to have company to let their company know in advance to bring proper clothing to attend church. For the two weeks immediately preceding Easter Sunday each class entered a concentrated drive to match their enrollment with the names of visitors who promised to come. Their names were placed on the right-hand side of the chart.

Together the Sunday school teachers, who by this time were very enthusiastic, the Sunday school superintendent, and the pastor met and set the goal of 300 to work for that day. An appropriate program was planned for the time and the church building was prepared in the manner that would be expected for the occasion and to handle this type of crowd.

Easter Sunday morning dawned with a dense cloud and light rain. Even with the unexpected setback, as the Sunday school superintendent and I got together that morning we felt that we were in the beginning of something big. When the count was completed that morning there were 240 in attendance even though the light rain continued through Sunday school. The success of the drive which doubled our regular attendance did do something for the church. The attendance started upward and continued so for a number of months afterwards.

C. L. RENEAU  
Killeen, Texas



It is interesting to note that the words HALE, HEAL, HEALTH, HOLY, HALO, WHO, and WHOLE all come from the same root. Our true health involves an awareness of who we are and the whole we are meant to become. The Holy Spirit desires to make us holy. Without holiness no one shall see the Lord.

*From Nazarene Bulletin*  
Bass River, Nova Scotia  
T. THOMAS, Pastor.

### Benefits of a Revival

1. The saints are built up in the faith.
2. Weak Christians are strengthened and encouraged to press on.
3. We are taught how to be soul winners.
4. A spirit of prayer is stimulated.
5. Our vision is enlarged.
6. Broken fellowships are healed.
7. Most of us were converted in revival meetings. Let us in this generation keep the revival fires burning.
8. Faithful attendance will teach your family better than words that God is first in your life.

9. The revival will help you to serve the Lord better.

10. To attend the church revival is to help the church succeed. To stay home is to help the church fail.

*Nazarene Bulletin, Liberal, Kansas*  
AMOS WILLIAMS, Pastor

### It's a Fact

A lot of Christians are like wheelbarrows—not good unless pushed.

Some like footballs—you can't tell which way they will bounce.

Some like canoes—need to be paddled.

Some like a good watch—open face, pure gold, quietly busy, and full of good works.

—Selected

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## MY PROBLEM

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**Question:** I do not question the integrity of our secretary-treasurer, but she is the only one (except her husband, occasionally) who counts our offerings. I know this is not good, but it seems to be the method employed for years. How can I change this without casting any suspicion or reflection upon her?

A PASTOR IN NORTH IRELAND WRITES:

Difficulty in effecting a change in method is increased where the fault has continued for years.

The treasurer should be informed that, to safeguard her from an accusation of incorrectness or other fault, proof of accuracy must be available. This is easily provided by having a trustworthy person assist the treasurer in counting offerings. All amounts which are initialed by two trusted members, in a church book, and which agree with the entries in the treasurer's book at home, cannot be challenged. The local church

auditors (required by law in most areas) will pass all entries which agree in the two books.

Without these safeguards there is a possibility of insinuations or accusations sooner or later.

### A CALIFORNIA PASTOR ADVISES:

It is not the pastor's duty to change the method of accounting of money, but it is his duty to direct the church board in its action in keeping with the *Manual* of the Church, paragraph 123.

Our approach to a similar problem was two-pronged: We explained the *Manual* to the church board on that point and confessed that we were sorry that we had been lax, and for the sake of being "right" with the *Manual*, we wanted the church board to appoint the committee. Then we suggested that the committee be made of five persons who would alternate in pairs, and the pairs changed every quarter, so that no one person was "stuck" with having to count the money all the time. We elected one of the committeemen as chairman to execute the "pairing" and see to it that there were always two of the committee members present to count the offerings. The treasurer was the fifth member of this committee.

This all came about when the morning offering was stolen one Sunday. The man who took our offerings and counted them, and deposited them on Monday mornings, innocently left the offering in a bag in his home on Sunday; and while they were out for a drive to see Grandma across town, a thief broke into their house and made off with the offering. He was caught (a fourteen-year-old neighbor boy who had observed that bag, Sunday after Sunday), but it awakened us to our responsibility to the persons accounting for our monies. We immediately arranged for night depository service at the bank and have two bags, one for morning offering, one for evening, and the deposits are made minutes after the close of both services. I'd hate for a similar disturbing circumstance to become the occasion for anyone else to be made aware of the necessity of handling funds properly.

