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11-1-1964

Preacher's Magazine Volume 39 Number 11

Richard S. Taylor (Editor)
Olivet Nazarene University

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Taylor, Richard S. (Editor), "Preacher's Magazine Volume 39 Number 11" (1964). *Preacher's Magazine*. 402.
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THE
NAZARENE PREACHER
NOVEMBER, 1964

PULPIT POWER IS NO SUBSTITUTE FOR HOME MINISTRY
V. H. Lewis

THE HOLY SPIRIT AND THE GIFT OF TONGUES
E. Stanley Jones

INFIDELS WITH CHRISTIAN LABELS
The Editor

OUR THANKSGIVING FOR JESUS CHRIST
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THE MINISTER'S ROLE IN PSYCHIATRY
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—proclaiming Christian Holiness

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RICHARD S. TAYLOR
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Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Missouri. Subscription price: $1.50 a year. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

Pulpit Power Is No Substitute for Home Ministry

By V. H. Lewis

I HAD SPENT the morning in my study reading theology and getting my next Sunday's sermons in a partial state of readiness. Now lunch was over; I was prepared to spend the afternoon calling on my people.

After a call or two, I drew up in front of a small, weather-beaten house on a side street in the town. As I knocked on the door, I noticed the loose boards on the porch floor, the need of paint on the outside of the house. Tired steps coming and the opening of the door occupied my interest. A toilworn, tired face looked out at me. "Oh, it's you, Pastor. I have been hoping you would come by this week. Come in."

I seated myself on the faded divan and inquired as to her health and the welfare of the family. She was the only Christian in the family and the only one who was a member of my church. She was making earnest but unfruitful efforts so far to win the children to God, but the sordid influence of a drinking husband was a saboteur of her work.

Her burdens were heavy. She needed someone to talk to. I gave her careful attention as she told of her burdens. As her tired voice came to a halt, I offered some words of encouragement and suggested prayer. We both knelt; she by the wooden chair, I by the divan.

I raised my voice in prayer. Even as I began my petition on her behalf, I could sense the presence of the Lord in the room. He was there lifting her load, giving her strength, encouraging her to be faithful. She wept in release of her heartache and rejoiced in her peace. Her face was radiant as I left. The Lord who loves and cares was her Lord and He ministered to her need.

As I returned to my car, I mused in my heart: I spent the morning in the study with books and homiletics. It had no special touch of divine presence in it. Here I knelt on that bare floor and had just started to pray when the room was filled with divine presence. He spoke to me, "Son, I dwell with the needy, the poor in spirit, the lonely, the burdened. You will find Me there."

Our study is good and we need it, but let us never forget that we walk close to Him when we walk among the heavy-laden, those who need our ministry.

Pastor and evangelist, let us walk where He walks today!

From the EDITOR

Infidels with Christian Labels

NOT TOO MUCH inquiry is needed to know whether or not this or that big name is hiding a lot of infidelity behind a little piety. Profound thought alone does not make a Christian; there must with it be profound faith. Neither does religiosity make a Christian. Buddhists are pious, but they are not thereby Christian.

And there are a few telltale signs. Authentic Christianity makes no attempt to accommodate itself to the thought patterns of "the modern mind." Every generation has had its "modern mind," which is nothing but the ancient mind of materialistic unbelief. The mind of the twentieth-century man with his naive trust in science no more stumbles at the miraculous and otherworldly elements in Christianity than did the "modern mind" of Paul's day, to whom the preaching of the Cross was foolishness. But to make Christianity palatable to the "modern mind" is to destroy it. To remove the offense is to remove its essence.

These men therefore who question the personality of God, the final authority of the Bible, the biblical doctrine of creation, the reality and necessity of special revelation, the miraculous element in Hebrew-Christian history (calling it "myth" or "tradition"), the virgin birth and the uniqueness of Christ as the God-man, the necessity and adequacy of the blood atonement, the literalness of the Resurrection, the power and significance of Pentecost, and the certainty of Christ's second coming, are not true believers in any historically legitimate sense of that term. They are unbelievers. It is not necessary to know their works thoroughly to have sound basis for rejecting them, and to turn one's attention elsewhere. If a single foolproof test is needed as a quick guideline, let it be the issue of naturalism vs. supernaturalism. He who so rethinks and revamps Christianity that in the process he deletes from it the supernatural is essentially an infidel. Why spend much time sorting through the mountain of fool's gold trying to find a few genuine grains ("insights" is the word)?

There are eager young men who try hard (feverishly, in fact) to ride the crest of the latest wave, but in the meanwhile their knowledge of the Bible is both superficial and secondhand. They know Bultmann and Ferré but they don't know Wiley, Pope, or John Wesley. Instead of riding waves, let them find the main channel!

The best cure for the hypnoptic spell of the heterodox is a thorough, bedrock, unmistakable baptism with the Holy Spirit.

How Not to Write for the "Nazarene Preacher"

PAUL SAID, "He that desireth the office of a bishop desireth a good thing"; and to that we can add, he that desireth the ministry of writing also desireth a good thing—a very good thing, in fact. But it takes more than desire to become a useful writer, just as it takes more than desire to become a successful pastor.

A course in writing cannot be outlined in one editorial. But most of the voluntary contributors to the *Nazarene Preacher* make at least one of three mistakes; some, sure enough, make all three.

First, they sermonize. They begin with a text, and proceed to enlarge on an outline, which is very preachable but not particularly printable. A sermon is not an article, and an article is not a sermon.

Secondly, they are too wordy and diffuse. They try to cover too much ground, and kill too many birds with one volley of bird shot. They have been ruminating for a long time about the task, the problems, and the faults of preachers, and now that they have finally decided to express themselves they come out with a miniature course in pastoral theology. Everything is touched, from how to preach, to how to call, to how to pray. We can print a few like this, but not many, and we get too many. Why not focus on a single problem, or a facet which is of interest currently to a large segment of ministerial brethren, and write a factual, interesting, supported, illustrated, and helpful article on *that*?

Thirdly, they are too critical. Sermons and articles which dissect the church and publicize its diseases are a dime a dozen. In many cases there is a bite, a sophisticated sneer, a taint of acid which leaves the reader with a foul taste in his mouth and a sense of despair in his heart. Such articles are not constructive.

A certain amount of self-criticism is essential to health and progress, but too much is debilitating. It is proper that we carry, and sometimes *share*, a concern for our Zion. But sometimes our concern, when given lopsided publicity, exaggerates the faults without remedying them. Taking things apart without putting them together is fun for amateurs when playing with old cars and clocks. But when the church is at stake, we had better be sure of our skill in assembling before we presume to do much disassembling.

Therefore, don't waste too many words diagnosing our ailments; write out some prescriptions. Show us how to preach better, how to be better men, how to be more successful pastors and evangelists. Show us improved ways of operating a church or promoting revival. We need *some* underscoring of glaring defects, enough to shock us out of complacency and stir us up. But after we have groveled a bit, get us on our feet; put faith and hope in our hearts, and send us out with a new sense of the glory and romance of the ministry. Don't just label our problems; help us solve them. Don't just name and classify our burdens; help us to get under them and carry them. Then your name will be choice perfume in our hearts and we will rise up early to call you blessed.

Don't let your blessings
wean you from their Source!

Our Thanksgiving for Jesus Christ

By Joseph T. Larson*

EVERY MEMBER of the body of Christ has abundant reasons for being thankful for Jesus Christ. Too often we are thankful for mere things, and that has its place; but surely our thanksgiving should be for Jesus Christ—His personality and all His benefits toward His people.

Paul said, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14).

In a Christian paper, many years ago, appeared a picture of an aged man sitting at a table with only a little bread and some tea. But he was saying, "This and Christ too!"

It matters little how poor or how rich a person may be, if he belongs to Christ, there is real occasion for thankfulness to God.

We may be thankful for Christ's earthly ministry in healing the sick, forgiving men's sins, and comforting the sorrowing. We may be thankful for His power in casting out evil spirits, and for the miracles which He performed.

We may be thankful for the compassion and love that He had and still has for all mankind. His love embraces all, reaching to the lowest depths of fallen man, raising sinners in their salvation to the highest heights of glory.

We should be thankful for His perfect atonement for the sins of all mankind, being beneficial to those who accept Him as a personal Saviour. No one else ever died more victoriously and vicariously. He was our Substitute, dying in our behalf.

We should be thankful to Christ for His grace, mercy, and kindnesses, so freely given because of His atoning death upon the Cross. "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (II Cor. 9:11).

We should be thankful for the victory He wrought in His bodily resurrection, thereby guaranteeing for every Christian a bodily resurrection and immortality.

We should be thankful to Christ for a friendship that is enduring, a fellowship that is abiding, and for an assurance that is steadfast within our hearts.

We should be thankful to Christ for sending the Holy Spirit to become our Sanctifier, Teacher, Guide, and Comforter throughout the years of our Christian pilgrimage, until we see Him face to face.

We should be thankful to Christ for His effectual prayers and intercessions in behalf of His people. "He ever liveth to make intercession for them" (Heb. 7:25). His high priestly prayer in John, the seventeenth chapter, is still being answered. It has had a wide sphere of all-inclusiveness for all true believers.

We should be thankful to Christ for His headship and lordship over all members of His body, the Church.

*Evangelist, Denver, Colorado.

He is concerned about each one, bringing to every child of God the blessings of His presence as well as many things which accompany salvation (Heb. 6:9).

We should be thankful to Christ for all material benefits He gives to us; although these are only temporary, they are yet very necessary. He is concerned about our training, our faith, our safety morally and spiritually, as He gives to us a supply of strength and daily sustenance.

If all the patients in our six thousand hospitals in the United States could express themselves, there would be much occasion for thanksgiving to Christ. For He has given doctors and nurses both knowledge and wisdom to properly care for patients, saving them from much pain and even death. Godly ministers and chaplains also minister to these millions. Gospel papers are given freely by many Christians to comfort patients, leading them to salvation. For all these things we need to be thankful to Christ.