AN ARIZONA PASTOR WRITES:

Since the job of treasurer is quite a big one and often an unwanted one, you could solve this problem by changing your whole financial system.

First, have the board elect two counters, as the *Manual* calls for, and a depositor. As the counters check the money, they do so by filling out a suitable form. This form becomes the permanent record of individual giving, without any separate handling. When the money is counted, they fill out a triplicate record stating the date and amount and signed by the counters. They keep one, the pastor gets one, and the depositor gets one and the money.

The depositor then deposits the money and gives the deposit slip to the treasurer, who thus never touches the money and has the tithe record already made out.

In making out the monthly financial report, the treasurer can make out a monthly financial income report on one of the weekly sheets and thus have one complete year's record on only twelve sheets.

A MICHIGAN PASTOR SAYS:

The first meeting of our newly elected church board is always an organizational meeting. For an agenda I use section XVIII of the *Manual*, "The Church Board." Thus, we elect a secretary, a treasurer, and in accordance with paragraph 123, § 18, "... provide a committee, no fewer than two members of which shall count and account for all monies received by the local church." Our committee usually includes all ushers. They count the money and account for it on a weekly financial report in triplicate—one for the pastor, one for the treasurer, and one for the committee to keep. This report is always signed by a minimum of two persons.

One might also use the *Self-study Schedule for Town, Village, and Country Churches*, prepared by the Department of Home Missions, and review the functioning of the entire church with the church board. Item 90 reads, "Offerings are counted by two or more authorized persons."

The following is the weekly financial report form we use:

WEEKLY FINANCIAL REPORT		DATE .....	
	A.M.	P.M.	Total
Local	\$ .	\$ .	\$ .
Not Marked	\$ .	\$ .	\$ .
Loose	\$ .	\$ .	\$ .
Building Fund	\$ .	\$ .	\$ .
Sunday School	\$ .	\$ .	\$ .
N.W.M.S.	\$ .	\$ .	\$ .
N.Y.P.S.	\$ .	\$ .	\$ .
N.J.F.	\$ .	\$ .	\$ .
District Budget	\$ .	\$ .	\$ .
District Center	\$ .	\$ .	\$ .
College	\$ .	\$ .	\$ .
Ministerial Benevolence	\$ .	\$ .	\$ .
Home Missions	\$ .	\$ .	\$ .
General Budget	\$ .	\$ .	\$ .
Special	\$ .	\$ .	\$ .
Revival	\$ .	\$ .	\$ .
Miscellaneous	\$ .	\$ .	\$ .
Total	\$ .	\$ .	\$ .
Financial Committee .....			
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**PROBLEM:** Recently a widow urged the church to pray that she might sell her home, promising that if she did she would give a certain amount toward the new addition to the church. When she sold her home she gave two rockers and a beautiful baby bed for the nursery. A few months later she sent her daughter and son-in-law for the rockers and baby bed. I was under the impression that such gifts were the property of the church and could be disposed of only by action of the church board. What should I do in a situation like this?

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

## “QUOTES AND NOTES”

WASHINGTON—The magazine *Christianity Today* has chided Protestant churches and denominations on blind spots in their approach to social action.

“The social conscience of Christians does indeed need prodding,” said an editorial in the September 25 issue. “But surely there are many methods of achieving this result without perpetuating the errors and risks of present procedures.”

The editorial asks why social concern is “confined to certain areas.”

“Why is a word so seldom spoken against the dangers of alcohol, against the liquor industry’s subtly misleading advertisements and its seeming stranglehold on sports promotion?”

“Why so little word against the pornography found in stores and theaters in every hamlet, town, and city?”

The editorial also asks why the hazards of cigarettes are largely disregarded “while many church sociologists set an example of chain smoking.”

“Legalistic Christianity has little to commend it,” *Christianity Today* said.

“But we are asking why social action committees frequently neglect certain critical social issues that obviously involve questions of morality and indulge in legislative matters mainly involving politico-economic choices.”

The editorial reported that “throughout the churches there are many signs of dissatisfaction with the social action committees of various major denominations.”

It asserted that “the Church of Christ has no jurisdiction in the realm of politico-economic legislation; it has no mandate for commitments that fall outside the Church’s spiritual and moral responsibility, no authority to become involved in controversial secular issues.”