And yet some persons grumble and complain; they are not thankful to God or Jesus Christ. One of the signs of the latter days is "unthankfulness" (II Tim. 3:2; Rom. 1:21). Sincere thankfulness must come from hearts in tune with God and inspired by the Holy Spirit. Such thanksgiving to God is like a sweet odor of incense before God.

The late Dr. James M. Gray, of Moody Bible Institute, Chicago, once said, "I knew Dr. A. J. Gordon of Boston. He nearly always thanked God and praised the Lord, not asking for very much. But whenever he did ask God for something he invariably received it."

The writer has seen persons so thankful to others for favors that they have shed tears of thankfulness. How many tears of thankfulness have we shed before God and His Son?

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Scientists and Religion

Albert Winchester, biologist: *A deeper and firmer belief in God can be the only result of a better insight into truth.*

Edwin Conklin, biologist: *The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop.*

Lise Meitner, atomic physicist: *Only a higher power than man can control the power of atomic energy.*

Pascal: *The main object of the Gospel is to establish two principles, the corruption of nature, and the redemption by Jesus Christ.*

Kepler, astronomer: *I give myself over to rapture. I tremble; my blood leaps. God has waited 6,000 years for a looker-on to His work. His wisdom is infinite; that of which we are ignorant is contained in Him, as well as the little we know.*

Albert Einstein, theoretical physicist: *The man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life.*

Submitted by J. C. Mitchell

The viewpoint of
a great Christian leader
on the modern "charismata" movement

The Holy Spirit and the Gift of Tongues*

By E. Stanley Jones

ONE OF THE GREATEST NEEDS, if not the greatest need, is a rediscovery of the Holy Spirit. Without the Holy Spirit the Christian faith is a counsel of perfection. With Him anything is possible. A Holy Spiritless Christianity is a vast whipping-up of the will, a tense striving, an exhausting struggle to be good and to do one's duty. With the Holy Spirit there is an effortless adequacy, a sure touch on everything. With Him everything in Christianity becomes possible and not only possible but actual. The Holy Spirit is the applied edge of redemption.

The modern hunger on the part of earnest Christians to break through the formalism, the barren intellectualism, the half-wayness of modern Christianity of the Acts is a hopeful sign. We rejoice in this hunger and its result in changed lives.

But it is disconcerting that this rediscovery of the Holy Spirit is in many places being linked up with the gift of tongues. You have the Holy Spirit if you have the gift of tongues and you haven't Him if you haven't that gift. It is not always stated that boldly, but it is implied.

To bind up the possession of the Holy Spirit with the possession of the gift of tongues is, to my mind, perhaps the greatest spiritual disaster that has struck this confused and groping age. For nothing would queer the gift of the Holy Spirit more quickly to the thoughtful mind of this age than to reduce the Holy Spirit to unintelligibility. For the gift of tongues is unintelligible utterance—unintelligible to the speaker and to the hearers, except as it be interpreted by the gift of interpretation in someone else. This differentiates it from the tongues used at Pentecost. There "every man heard in his own language the wonderful works of God." This type of tongues was immediately available to every man who heard—it was in his own language and it needed no interpreter. And it was not stray sentences which they heard in their own languages—it was a whole discourse and was so plain and available that at the end people accepted it and were converted. This type of tongues has apparently not reappeared in its modern expression. People have come to India hoping to be able to evangelize the people of India without learning the language and without using an ordinary interpreter. The wreckage of those hopes is strewn across India. It simply hasn't happened. If you speak the Gospel to India, you learn the language or use an interpreter. The Pentecost type of tongues is not available.

Then what was the point in the Pentecost type of tongues? Was it not this: People were gathered from all that ancient world on this festival from Europe, Asia, Africa. A new

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movement of redemption was being launched. Would it be a Jewish phenomenon, so that if you accepted it you would become a Jew, with the Jewish language and Jewish culture? No, that Jewish mold was broken. "Every man heard in his own language the wonderful works of God" (Acts 2:6-8). God was going to use all languages and all cultures to express this New Life. Here the Gospel was emancipated from Jewish national narrowness and universalized. The mold was broken. This was a special miracle for a special occasion and for a special purpose—universalization. This happened in Jerusalem, the center of Jewish exclusiveness; it also happened at the house of Cornelius, a Roman Gentile in Caesarea; and it happened in Ephesus, the center of Greek and pagan culture in Asia Minor. So at the heart of Jewish culture in Jerusalem, at the heart of Roman culture in Caesarea, and at the heart of Greek and pagan culture in Ephesus the gift of tongues was connected with the gift of the Holy Spirit (Acts 10:46; 19:6). This was a strategically imparted gift to break the narrow local conceptions and universalize the Gospel. Just as "Jesus of Nazareth, the King of the Jews" was written in Roman, Greek, and Hebrew on the Cross, to let all nations and tongues know He is King, so in these three centers of culture the Gospel spoke directly in their language. In Caesarea it says they spoke "in tongues extolling God." It was not an unknown tongue; the people knew they were "extolling God." And at Ephesus they spoke "in tongues and prophesied"—and prophecy was not foretelling events, but forthtelling the Good News, the people understood.

This set the Pentecost type of tongues as something apart and different—a special miracle for a special purpose. The only other place "tongues" is mentioned in the New Testament is at Corinth. Here appeared another type of tongues—an unknown tongue, unknown to the speaker and unknown to the listeners, except someone arose who could interpret.

Incidentally the discussion of tongues contained in the twelfth, thirteenth, and fourteenth chapters of I Corinthians is the only mention of tongues in the whole of the Epistles of Paul, John, Peter, and all the rest of the Epistles. And it was raised in these three chapters only because it was causing division and confusion. In all the theological writings of the apostles it is mentioned only once. If it has the importance now being given to it in certain quarters, why was it not mentioned more than this once? They mention "love, joy, and peace" again and again and again—the gift of tongues once.

If the answer is given that Jesus mentioned it in the passage in Mark 16:17: "And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing it will not hurt them; they will lay hands on the sick, and they will recover," then the answer is as follows:

All the recent versions say that the Gospel of Mark was broken off and lost from verse 8 on and that a number of second-century attempts were made to fill out this lost portion. Among these attempts the above verse appears. It is the kind of verse man, unaided by inspiration, would insert. For every single one of these "signs" is a semi-magical quality—not one of them a moral quality: cast out devils, speak in new tongues, pick up serpents, drink any deadly thing, and lay hands on the sick. If these had been the "signs" of believing Christians, then Christianity would

have died as a wonder cult. Only two of these signs were found in Jesus: He cast out devils and laid hands on the sick. The other three: speaking in tongues, picking up serpents, and drinking deadly poisons, were not found in Him. What kind of list of "signs" is this when only two would apply to Jesus and three would not?

Alongside of that list of "signs" of a Christian put this verse: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, RSV). Every one of them is a moral quality. Which of the two lists shows signs of authentic divine inspiration? The Christian conscience will unhesitatingly say that the list beginning with "love" and ending in "self-control" is the divinely inspired list. And every single one of them would apply to Jesus. He embodied them all.

This raises this question: Did Jesus have the Holy Spirit? The answer is Yes. Did He speak in tongues? The answer is No. Would it add anything to Him to have Him speak in tongues? I want Him just as He is! Then if Jesus had the Holy Spirit and did not speak in tongues, I want to be like Him, so I can have the Holy Spirit and not speak in tongues. Suppose you embodied these nine fruits of the Spirit, what kind of character would you be? The best type. Suppose you embodied the five signs of Mark 16:17, what kind of character would you be? A religious showman type—picking up serpents to show they wouldn't bite you and drinking deadly poison to prove it wouldn't hurt you. And why take one sign—speaking in new tongues—and leave out picking up serpents and drinking deadly things? Why not all five of the signs? It would kill it!

Millions have been filled with the Spirit and never speak in tongues. And moreover, this must be said: only where it is taught that tongues accompanies the coming of the Holy Spirit does this phenomenon occur. I have been in revivals where a whole college was converted, every single student, and people coming in from the surrounding countryside would be stricken by the power of the Holy Spirit before they entered the auditorium, stricken as they entered the campus, and converted. And yet no one spoke in tongues. Why? It wasn't taught. It was taught that the signs that accompanied the coming of the Holy Spirit were "love, joy, peace," etc., resulting in changed character.

In these modern manifestations of speaking in tongues it is not only taught—it is often induced. A group will gather around the seeker and lay their hands on his head and the seeker is sometimes urged to use some foreign words he may know to start the flow. Or he is instructed to hold his jaw loose and to let his tongue be limp. Or he is asked to repeat the name of Jesus over and over and then urged to go faster and faster until he goes so fast that he begins to stammer. "Now," he is told, "you are getting it. For the Scripture says: 'I will speak to them with men of stammering lips.' "

No wonder then the use of tongues has always been divisive. It will divide any group into which it is introduced. In the great Uganda Africa revival, Dr. Church, a medical missionary, was the moving spirit, greatly used of God. Thousands were converted, whole villages and sections transformed. Dr. Church went off to another group which spoke in tongues, came back and began to speak in tongues in the Uganda revival. The African leaders took him aside and said, "This has made you proud. You will divide the people

over this." He saw they were right. He gave up the speaking in tongues and gave himself to the main business of creating changed people, and the revival went on with power and unity.

For our pattern of the Spirit-filled person is Jesus. We would be filled with the Spirit and be made like Him. He is the center of our unity and our pattern of the Spirit-filled life.

How the pastor can help
in the treatment of the mentally ill

The Minister's Role in Psychiatry

By Jerry McCant*

THE NUMBER OF PEOPLE suffering with emotional problems is increasing. This means that the minister must be prepared to minister to the emotionally ill as well as the physically ill. The purpose of this paper is to determine the basic knowledge needed for the minister to visit the psychiatric division of a hospital.

The information was acquired through three years of experience in the psychiatric division at Vanderbilt Hospital, Nashville, Tennessee, and through questionnaires sent to the psychiatrists and the psychiatric nurses. After the paper was written, it was read and approved by members of the professional staff of the University hospital.

Does the minister have a role in psychiatry? The answer was a strong, unanimous "Yes!" He has a role to play that no one else *can* play. Since 48 percent of the people with severe emotional problems first consult with a minister, the role of the minister is a *must.* Patients often have guilt feelings and other spiritual needs that only a qualified minister can help them with. The psychiatrist cannot give spiritual guidance.

However, psychiatrists and nurses are quick to point out that only "trained" ministers can play their part. No minister should attempt to work with a patient until he has at least had a course in pastoral counseling. It is better if he can work under a qualified hospital chaplain or work on the psychiatric ward himself.

What role should the minister play? His work should always be as a member of the team. The minister should never feel his work is independent of the hospital staff. Get acquainted with the nursing staff and the attending physician, if possible. They will be pleased by your interest and will guide you in working with the particular patient so that your ministry will be beneficial.

*Student, Nazarene Theological Seminary; graduate of Trevecca Nazarene College.

The minister is a representative of God. Play that part! Don't ever try to "play psychiatrist"!

How the minister plays his part. Be a good listener. You do not need to feel obligated to give a lot of advice on "how to get well." Stress the love and forgiveness of God; do not emphasize hell and the negative side of religion. There is a place for this, but the place is not in a psychiatric ward. Give the patient the feeling of acceptance; encourage and reassure. Use religious materials only after you have consulted the charge nurse and asked what the doctor's orders are in this regard.

It may be hard for the minister to realize, but there are times when it is not appropriate to use the Bible or other devotional materials with the mentally ill. An example might clarify this point. A patient once said to me, "I'm manure!" She added, "I found it in the Bible." Other patients sometimes feel they are God, or the mother of Jesus. The minister must also realize there are those who are superficially pleasant with him, but underneath they are very antagonistic and hostile. To such a person, these materials would not prove helpful at the time.

What kind of information should the minister report to the staff? There are things patients will reveal to a minister that he would never reveal to other members of the team. The expression of any fears (real or imagined) should be reported as the minister leaves the ward. A paranoid patient might confide to his minister, "Everyone is against me." The minister may learn of family conflict when the patient suddenly blurts out, "I hate my wife!" It may only be in the presence of the minister that a patient could express delusions as, "I'm God," or, "I'm Napoleon." If he has strong feelings for or against religion, it should be honestly reported. A mentally ill person (though a devout Christian) may feel that God is to blame that he is ill. He may openly accuse God of being "mean." Report the patient's reaction to your visit. Any direct or indirect statements that seem to be suicidal should be reported to the staff. A majority of those who take their lives have threatened suicide before killing themselves. This material could prove of great value in the patient's therapy.

When should the minister visit? Visit only after you have consulted the charge nurse and you understand the doctor's orders. Wait until the patient is not so confused. Plan your visits so they do not interfere with meals, medications, or treatments.

How long should the minister's visit last? This varies with the individual patient. Make it a practice to be brief. Do not tire the patient by staying too long. Visit frequently but for only a few minutes.

How shall the minister greet the patient? Greet him as you would if he visited your church on Sunday morning. Be friendly and casual. Don't be "standoffish" or cold in your approach. This may communicate to the patient your feelings about his illness. Know his name before you go into his room, and call his name when you greet him. Do not be too jovial or too sedate. The patient may not feel jovial, and the fact that you can and are may make him angry and antagonistic toward you. Over-seriousness may make him feel depressed. Be natural; don't allow yourself to seem superficial. Patients are sensitive and can detect your feelings. Avoid saying, "How are you?" This may cause him to reflect on how he feels. He needs to be diverted from

himself. Interest in other things is helpful in the patient's getting well.

Should the minister compliment the patient's improvement in appearance? Compliments are not treatmental and can be highly dangerous. If compliments *are* given, be realistic. If a female patient hasn't combed her hair for weeks, and has on a dress she has worn since she came in, it would do little good to tell her how nice she looks! Do not compliment a depressed patient. If a person says, "I look perfectly terrible," he probably means it and may think you are being sarcastic when you say he looks nice. Never openly contradict his statement. Telling a patient how much better he looks may have the effect of causing him to reflect on how terrible he must have looked while he was in a state of confusion. To be safe, avoid compliments.

How can he best help the patient and his family? The best help he can give is to offer understanding and reassurance. Always be careful to be realistic in your reassurance. No one can predict how long hospitalization will last and there is no guarantee of a cure. When the patient or family asks, "How long will it take?" be honest and say, "No one can really answer that question." If the family asks, "Will he get well?" you may reassure them with, "Others have gotten well; I'm sure he is in capable hands and will receive good care." There is still a stigma attached to mental illness. Show the patient understanding and acceptance. Avoid *entirely* the term "crazy."

How will the minister refer a disturbed counselee to a psychiatrist? This depends on the circumstances. If the patient is acutely disturbed, emergency measures must be used. That is, if he leaves your office threatening to kill his neighbor, wife, or employer, you should alert some capable person who can give professional assistance. For the less disturbed counselee, try to help him to see the necessity of seeking professional help. You might give him a list of psychiatrists and mental health clinics in your area. Be familiar with psychiatric facilities and pass this information to the patient and his family. If he wants you to, you could go with him for his first visit. If you cannot talk with the disturbed person, try to help the family see the need of getting help for him.

At any rate, do not try to help a person with a problem that is beyond your training. It is no credit to a minister to have a counselee leave his office to go out and commit suicide! Prepare yourself by getting all the training in this area that you can. Have plenty of select books on counseling and avail yourself of all opportunities to learn more about the treatment of mental illness. Do what you can, then turn the reins over to more qualified hands. Be a good team member. Ministers have a role to play, but they can play their part only when they are prepared. Prepare yourself and conduct yourself so the staff and patient will appreciate your work. The informed minister can help instead of hindering the work with the mentally ill.

"My religion does not influence other people toward God unless I have enough victory in my own soul to be above my problems."
L. T. Corlett

By Raymond C. Kratzer*

No. 10. Anointed Hearts

THE ULTIMATE SUCCESS of the minister depends upon the touch of God upon his heart and life. Without it his work lacks color and depth, and the effect will be only temporary at the best. It's "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Exegetical correctness, oratorical finesse, and logical persuasion will fall short of convincing people of their spiritual needs unless the heart of the preacher is anointed by the Holy Spirit. With this touch from above, every device of persuasion will be enhanced and made effective. In fact a mediocre presentation of the gospel from an anointed heart will have more far-reaching effects than one can imagine and will baffle the devotee who worships only at the altar of perfection.

I can recall preaching a sermon which I had deemed rather second-rate in content, but suddenly while it was being delivered my heart began to glow with a divine warmth and the people were blessed, sinners were touched, and the atmosphere was charged with the presence of God. I have searched the notes of that message for the clue to its success, but have been unsuccessful in finding the formula within the framework of its outline or content. Rather it was that unmerited, unexplainable, inward Presence that put the glow in it.

As ministers of the Word of God, we must ever seek to have the "anointing" upon all of our messages. And only as we seek on purpose in the place of prayer for God's rewarding presence will we be honored by this blessed experience. It will take time and energy to wrestle as Jacob did and refuse to let God go until He blesses you. But it is imperative if we move a world toward God. The great pipe organ is but a cold replica of man's ingenuity until the force of air and electricity enlivens its mechanism. Likewise, our preaching will be dead and cold unless it is touched by the moving of the Spirit of God. God has designed our emotions to be outlets and avenues through which He may work to the best advantage in guiding us. And unless the minister is moved through his emotions, he will fail to move his people toward God and toward their better selves.

If the emotion of "love" is touched of God, you will love God with all of your heart, soul, mind, and strength—and your neighbor as yourself. His love will overwhelm you until it will affect your people. Likewise, this love of God, shed abroad in your heart by the Holy Ghost, will reach out to protect your people and to save the lost from hell. When Jesus was called to the grave of Lazarus, the account says that "Jesus wept." When you look into the original of this short statement, you will discover that His whole body shook with sobs and lamentation. Was this

*Superintendent, Northwest District.

display of emotion only because Lazarus had died? Surely not; for Jesus knew that in just a few moments he would come forth from the grave to the joy of his sisters and friends. But Jesus was overwhelmed at the product of sin and the long, useless trail of woe, suffering, and death that it had sired in the Garden of Eden.

John Wesley discovered that "a tremendous assault upon the emotions" was a significant preparation to aiding people in finding Christ. W. A. Sargant, physician in psychological medicine at a well-known London teaching hospital, adds his own comment to Wesley's discovery: "All evidence goes to show that there can be no new Protestant revival while the policy continues of appealing mainly to adult intelligence and reason, and until Church leaders consent to take more advantage of the normal person's emotional mechanism, for disrupting old behaviour patterns and implanting new" (p. 43, *Apostle Extraordinary*, by Reginald E. O. White).

Let us preach with such conviction that people will feel the shame of their sins and the awfulness of eternal retribution. Let us pray that God's Holy Spirit will move their emotional nature to the breaking point—the point of breaking with their sins and the old life. Dr. Vanderpool gave to a group of preachers this tried and proven method of preaching that achieves results. He said, "First, fill their minds; second, stir their emotions; and third, drive them to a decision."

The complacency of our day in terms of eternal verities is frightening. The soft life of so many people with material satisfactions everywhere has dulled their sensitivity toward the importance of salvation. But people are just as lost without knowing it as if they were completely aware of their condition. If they are not moved by the desperate plight they are in, we should become more stirred than ever in order to awaken them. We should pray until our souls are bathed in the presence of God, until our hearts are moved with the same compassion that produced Calvary. We need more tears in our religion, more tears in our preaching born of the knowledge and realization that people are lost. It was said of Jesus that "he was moved with compassion." Ministers with "anointed hearts" will feel a kinship with the Master.