The editorial added:

“When the Church commits itself, or is committed to, debatable politico-economic positions, its authority and competence in ecclesiastical matters will soon be questioned also. Not only do secular pronouncements introduce a divisive influence among Christians, but in the minds of people generally they tend to break down respect for the church and promote doubt about its qualification to speak authoritatively on spiritual and moral subjects.”



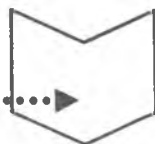
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# HERE AND THERE

## AMONG BOOKS



### The Ideal of Perfection

By Major Allister Smith (London: Oliphants Ltd., © 1963. 127 pp. Paper, \$1.25.)

This little volume on holiness by a British Salvationist should be read by every Christian. There is nothing better for making plain the way of holiness. As his predecessor of an earlier day, Samuel Brengle, Smith has a facility for both clarity and liveliness in presenting the truths that matter the most. His doctrinal position is sound and argued from the scripture with sweet reasonableness, yet in language every age can understand. While he is most charitable with his Keswick brethren and seeks to minimize points of disagreement and magnify basic unities, he is clearly Wesleyan. His skill in showing what entire sanctification does not do is as helpful as is his faithfulness in describing what it does do. The way into blessing is presented with such convincing simplicity that no honest, sincere heart could miss it. And timely and true is his insistence that a revival of holiness preaching and holiness experience in the churches must precede any great general revival. Pastors should scatter this book widely. The occasional cliché, or questionable use of this or that verse, will seem trifling when compared with the tremendous impact for truth which this little but mighty volume has.

R. S. T.

### The Gospel According to John

By George Allen Turner and Julius R. Mantey (Grand Rapids: William B. Eerdmans Publishing Company, 1964. 420 pp. Sel. bibliography, Index. Cloth, \$8.95. If ordered direct from authors, \$6.95. Address *The Evangelical Bible Commentary*, Asbury Theological Seminary, Wilmore, Kentucky.)

This is the fourth volume in the *Evangelical Commentary* series. It is unquestionably a monumental work, of unsurpassed scholarship, on this favorite Gospel. The forty-four-page, double-column Introduction is written by Dr. Turner. His discussion herein on the distinctive emphases in Johannine thought is especially helpful.

In the body of the work Dr. Mantey provides the exegesis while Dr. Turner writes the exposition. The format is convenient with each page divided horizontally into four sections, the Scripture text in English next the exegesis, below that the exposition and at the bottom of the page the footnotes.

The English text is the American Standard Version, while the Greek exegesis is based on Nestle's in the twenty-third and twenty-fourth editions.

Doctrinally the work is thoroughly conservative, and devotion and reverence pervade the whole. Such critical passages as chapters 1, 10, 14, 17 are handled with spiritual perception. The work is especially satisfying when treating the Holy Spirit and sanctification.

The style is not labored, but interesting flowing, lucid, and dignified. More important than style, the commentary is highly informative, and constantly relevant to our day. One possible criticism: The exegesis exceeds its strict boundaries and becomes second exposition. But though this near overlapping, there is little repetition. And since both scholars comment helpfully, or might say that the fault is a boon, for delivers two commentaries on John for the price of one.

R.S.T.

### Tell El Amarna and the Bible

By Charles F. Pfeiffer (Grand Rapids: Baker Book House, 1963. 75 pages. \$1.50)

Since the latter part of the nineteenth century A.D., Tell El Amarna has been the list of sites significant for the fifteenth and fourteenth centuries B.C. of the Old Testament period. The clay tablets in particular found at Tell El Amarna have been among "very important" archaeological discoveries. *Tell El Amarna and the Bible* is the second monograph in the "Baker Studies in Biblical Archaeology," the first by Pfeiffer's *Ras Shamra and the Bible* (1961). These two are the beginning of a series of major archaeological discoveries intended to make comprehensive treatments of archaeological subjects available at a reasonable price.

The Nazarene Preacher

The chapter titles give clues to various phases of the Amarna age upon which much light has been shed by the Amarna letters. Chapter I, "Discoveries at Amarna," is a fascinating account of the discovery in Egypt of clay tablets written in cuneiform—the wedge-shaped kind of writing found commonly in Mesopotamia. Chapter II, "The Restless Pharaoh," is an interesting review of the reign of Amenhotep IV or Akhenaton (1370-1353 B.C.) who revolted against the Amun worship at Thebes and who moved his capital to Akhetaton (Tell El Amarna). He also is one of the pharaohs who received some of the Amarna letters as correspondence from Asiatic rulers. The last chapter, "Amarna and the Bible" (c. X), contains a number of suggestions concerning the Amarna letters and their significance for understanding the Old Testament, particularly the period leading up to the time of Moses.

*Tell El Amarna and the Bible* opens the door to fascinating people and places of part of the ancient biblical world. It has been written by a well-known, competent, conservative scholar who has published extensively on the Old Testament in another series. It is recommended to those who wish to become better informed about Old Testament backgrounds and who through such information desire to gain deeper insight into the eternal truths of the Bible.

HARVEY FINLEY

## A Testament of Devotion

By Thomas R. Kelly (New York: Harper and Row, 1941. 124 pp. \$2.00.)

Here is a book that is a must for every minister's bookshelf. It is one of the rare writings of this century. Many Nazarene pastors have given credit to this book for a transformation of their own devotional life, which, in turn, has given new power to their own ministry.

Douglas V. Steere introduces the book with an enlightening twenty-eight-page biographical memoir of this keenly perceptive Quaker minister who died at the height of his ministry when only forty-seven years old.

His fresh, illuminating writings on the "light within" were compiled after his death from some of his devotional essays. These came from his pen in his last three years after he apparently resolved all his reasoning and questioning and found the place of "unutterable nearness" which this classic so eloquently describes. The strained period

in his life was over. He moved toward adequacy. His writings and spoken messages began to be marked by a note of experiential authority.

In one message he said, "When we are drowned in the overwhelming seas of the love of God, we find ourselves in a new and particular relation to . . . [others]." As his experience ripened, there also came a growing reemphasis upon the centrality of devotion, a devotion that far exceeds the mere possession of inward states of exaltation. The heart of the book is a careful step-by-step explanation of the process by which every Christian who hungers can have the "bright shoots of Everlastingness" become a steady light within.

BRUCE WEBB

## You Can Witness with Confidence

By Rosalind Rinker (Grand Rapids: Zondervan Publishing House, 1962. 105 pp. \$1.95.)

Even though you may not agree with everything in this book, you will have to agree that Miss Rinker has discovered a very effective method of witnessing.

Her down-to-earth, adventurous, often humorous experiences of witnessing over the years, as she shares them in this book, show unusual insight in this area that is most difficult for many Christians. She probes the depths of the real issues involved in witnessing. She carefully explains why witnessing is so difficult for most Christians.

Her main thesis is that witnessing must come from a heart of love; it can't be pumped up. Witnessing must be Christ-centered. A witness to Jesus must come from someone who knows Him intimately—who wants to introduce Him to others.

She shares many practical pointers in starting a conversation with others. The witness must be a natural outgrowth of the conversation which can be directed if one follows the simple principles she suggests.

BRUCE WEBB

## Teach Yourself to Pray

By Stephen F. Winward (New York: Harper & Brothers Publishers, 1961. 191 pp. Cloth, \$2.75.)

A London pastor has in this volume discussed the principles of prayer at a level definitely below the surface; yet his approach is simple and practical. The latter

half of the book is of lesser interest to us, as it consists of a "pattern" of morning and evening prayers for a month. This might be studied with profit, however, even if we do not intend to follow it.

But the treatise on prayer in Part One is competent instruction in systematic, effective praying which avoids the empty mechanics of mere liturgy on the one hand and the aimless, haphazard, and altogether unsatisfactory daydreaming in the name of prayer on the other.

In defense of regular times and seasons for prayer as the foundation for a constant spirit of prayer he says: "It is by the consecration of one special part, that it becomes possible to consecrate the whole."

No preacher can thoughtfully read this volume without finding stimulation and instruction leading to the deepening and strengthening of his own life.

R. S. T.

## BOOKS RECEIVED

### Prayer Changes Things

*Charles L. Allen* (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 128 pp., \$2.50)

Short inspirational messages on prayer by this well-known preacher and author.

### 52 Story Telling Programs

*Compiled and edited by Carl G. Johnson* (Grand Rapids: Baker Book House, 1964, paper, 114 pp., \$1.50)

A lot of good stories for the ever-present need in children's and youth work.

### As Matthew Saw the Master

*William P. Barker* (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 154 pp., \$2.95)

Vividly illustrated devotional and semi-expository messages on the Gospel of Matthew.