I am confident, likewise, that the minister with an anointed heart will be led of the Spirit in his attitudes, his actions, and his activities. The "still small voice" of the Lord is still speaking. But too often it is drowned out by the din of our own thoughts and ideas. David said, "Be still, and know . . ." And it takes time to catch the signals from the Lord to know just which way to go at times. Satan has a way of pushing us, but God leads us. A good rule of thumb in this regard is that when you feel *too* pushed toward something you had better hold up and wait. If it is good, it is worth waiting for; and it will not be injured because of the waiting process if God is in it. Many problems will resolve themselves through the mysterious aid of the Spirit if an anointed-hearted preacher will only let go and let God have His way.

David said in Ps. 39:3, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." As ministers of the Bread of Life, we need anointed hearts and lips. Our day is too far spent and what we do we must do quickly. Souls are lost and many could be saved, if they could receive the impact of divine love upon their hearts. An anointed ministry is the key to this impact.

A Plea for Sanctified Board Members

By B. T. Taylor*

When our *Manual* states, "We direct our local churches in selecting their church officers to elect only such as are clearly in the experience of entire sanctification" (Chapter IV, Paragraph 39), it does so with good scriptural authority, for in speaking to the Early Church the apostles also directed, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). And in case anyone wants to know, there are valid reasons for such admonitions.

1. Anything, especially a church, will be known by its most prominent characteristic. When a holiness church is being directed by those who do not profess the experience of holiness, it will not be long before that church ceases to be a holiness church in everything but name.

2. Those elected to a church board are in a responsible position and are faced with some big decisions concerning pastoral leadership, temporal progress, and spiritual planning. How then can an unsanctified person make such momentous decisions without selfish, and ofttimes carnal, motives, opinions, feelings, etc., becoming involved? In other words, why should the tenure of a pastor, the planning of the church, and other important issues, be subject to the whims and ideas of one who is not in the best state of grace? A spiritual work demands a spiritual leadership—that's why the admonition is so necessary.

3. Those elected to a church board are to be examples of the church and to the church. The experience of entire sanctification is best evidenced by a godly walk, consistent conduct, loyalty to the program of the church, concern with the spiritual welfare of others, faithfulness in attendance upon the services, and cooperation for the building of the church and the Kingdom. There is something absurd and illogical about having those who are not in full agreement with the doctrines and standards, nor in harmony with the objectives and program, and not enjoying the experience upon which our church was built, trying to direct the affairs of that church. Yet such men not only will accept, but sometimes seek, the office.

*Superintendent, Ontario District.

Mother to young minister:

"Son, remember that the secret of being a blessing is not overstraining but overflowing."

THE THEOLOGIAN'S CORNER

Conducted by the Editor

More on the Theology of Prayer

Question. What does it mean to "pray through"?

Answer. Briefly we can say that a situation has been "prayed through" when the burden has been lifted, and we are given by the Holy Spirit an unmistakable assurance that God has undertaken, or will undertake, decisively, supernaturally, and adequately. We are then able to go about our business with perfect peace of mind.

Praying through is much more than simply praying. It is possible to do a lot of random praying without arriving anywhere or reaching any specific objectives. The praying of some preachers is like the biting of some dogs: they do a lot of nibbling but never really take hold.

But is this so-called "praying through" merely a psychological phenomenon, an emotional release which has been achieved by a period of intense concentration and tension? Is the easing of the burden and the assurance which we obtain all that has been accomplished? Or is the "assurance" the divine signal that something has been accomplished *out there* which would not have been brought to pass otherwise? Obviously this is the crux of the theology of prayer.

Sometimes, of course, the subjective element is the most important, as in those cases when the "praying through" consists of arriving at a *solution,* or a clear sense of guidance, upon which we can proceed to act. But at other times the problem cannot be touched by anything we can do. It is too far away, or concerns too many other people, or matters beyond our sphere. Then it is the supernatural or nothing. It is then not what we are led to do, but what God does, that is decisive. In such cases the subjective elements of release and assurance experienced by the pray-er are the least important; what really happens is a release of divine power *out there.* A spiritual battle has been fought and won, which concerns not ourselves primarily, but the Kingdom —situations, obstacles, needs, people.

This concept of "praying through" bristles with theological difficulties. Perhaps this is because "now we see through a glass darkly" (I Cor. 13: 12). Fortunately, many of the saints who have brought mighty things to pass through prayer didn't even see the difficulties, or if they did, they refused to be sidetracked; they just went right on praying things through. And really there is no better cure for the plague of secret skepticism than to pigeonhole the doubts long enough to set one's self to praying a specific matter through. Then when the assurance comes and we thereafter see God work, we can go back to the pigeonhole, and we will find that,

though the theological difficulties are still present, the doubts have vanished.

Actually one's basic faith in the achieving power of prayer is linked with one's basic faith in the Bible. Skepticism in one probably reflects a hidden skepticism in the other. For there can be no doubt that the Bible teaches a power in prayer that is objective and decisive, in the sense that it affects invisible, spiritual forces, both divine and demonic. The Bible makes no attempt to give a rationale of this, any more than it attempts to prove the existence of God. It just makes such affirmations as, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16*b*), and then overflows from Genesis to Revelation with concrete examples.

Some of the difficulties begin to dissolve, or at least seem less formidable, when we take both literally and seriously such passages as Eph. 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The Holy War was not simply a figment of Bunyan's imagination but is going on right now in terrible reality. And evidently God in His sovereignty has ordained that His saints shall play their most decisive part in this war on their knees. Prayer is one of the weapons which are "not carnal," but spiritual. Prayer is the Church's "secret weapon." The trouble is it is too secret. Satan has no fear of unused weapons.

All this forces upon us the conclusion that many battles for souls and Kingdom interests which have been lost might have been won if someone had taken the trouble to pray them through. No true revival ever occurs except as some person or persons pray it through first. To pray some things through requires a few minutes; others, hours; others, days and weeks; occasionally there is a situation that will yield only to years of intercessory prayer. Every time a prayer victory has been won the *real* work of the Kingdom has been done. Everything else either moves to this crucial control room or flows out from it.

Could it be that this is why some of us aren't accomplishing more? Do we know how to be experts in culture, pulpit pyrotechnics, manipulation and maneuvering, finances, committee work, wheel oiling and turning, but do not know how to pray through? Then we are beating the air. We may be cutting a wide swath and apparently making a great showing, but eternitywise we are beating the air nevertheless.

"God showed me as a young preacher what I could become. And I went to work."

—"Uncle" Bud Robinson to Joseph Bierce, on his last trip east.

THE Pastor's SUPPLEMENT

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

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BOARD OF PENSIONS

DID YOU KNOW?

That the Church of the Nazarene now offers to its ministers and lay employees (of the church and church organizations) a government-approved retirement program?

THIS PROGRAM . . .

Was announced to all pastors in October, 1963, and became effective November 1, 1963.

OUTSTANDING FEATURES ARE:

1. Participants may join at any time.
2. Plan provides retirement income.
3. Income is tax-sheltered.
4. Every church and church-sponsored organization is covered.
5. There are liberal interest rates and dividends.

IT ALL ADDS UP TO THIS:

Tax-sheltered feature +

Liberal interest rates and dividends +

Fact that your Board of Pensions pays all administrative cost =

Best Available Plan for Nazarene Ministers and Lay Employees

For information on how you can enter this plan
Write to:

Dean Wessels, *Executive Secretary*
Board of Pensions
6401 The Paseo
Kansas City, Missouri 64131

Department of CHURCH SCHOOLS

PLAN *NOW*

for

Christian Family Life Sunday

January 3, 1965

What to Do:

1. Preach a message geared to the need for Christian families.
2. Have a commitment service in which the families receive the packets and pledge to do two things:
   - Maintain or establish regular family altars
   - Make an effort to win one other family to the Lord and the church during the year

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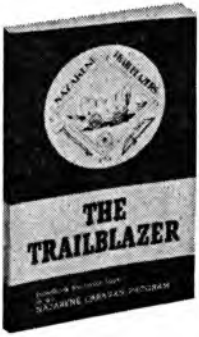
New Pupils' Manuals for Junior Caravan Program

NOW AVAILABLE!

$1.00 each

Order a copy

TODAY



Nazarene Publishing House
Box 527
Kansas City, Missouri 64141

PLAN AND GO—CHURCH SCHOOLS CONVENTION

Get your workers into the convention nearest you:

1964	
Conway, Arkansas	November 13
Houston, Texas	November 16
Beaumont, Texas	November 18
North Little Rock, Ark.	November 20
Bethany, Oklahoma	November 23-24
1965	
Fort Worth, Texas	February 15-16
Lubbock, Texas	February 18-19
McAllen, Texas	February 22
San Antonio, Texas	February 24
Dallas, Texas	February 26
Whittier, California	March 18-19
Temple City, California	March 22
Ventura, California	March 24
Phoenix, Arizona	March 26
El Paso, Texas	April 21
Aubuquerque, New Mexico	April 23
Denver, Colorado	April 26-27
Kelso, Washington	September 13-14
Eugene, Oregon	September 16-17
Nampa, Idaho	September 20-21
Vancouver, B.C.	October 15-16
Yakima, Washington	October 18
Spokane, Washington	October 20
Walla Walla, Washington	October 22

One Christian Service Training credit can be earned during the convention.

Photo by H. Armstrong Roberts

Pastor, have you reorganized your Cradle Roll under the new plan authorized by the General Assembly? It's as easy as A B C.

The Cradle Roll is now a separate department of the Sunday school instead of a division of the Nursery Department. It is a home ministry to parents, and children under four, who DO NOT attend Sunday school.

Members of the Cradle Roll are these children from birth to four who do not attend Sunday school and who have been enrolled by a Cradle Roll supervisor or worker.

When these young children are brought to Sunday school with a reasonable degree of regularity, they are transferred to the Nursery Department rolls.

GOAL: Cradle Roll membership equal to 10 percent of total Sunday school enrollment

For further information write Cradle Roll Division, Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131. Ask for the leaflet, *Reaching Homes Through the Cradle Roll.*

"SUNDAY SCHOOL—THE GROWING EDGE"

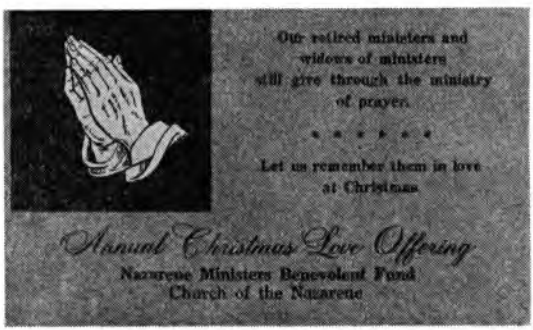
A new training text for the denomination-wide study in

February and March

A study of God's mission to redeem lost men and how every Nazarene should be involved through the Sunday school. Preparing our people to:

"March to a Million"

Department of MINISTERIAL BENEVOLENCE



To: **DEPARTMENT OF MINISTERIAL BENEVOLENCE**
6401 The Paseo, Kansas City, Missouri 64131

Please Print

Please send _____ free Christmas Love Offering envelopes to be used in our church during December.

_____ **Name** _____
Church

_____ **Address** _____
District

_____

THIS OFFERING WILL APPLY ON YOUR N.M.B.F. BUDGET

MISSIONS, 1964-68

THANKSGIVING is the time for the first big missionary offering of the new quadrennium. The dedicated lives of missionaries, our giving, and our prayers are the human ingredients to carry forward our missionary program for these four years. We know that in some way these are taken and blessed of God to bring salvation to hundreds in many lands.

The overseas home mission fields share in our Thanksgiving Offering receipts. The Church of the Nazarene is advancing in eleven countries under the Department of Home Missions. One of these is Germany. We have a church in West Berlin, not far from the Wall—the dreadful, ugly barrier that speaks only of fear, oppression, and hatred. Let us not fail our Nazarenes in these strategic outposts by doing less than our best at Thanksgiving.

Rev. and Mrs. H. E. Hegstrom are now in Sweden, launching the church in a new country where there is need of holiness evangelism. The Thanksgiving Offering is the means of keeping them there and giving them the support they need as they seek for property and follow the Lord's leadership in the opening of this new work. Remember them in prayer.

Give generously at Thanksgiving, and encourage your congregation to follow your example.

SPECIAL NOTE—Pictures of the Wall are now included in the newly revised filmstrip of West Germany and Denmark. On the accompanying narrative on magnetic tape, you hear two of our German pastors and the district superintendent, Rev. Jerald D. Johnson. Rent from the Department of Home Missions, $2.50.

Department of EVANGELISM

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

November "Moving Nazarenes" Emphasis

Pastor, would you like a personalized pocket Bible as a gift? The Department of Evangelism will send one to each of three pastors who sends us the best "Moving Nazarenes" story (of not more than 300 words) received in our office by December 1, 1964.

The awards will be made on the basis of the most gripping, dynamic, and dramatic incident. Well-presented facts must be accurate. This information will help the Department know that this service is filling a need and rendering a valuable service. Someone outside the Department will review all stories received and choose the best three. The Department will keep all stories submitted.

DURING NOVEMBER PLEASE DO THIS

1. Survey your church membership rolls.
2. Send names of all your Nazarenes who have moved out of town to our Department.
3. We will forward that name to the nearest Nazarene pastor.
4. He will send us a report of the results of his contact with that person or family.
5. We will return that report back to you immediately.

Let's do all that is within our power to keep our

"MOVING NAZARENES"

in our great international church wherever they move

1st Day of Each Month

50 Holy Watchnights
1964-68

6:00 p.m. to midnight LOCAL TIME

Sunday, Nov. 1, 1964

Sunday School—the Growing Edge

The story of the Sunday schools of the Church of the Nazarene is thrilling. There are over 6,662 Sunday schools; 4,849 of these are in the United States, Canada, and the British Isles.

Sunday schools where dedicated laymen teach the Word, seek the lost, and rejoice when the Holy Spirit brings convictions and souls are born into the kingdom of God!

These schools are staffed by men and women who see the value of the Word of God—laymen who have learned the joy that comes from putting first things first in order to have time to call, to pray, to prepare, and to share in the teaching ministry.

Here is a thumbnail sketch of the Sunday schools of the Church of the Nazarene:

Total enrollment	822,955
Average weekly attendance	503,792
Church membership	404,847
Sunday school members who are not church members . . . at least	418,108

Every Sunday school is in session each Sunday. On an average Sunday morning 503,792 persons receive instruction in the Word of God. What a force for God and good!

At least 75 percent of the church members received by profession of faith were first contacted through the Sunday school. The regular, Spirit-anointed teaching of the Word is a vital link in evangelizing the lost and building the church.

With this force already marching under the banner of the Sunday schools of the Church of the Nazarene you can see why the slogan "March to a Million" in Sunday school enrollment was so enthusiastically adopted at the recent General Assembly. This challenge represents an increase of 180,000 in enrollment. This will precipitate a net increase of 90,000 in church membership, based on previous records of the relationship of enrollment to church membership.

To make this a reality each local church will have to pray, plan, and work. It also means we will have to recruit and train an additional 18,000 Sunday school teachers. "In the Power of the Spirit" we can.

A denomination-wide study in Unit 165a, "Outreach Through the Sunday School," using the book *Sunday School—the Growing Edge*, is planned for February and March of 1965. This study is designed to help the members of every church see the opportunities that are provided through the Sunday school for reaching others. It will help to recruit teachers, increase compassion, and develop a spirit of optimism that will say, We can and must share the gospel with others.

WHAT DOES THIS PICTURE SAY TO YOU?

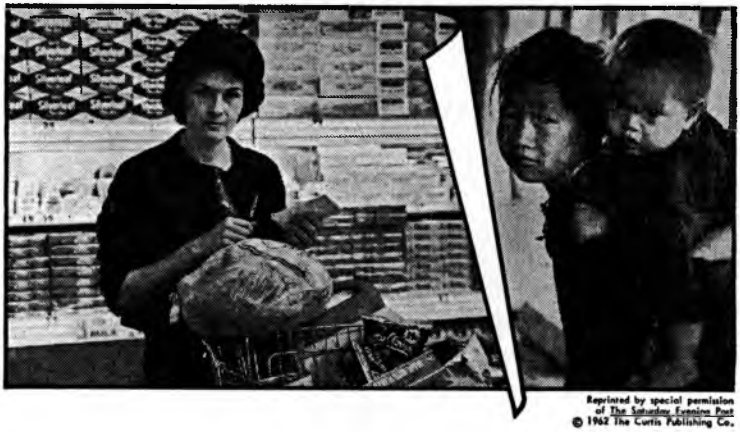
Does it say, "The cost of living is going up"—or does it say, "You live in a land of plenty; you should be thankful"?

Does it make you wonder what you're having for dinner tonight, or does it remind you that there are people in the world who do not worry about the *next* meal—they haven't even had the *last* one!

1½ Million Dollars
in
Thanksgiving Offering

FOR WORLDWIDE EVANGELISM

THANKSGIVING 1964



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WE LIVE IN A WORLD THAT HUNGERS . . .
for bread to sustain physical life

WE LIVE IN A WORLD THAT HUNGERS . . .
for the Bread of Life which we can give

NAZARENES HAVE DECLARED A WAR ON POVERTY

Our missionaries, ministers, and laymen labor around the clock—around the world—to give the Bread of Life to those who hunger.

Not all hungry people wear rags. Some of them are well-dressed, well-mannered, and well-housed. They are our responsibility too!

* * * * *

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

* * * * *

"WE DARE NOT FEAST
IN UNCONCERNED ABUNDANCE
WHILE ONE SOUL ANYWHERE IS DENIED
THE BREAD OF LIFE"

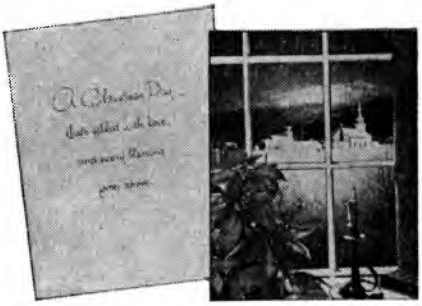
NAZARENE PUBLISHING HOUSE

The Pastor's Way of Saying

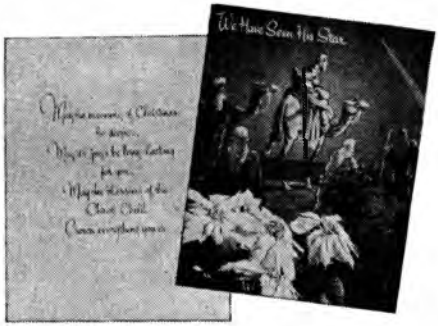
"MERRY CHRISTMAS"

Christmas Greeting Cards

Fine quality at an attractive price



G-8954A (Window—Poinsettia)



G-8954C (Wise Men—Poinsettia)

Every minister wants to remember his congregation at Christmas. But to send greetings to them *ALL* can become rather costly.