### He Speaks to Youth

*Louis O. Caldwell* (Grand Rapids: Baker Book House, 1964, paper, 119 pp., \$1.25)

Bible studies in teen-age language for group use based on the parables and their meaning for young people today.

### 24 Youth Programs About Bible People

*B. Hoyt Evans* (Grand Rapids: Baker Book House, 1964, paper, 107 pp. \$1.50)

Youth programs built around well-known Bible characters.

### Program Pathways for Young Adults

*Compiled by Robert W. McIntyre* (Grand Rapids: Baker Book House, 1964, paper, 127 pp., \$1.50)

Careful studies for young adult groups on practical biblical and doctrinal subjects.

### Gleanings in Joshua

*Arthur W. Pink* (Chicago: Moody Press, 1964, cloth, 430 pp., \$4.95)

Highly detailed expositions of the Book of Joshua.

### Out of the Labyrinth

*L. H. Lehmann* (Grand Rapids: Baker Book House, 1964, cloth, 252 pp., \$2.95)

Thirty-three essays on doctrinal issues between Protestantism and Romanism by a converted Catholic priest.

### The Climax of the Ages

*Frederick A. Tatford* (Grand Rapids: Zondervan Publishing House, 1964, paper, 256 pp., \$1.50)

Prophetic studies in the Book of Daniel. First published in 1953. Appendix by F. F. Bruce.

### Tales I Have Told Twice

*Roy L. Smith* (New York: Abingdon Press, 1964, cloth, 127 pp., \$2.25)

Inspiring personal reminiscences providing some good illustrative material, but not for lay distribution.

### Revell's Minister's Annual, 1965

*Edited by David A. MacLennan* (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 383 pp., \$3.95)

### It Took a Miracle!

*Herbert L. Bowdoin* (Westwood, New Jersey: Fleming H. Revell Company, 1964, cloth, 126 pp., \$2.50)

Life story of Ford Philpot—an American evangelist.

### Sermon Outlines for Revival Preaching

*James H. Bolick* (Grand Rapids: Baker Book House, 1964, paper, 105 pp., \$1.00)

Some better than others.

### Simple Studies in Timothy, Titus, and Philemon

*Charles B. Cunningham* (Grand Rapids: Baker Book House, 1964, paper, 108 pp., \$1.00)

Practical and devotional expositions. Some meat.



## AMONG OURSELVES

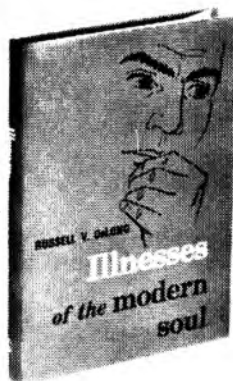
They tell me that some pastors throw into "file 13"—unopened—all departmental or promotional material from Headquarters, if they recognize it as such . . . This is hard to believe . . . "Mr. Jones, what is your line?" . . . "I'm local distributor in this city for Westinghouse" . . . "What is your aim in life?" . . . "To sell more Westinghouse products" . . . "That's simple. Does the home office help you any?" . . . "Not a bit! They're a nuisance. I wish they would mind their business" . . . "What is their business?" . . . "Selling Westinghouse products, I suppose" . . . "Hmmm—same as yours. But don't they even try to help you?" . . . "All they do is bother me, and take up my time" . . . "You mean they *phone* you?" . . . "No—they send me junk" . . . "What sort of junk?" . . . "Don't know. I never open the stuff. As soon as I see where it's from, I toss it out" . . . Now *that* conversation never occurred . . . In the first place, the contract would be promptly cancelled (though apparently it would have to be done by telegram) . . . In the second place it would be almost impossible for any man alive to be that stupid . . . Pastor—if you are guilty, don't tell anyone, for it would give away your incompetence . . . Inability to examine appreciatively and gladly *all* the material received, and utilize to good advantage at least some of it, and throughout the year keep in reasonable step with your district and general program, is an excess of incompetence that would be tolerated nowhere else! . . . Brother, you had better stick to the ministry, or you will go hungry! . . . By the way—may I *especially* call to your attention this month pages 18, 19, 22, 23, 25. In fact, if you find *any* page that is unimportant, tear it out and send it to me, and I'll frame it—with sender's name at the bottom and the inscription: "This contributes nothing to the work of the Lord."

Until next month.

BT

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