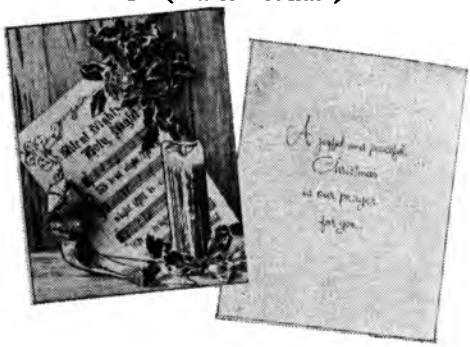
This is why these cards have been created—four original designs offering many of the same features found in a better card, yet at a price that will satisfy your limited budget. The joy of Christ's birth is expressed in full-color reproductions, warm, friendly sentiments, and scripture. Each card is printed on a high-quality linen-finish paper and presented in a French fold with matching envelope. Size 4¼ x 5½". Boxed.

As low as 3½c a card!

25 for $1.25; 50 for $1.95; 100 for $3.50

NAME IMPRINTED on cards for the small cost of **ONLY $1.50 EXTRA.** Maximum of two lines printed. All copy must be identical on each order. To avoid errors be sure to type or PRINT exact wording desired.

G-8954D (Music—Candle)



NAZARENE PUBLISHING HOUSE

1965 "Triumphant Life" Calendar

An inexpensive gift providing a whole year of inspiration

ONLY 20c EACH

5 for $1.00; 10 for $1.90; 25 for $4.50; 50 for $8.75; 100 for $17.00; 200 for $33.00; 300 for $49.00; 500 for $80.00; 1,000 for $155.00

Save on quantity prices

Your choice of three Sallman's paintings

U-9000—Head of Christ

U-9002—Heart's Door

U-9003—Good Shepherd

U-9065—Assortment of above three in 100's

Many pastors like to remember their members and friends with a little gift. *The 1965 "Triumphant Life" Calendar is your answer!* It will provide twelve months of beauty and inspiration to any home and remind your people of their pastor and church.

Highlighting a colorful dogwood design is your choice of three of Sallman's paintings. Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" section . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size 6¼ x 10½". White gift envelope included.

FREE Your name and/or name of church and address imprinted **FREE** on all orders of 100 calendars or more. On small orders imprinting is $1.00 extra (minimum of 25 calendars). Hand-set type, use of cuts, and imprints longer than four lines, $2.00 extra.

NOTE: On both cards and calendars allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.

Prices slightly higher outside the continental United States

PLACE YOUR ORDER TODAY

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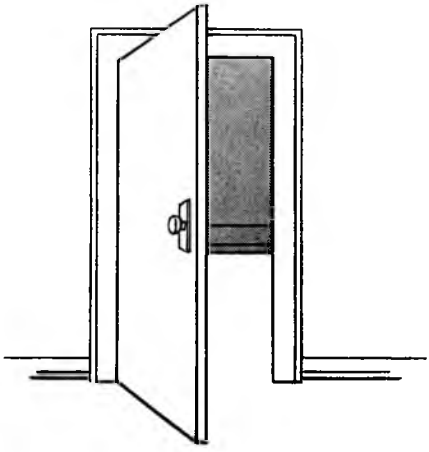

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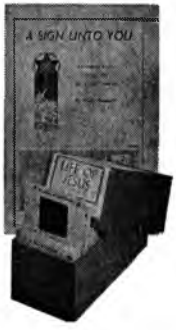

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Queen of the parsonage.....

AUDREY J. WILLIAMSON

What Is My Responsibility?

THE MINISTER'S WIFE is not looking for more work! Her busy life is already crammed full, and usually the only reason she ever stops is that the hours in the day have run out, or that she has reached the point of utter weariness. She has a consuming schedule, and it is always subject to change or revision.

One circumstance which can quickly alter her program is the entrance of death into a home of her husband's parish. At such a time every minister's wife stands ready to be of service. One question she must answer is, How far does my responsibility for the physical comfort of this family go?

Some churches, both large and small, have found that a standing committee, responsible for ascertaining the individual needs of each bereaved family, and organized to supply them, is the adequate solution to this problem. Not only is this true for the minister's wife but for other members of the congregation, willing and eager to lend assistance, but who welcome direction.

This plan has several advantages. Persons are less hesitant to tell their specific needs for food and lodging for visiting relatives to one whom they know the church has appointed to care for just such needs, and who has the resource and the authority to care for them in an organized manner. Though "Call on me if you need me!" or "I'll do anything I can to help you!" are frequently and sincerely uttered, a person in sorrow is often reluctant to make specific needs known, or too preoccupied to plan effectively.

Requirements for assistance vary greatly with circumstances and with families. Sometimes large numbers of visitors arrive for the funeral and their physical needs must be met. Perhaps an entire meal must be planned, prepared, and served in some place other than the bereaved home. A committee can function in this case much more adequately than individuals whose efforts are well-meaning but unrelated. Four large macaroni salads arrived at our home on the day my mother was buried. There were three of us to be fed. We appreciated the neighborly gestures and expressed heartfelt thanks for them. But the food was wasted because it was in oversupply and the menu not well balanced.

A committee functioning as the kindly hand of the church prevents discrimination. The family of the prominent and longtime member is well cared for. But so is the family of the new or slightly known affiliate of the church. And such service is not cold and regimented because it is organized. Careful choice of the committee members, and most particularly of the chairman, should be made. Warm, sympathetic, willing, flexible, discerning, well-poised women should serve; and they should be made to feel by the pastor and by the congregation that their work is done in the name of the Lord, and that He takes note, and that He hands out the rewards.

This planned procedure need not stifle the individual impulse to do the kindly, thoughtful deed on the part of anyone. But the making of a blueberry pie or a molded salad is none the less a loving expression because one was asked to do it. It is merely the directing of love and sympathy. And there is no prohibition

of any further gracious act one is prompted to do over and above the minimum service which is church-sponsored.

If such a committee is functioning in your church, give its members an added word of praise and commendation. If you do not have one, but would like to organize one and give the plan a try, go about it in the most gentle and tactful manner possible. It may seem like an innovation in your community and it could even be a source of resentment, jealousy, or opposition. If the idea is not welcomed, drop it. But nearly always, people are ready for any plan that is better, even if it is different. But it must be suggested graciously and winsomely and without reflection on any past procedure.

It will mean that the responsibilities of the pastor's wife are lightened (though this is not necessarily the impelling motive). For, except in rare circumstances, she should not serve as chairman of the committee. But its great value, in addition to those already stated, is that more people are working, more people are tied in to the church program, and more people come to feel that, whatever they do, they do it for Jesus' sake.

Such planning for the inevitable appearance of death in the church family will not cover every contingency. There are situations where the pastor's wife may need to come forward with courage and decision and selflessness.

Recently in a small town death came in a very shocking manner to two elderly persons, a man and his wife. Because they had sometimes attended the Nazarene church and because our pastor had called on them and shown an interest in them, he was summoned by the authorities. When the family began to be notified, it became apparent that there was a large group concerned and that they would be coming to attend the funeral in numbers.

Because the town was small, public accommodations were limited. What did that young and inexperienced pastor's wife do? She followed her heart! With her one child she moved out of her home and turned the parsonage over to immediate members of the stricken family. A parish home opened to take in the pastor's family, and the situation was saved.

It was an extreme case. That pastor's wife undoubtedly went far beyond the call of duty. But she did not lose. The members of the family involved showed their appreciation in a very tangible way. And you may be sure wherever they may scatter, the Church of the Nazarene will have first claim on their interest and their approbation. Furthermore, the word spread throughout that town and the church is reaping the benefit of the unselfish act of that pastor's wife. And I am sure that God himself took notice, and He is keeping the books.

So, parsonage lady, many factors will dictate the extent to which you are responsible for the family at the time of bereavement. Your greatest ministry will be as a bearer of consolation, courage, hope, and faith. You may also need to assume some responsibility for the physical well-being of the family and their guests. Your own home demands will determine how much of this is your obligation. But be assured that there will occur no other occasion in the lives of your church family when your efforts will be more surely appreciated. And know, too, that the "cup of cold water" is the greatest gift of all to one who is "dying of thirst." In the final analysis it is "need" that will teach you "how much."

God bless you, every one!

Studies in the Sermon on the Mount

By Rev. H. K. Bedwell*

No. 6 Matt. 5:27-32

Marriage and the Christian

THE PRECEDING VERSES stress the sacredness of the individual. We are to treat our fellowmen with reverence and respect, not allowing unbridled anger, or contemptuous scorn, or festering bitterness to gain an entrance into our hearts. The passage we are now considering deals with the sacredness of sex. Our relations with those of the opposite sex are to be characterized by purity, and this being so, the question of true marriage comes into the foreground. The sacredness of the individual is the basis of society; the sacredness of sex is the basis of sound family life, which in turn profoundly affects the national life. Jesus teaches three basic principles here.

1. Purity Is the Secret of Faithfulness in Marriage

The seventh commandment says, "Thou shalt not commit adultery," (Exod. 20:14). Jesus expounds this and takes it a step further, as He did with the sixth commandment. There He said hate is murder in intention; here He says the look of lust is adultery in intention. The one is the seed of which the other is the fruit. In effect He says, "Thou shalt not think adultery." In the sight of God, unfaithfulness in heart is equivalent to the act of adultery. The battle of the body is decided by the outcome of the battle of the mind. Eye-gate is the spot that needs to be guarded constantly and well. It was at eye-gate that Satan succeeded with Eve, with Achan, and with David.

Care should be taken to distinguish between evil thoughts and thoughts of evil. Evil thoughts arise out of evil desires conceived in a sinful heart. Thoughts of evil are the suggestions of the enemy thrown upon the screen of the mind in an effort to defile. They come to us constantly as we move about in a sinful world. They need not defile us. We can learn to habitually reject them, and to "bring every thought into captivity to the obedience of Christ" (II Cor. 10:5). This requires self-discipline and perpetual watchfulness. Thoughts of evil come from the outside and appeal to the senses and the imagination and the desires. By yielding to them we make them evil thoughts, and they defile the mind and heart; we are brought into defeat, and in consequence weakened for the next attack. Resisted and refused, they serve to strengthen character, and purity is preserved. It follows then that the great essential is heart purity.

*Nazarene missionary, Stegi, Swaziland, South Africa.

The pure in heart will see God in the beauty of womanhood and manhood, in the normal and natural relations of one with the other. Alas that God's precious gifts have been so destroyed and defiled by warped and unworthy thinking, and degraded ideas! The normal, God-ordained relation between a man and woman was intended to bring mutual satisfaction and unalloyed joy. Sin has put its besmirching hand upon this beautiful gift and spoiled it. Clean thinking can come only out of a clean heart. That is why David, after his fall into adultery with Bath-sheba, cried to God for a clean heart (Ps. 51:10). Clean hearts will mean clean thoughts. The man with a pure heart will never be unfaithful to the woman of his choice or to womanhood as a whole. He will treat every woman as he would wish his own wife and sister to be treated. Victory in temptation is assured when the eyes are fixed on God.

The "look" which in the eyes of God is equivalent to adultery is the one of deliberate intention. "He that looketh to lust." For this there is no excuse, for there is deliverance. If there were only more men and women with clean hearts, there would be fewer heart-breaks and fewer divorces. Purity is the secret of faithfulness.

2. Marriage Is Preserved by Self-sacrifice

Marriage based upon selfishness and self-indulgence is doomed to failure. While it is true that God intended marriage to produce mutual satisfaction and joy, it was not intended merely for the pleasure it gives, whether of the body or of the mind. Jesus teaches us that purity in this sacred relationship can be preserved only by self-sacrifice. The right eye is to be plucked out, the right hand to be cut off, if these endanger faithfulness. Jesus says it is better to be maimed than to be damned. God must be placed first, and all that conflicts with His will must be ruthlessly cut out, however great the cost. A marriage which leaves God out has no hope of success. This spirit of self-sacrifice must characterize not only our relationship to God, but also that to the other partner in marriage. Jesus Christ has lifted woman out of the place of being a mere plaything and a chattel to that of co-partner. The welfare of the partner in all circumstances should come before selfish pleasure. Many marriage problems would be solved and many homes preserved if only these principles were put into practice. Then again, in the personal life spiritual well-being must be placed before fleshly gratification. In this connection it would be well to remember the words of Paul, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). If we are not prepared to let go the things that destroy our souls and spoil our life partner's spiritual life and happiness, then we can never know the harmony that comes by self-denial. The habit or act that destroys fellowship with God, and the union of your heart with that of your partner, is costing you far too much. Self-sacrifice is not only the basis of marriage, but it is also the basis of all true living.

3. True Marriage Is Indissoluble

In this matter, we must be careful not to be swayed by the prevailing conditions and ideals of men. We are concerned with only one thing—the standard set up by Jesus Christ. Marriage is a divine institution and it is for life. The teaching of Jesus on this point is consistent and clear. Read carefully Matt. 19:3-10 and Mark 10:1-12 in connection with verses 31-32 in the passage we are considering. It is true that many people find themselves in situations where the ideal of God can never be realized, owing to contracts entered into before the life was given over to God, as take the case of those who have been divorced and remarried before their conversion. For the Christian entering upon marriage with the blessing and guidance of God there is only one way—marriage is for life. Adultery is the only ground of divorce which Jesus admits, and the remarriage of the guilty

party constitutes adultery. Whether or not the injured party is free to remarry has been a debated question among Christian leaders. While there is no word of Jesus that forbids it, there is also no word that permits it.

Jesus takes His disciples past the Old Testament permission for divorce and states God's original intention. There was reason behind that intention. It was intended as a safeguard to the children. It is the children who are the greatest sufferers when a home is broken up by disunity. It was intended as a safeguard to the moral fibre of the human race. Where God's laws have been broken in this direction, national decay has set in. It was also intended as a discipline which perfects character. Character is not made by a throwing off of responsibilities, or by the evasion of difficulties. The give-and-take necessary in married life, the sharing of responsibility, and the overcoming of difficulties give a richness to life that could be obtained in no other way. There is nothing so wonderful to watch as the blending of two lives over the years into one harmonious whole. This is God's masterpiece. The rapidly increasing rate of divorce in so-called Christian lands is one of the most disturbing and alarming features of modern life. It will lead to disaster. We must at all costs get back to the standard of Jesus. It is stern and demanding but it is absolutely safe. Jesus restores to womanhood its true dignity and to marriage its true sanctity. We violate these at our own peril. A clean heart and self-sacrificing love ensure permanence and happiness to those whom God has joined together.

Gleanings from the Greek New Testament

By Ralph Earle*

Eph. 5:19-20

Spiritual Music

The nineteenth verse is closely related to the eighteenth. The Spirit-filled person will find a song in his soul. The Holy Spirit will be singing within, and some of this symphony of the soul ought to come out through the lips. Paul uses three terms to describe this heavenly music coming out of the human heart.

The first word is *psalmos*. It means: "1. *a striking, twitching* with the fingers (Euripides, others), hence, *a striking* of musical strings (Aeschylus, others), and hence in later writers, 2. *a sacred song* sung to musical accompaniment, *a psalm* (Septuagint)."[1] This definition would be rather unacceptable to those who believe that no musical instruments should be used in public worship.

The word *psalmos* occurs some seventy times in the Septuagint, a Greek translation of the Old Testament made about two hundred years before Christ. Most of these occurrences are in the titles of the Psalms. It is obvious that the current usage of the term was for sacred songs that were to be sung to the accompaniment of musical instruments. The etymological derivation of the term suggests that these were primarily stringed instruments—which are mentioned a number of times in the Psalms.

This word is used for the Book of Psalms in Luke 20:42 and Acts 1:20; for an individual psalm in Acts 13:33; for the third division of the Hebrew canon

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(the Writings) in Luke 24:44; and for Christian psalms in I Cor. 14:26, here in Ephesians, and in Col. 3:16. These are all the occurrences in the New Testament.

The second word is *hymnos*. Abbott-Smith describes its usage thus: "(a) in classics a festal song in praise of gods or heroes; (b) in LXX and NT a song of praise addressed to God."[2] It is found elsewhere in the New Testament only in the parallel passage, Col. 3:16.

The third word is *ode*, which means "*a song, ode,* whether sad or joyful; in LXX and NT always in praise to God or Christ."[3] It is found three times in Revelation (5:9; 14:3; 15:3) as well as in Col. 3:16. Since it is a general word for "songs," it is accompanied by the adjective "spiritual" (*pneumatikais*).[4]

These three terms are also found together in the parallel passage in Col. 3:16. So they call for a comparison. Some commentators find no difference between them, insisting that Paul was not trying to classify the various forms of Christian poetry. While admitting the truth of the latter claim, Trench asserts: "But neither, on the other hand, would he have used, where there is evidently no temptation to rhetorical amplification, three words, if one would have equally served his turn."[5]

Concerning the "psalms," Trench observes: "In all probability the *psalmoi* of Ephes. v. 19, Col. iii. 16, are the inspired psalms of the Hebrew Canon."[6] That is its meaning elsewhere in the New Testament, as we have noted, except in I Cor. 14:26—where it could also mean this.

The distinguishing feature of a "hymn" is that it is always addressed to God—which means that a large proportion of the numbers in our "hymnal" are not hymns at all. Trench says: "Augustine in more places than one states the notes of what in his mind are the essentials of a hymn—which are three: 1. It must be sung; 2. It must be praise; 3. It must be to God."[7] This is still a correct description of a hymn. It may not be out of the way to observe here that hymns, instead of songs, should regularly be used in the Sunday morning worship service. The minds and hearts of the people should be directed away from themselves and their own feelings, and toward God in adoration and worship. The pastor who has his congregation singing songs instead of hymns on Sunday morning is being untrue to his proper task of leading the people in worship. Trench says: "A 'hymn' must always be more or less of a *Magnificat,* a direct address of praise and glory to God."[8] Such "songs" as "In My Heart There Rings a Melody" point people's attention toward themselves and their own feelings. This has its place, but that place is not a Sunday morning worship service. Hymns like "Holy, Holy, Holy," "All Hail the Power of Jesus' Name," "Majestic Sweetness," or "Come, Thou Almighty King" point people toward God. That is what is needed at least one hour a week.

Lightfoot summarizes the distinction between the three words as follows: "While the leading idea of *psalmos* is a musical accompaniment and that of *hymnos* praise to God, *ode* is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject."[9] Eadie comments: "The hymn was more elaborate and solemn in its structure than the ode."[10]

"Speaking to yourselves" is probably better rendered "speaking to one another." This spiritual music is to be for mutual blessing and edification.

"Singing" is the Greek verb *ado*. It is used three times in Revelation (5:9; 14:3; 15:3) with the object *ode*. Aside from that it is found in the New Testament only here and in the parallel passage, Col. 3:16. It comes from the same root as *ode* and means "to celebrate something or someone in song."[11]

"Making melody" is one word in the Greek, *psallontes*. The verb *psallo* meant first to strike the strings of a harp or lyre. Then it meant to "strike up a tune." Finally it was used in the sense "to sing." The phrase here could be translated "singing and psalming."

This is to be "in your heart." The relation of this to "speaking to one

(*Contnued on page 42*)

SERMONIC STUDIES → TOWARDS BETTER PREACHING

The following sermonic study is a contest entry and therefore will be published without the name of the author. Pastors, are you working on yours?

Going On to Perfection

TEXT: Hebrews 6:1*a*—*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.*

Critical Questions

1. What is the meaning of the word here translated *perfection?*
2. Is this perfection the maturity of ripened sainthood?
3. Does it signify completion in doctrine?
4. Is it perfection of Christian character?
5. By what means is it to be obtained?
6. Is perfection attainable, or is it merely an ideal?

Exegesis

The word *perfection* in Heb. 6:1 means literally "maturity" or "completion."

Was the writer urging the Hebrew Christians on to seasoned establishment, through growth in grace?

No. For they had not profited as they should from past opportunity for growth. Something was wrong. They could not go on *as they were.* They should have been strong men, but they were babes. No rugged endeavor can be expected of milk-fed infants, unable to take solid food.

Before the maturity of seasoned sainthood must come a cure for dwarfed spiritual development.

By the same logic the Hebrew Christians could not go on *as they were* to consider deeper doctrines, or even (as many commentators explain the text) to the completion of the writer's discourse; for they were dull of hearing (chapter 5:11). First some remedy must be found for that deafness of spirit.

Further, they did not need any deeper *doctrines* than they already knew. The persons here addressed had, for instance, the teaching of the Spirit's sanctifying fullness—the laying on of hands (v. 2). An editor and translator of the fourth-century church historian, Eusebius, says that in the Early Church the laying on of hands meant not so much ordination as the receiving of the Spirit in full measure "necessary for growth in grace and Christian living."[1]

We must conclude that the maturity to which the Hebrew Christians needed to go on was perfection of character: cleansing from the imperfections mentioned in chapter 5. Without this no other kind of spiritual advance was possible.

They were like many today—subscribing to the *doctrine* of perfection, perhaps even professing the blessing, but by faltering life, stunted soul development, lack of spiritual discernment, and dullness to divine truth, giving evidence that it was not real in their experience.

The Greek of this scripture says "be borne along unto perfection." Dr. Wiley tells us that the figure is that of a ship in full sail before the wind.[2] The Hebrew converts could not just shake off their weakness. It was too deep-seated for that. And it is not our self-effort that brings victory, but cutting the shorelines, casting off worldly ties, lifting the anchors of unbelief and discouragement, and giving ourselves without reserve to Christ, the Perfecter of our faith.

The little word *unto* (Greek, *epi*) settles the question whether perfection is attainable. We not only go on, but arrive. Perfection is no vague ideal, but a realizable and definite goal.

Homiletical Approach

Three emphases seem outstandingly appropriate in preaching from Heb. 6:1.

First, *exhortation.* This text sounds the note of urgency heard throughout the book. "How shall we escape, if we neglect so great salvation?" Without "holiness . . . no man shall see the Lord." On to perfection! With no uncertain sound, we may trumpet the call to full salvation.

Let your unsanctified hearers catch concern for their great need from the strength of the preacher's convictions and the fervency of his spirit. Press for an immediate move.

Such a skeleton outline as this might be useful:

Men should go on to perfection because perfection is: (I) Proclaimed in the Bible; (II) The Privilege of the Believer; (III) Provided by the Blood of Christ; and (IV) A Pattern for the Brethren.

Secondly, a sermon on Heb. 6:1 might emphasize *explanation.* This text is so clear and strong that it makes a natural introduction to a discussion of the meaning of Christian perfection. With sound scriptural background for each point, you might show that perfection is: (I) The Standard of God; (II) A Second Grace; (III) The Secret of Growth; and (IV) A Safeguard Against Going Back.

Thirdly, the first verse of Hebrews 6, with its "therefore" pointing back to chapter 5, suggests a searching message on *the cause and cure of carnal babyhood.* Connect the Hebrews with the Corinthians, who were babes in Christ; with the Ephesians, children, tossed to and fro, carried about with every wind of doctrine; with the disciples before Pentecost, who could not bear what Jesus had to say to them. Here is a pattern of symptoms of the disease of carnal babyhood. The cure is perfect love; putting off the old man; receiving the Holy Ghost; in other words, going on to perfection. Picture the disease clearly. Then present the remedy.

Illustration

My neighbor Bill had been saved from a life of lying, profanity, child beating, and drunkenness. He showed the reality of his change by visiting (and shaving) me regularly, as for some months I was by doctor's orders confined to bed. I spoke to him of the second blessing, and urged him to go on to perfection.

"No," he would reply, "that's too high for me."

Bill backslid, had family trouble, went back to his old sins.

Some years later, meeting my wife at a holiness camp meeting, Bill poured out a rejoicing testimony. He had been reclaimed. This time he had gone on to perfection. He was filled with delight. The experience that he had thought too high for him had become in him a fountain of joy.

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WILEY, H. ORTON. *The Epistle to the Hebrews.* Kansas City: Beacon Hill Press, 1959. Don't miss this one. Not only Dr. Wiley's own keen insights but the cream of other holiness comments as well.

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[1]Material taken from *Eusebius, Church History,* ed. note by Arthur C. McGiffert. Public domain.
[2]Material taken from *Epistle to the Hebrews,* Wiley, used by permission of Beacon Hill Press.

The Almost Christian

TEXT: *Thou art not far from the kingdom of God* (Mark 12:34).

INTRODUCTION:

I think of this young man to whom Jesus was speaking and the rich young ruler as being in the same class. They were both "not far from the kingdom"; but unfortunately, as far as we know, neither of them ever entered the Kingdom.

I. TO BE ALMOST A CHRISTIAN IS NOT ENOUGH.
   A. Almost graduating but not quite.
   B. Almost saved from an accident.
   C. Almost a champion, almost a winner.

II. WHO IS ALMOST A CHRISTIAN?
   A. It may be the fellow who keeps all the commandments.
   B. It may be the one who attends church regularly.
   C. It could be one who is responsive to the needs of the community.
   D. He may serve in various capacities in the church.
   E. He may look and act like a Christian outwardly.
   F. Outward appearance doesn't make a Christian.

CONCLUSION:

How shall we escape, if we neglect so great salvation?

—WILLIAM C. SUMMERS

The All-important Question

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16:30-31).

I. MAN, BY NATURE, IS IN AN UNSAVED CONDITION. Luke 10:30. He is blind, poor, naked, and ready to perish.

II. AMPLE PROVISION HAS BEEN MADE FOR THE SALVATION OF ALL MEN. John 3:16; I John 2:2; Rom. 5:18-20; Zech. 13:1.

III. THE QUESTION: "WHAT MUST I DO TO BE SAVED?"
   1. *A question of supreme importance.*
   2. *A personal question.*
   3. *It was asked with great sincerity and earnestness of spirit,* v. 29.

IV. THE ANSWER
   1. *"Believe on the Lord Jesus Christ."* Trust not in self, but in Him whom we preach.
   2. *"And thou shalt be saved."* There shall be an earthquake in the soul.
   3. *"And thy house."* Salvation was offered to the whole family, and his faith might yet be the means of the salvation of all the family.

—*Selected*

The Changeless Christ

SCRIPTURE: Matt. 14:13-21

TEXT: Heb. 13:8

INTRODUCTION:

A. Notice His changeless power in the miracles of the New Testament.
   1. The wine at Cana (John 2:1-11)
   2. Casting out demons (Luke 11:14)
   3. Healing leper (Matt. 8:2-4)
   4. Lazarus raised (John 11:38-44)

B. These miracles are different, but all alike in that they show the changeless power.

C. Now notice this power in the scripture lesson for today.

I. HIS CHANGELESS DRAWING POWER
   A. Drawn to follow Him (v. 13).
   B. This same power seen in following:
      1. Zacchaeus
      2. Four bringing one
      3. Bartimaeus
      4. Prodigal
   C. *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day* (John 6:44).
   D. "Calling today, calling today; Jesus is tenderly calling, is tenderly calling today."

II. HIS CHANGELESS TRANSFORMING POWER
   A. To change a desert into a feast (v. 19).
   B. To change a sinner into a Son of God.
   C. *Therefore if any man be in Christ, he is a new creature: old things*

are passed away; behold, all things are become new (II Cor. 5:17).

III. His Changeless Satisfying Power
- A. Multitude needed something to satisfy their hunger (v. 15).
- B. World empty and needs the satisfying fullness of Christ.
- C. *Come unto me, all ye that labour and are heavy laden, and I will give you rest* (Matt. 11:28).

Conclusion:
1. They came bringing nothing: "Just as I am, without one plea . . ."
2. There was much left over: "The Blood that cleanseth from all sin will never lose its power."

—Ralph L. Slayton

Following, but Afar Off

Text: Luke 22:54

Introduction:
1. Review entire chapter.
2. Bring special attention to Peter.
3. There are three reasons why he followed afar off.

I. His High Ideas of His Own State
- A. Seen in the strife of v. 24.
- B. Seen in his answer to Christ, v. 33.
- C. Same lesson taught in following:
  1. Pharisee and publican going to Temple to pray.
  2. Prodigal—time he left and time he returned.
- D. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

II. His Dependence upon His Own Strength
- A. Seen in v. 50. Was trying to protect *Son of God* with human strength.
- B. Christ tried to warn him of this danger in v. 35.
- C. Seen also in his failure to pray, in v. 45. He didn't pray because he was sure his own strength would do.

III. His Outward Strength, but Inner Weakness
- A. Samson had similar problem.
- B. Peter was selfish. At Transfiguration he said, "Let *us* make three tabernacles."
- C. Lack of self-discipline seen in failure to pray (v. 45).
- D. His temper seen, first in the use of the sword, then in the cursing.

Conclusion:

This was Peter before Pentecost, but look at him after.
1. No more high ideas of own state (Acts 3:6).
2. No longer depended upon own strength (Acts 3:12).
3. No longer failure on the inside (Acts 4:19-20).
4. The answer to his following "afar off" was found at Pentecost.

—Ralph L. Slayton
Caruthers, California

(*Continued from page 38*)

another" is thus explained by Lightfoot: "This external manifestation must be accompanied by the inward emotion. There must be the thanksgiving of the heart, as well as of the lips."[12] That is, while one is singing these songs aloud, he should be hymning them in his heart. Also, after singing together on Sunday we should carry a melody of song in our souls all the week.

The primary emphasis of all our religious singing should be "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (v. 20). Probably it would be correct to say that all of us are behind in expressing our gratitude to God. The heart that is filled with praise to Him is a happy heart. One of the surest secrets of success and victory in the Christian life is forming the habit of thanking the Lord frequently throughout each day. Praise is a great dispeller of doubt and darkness.

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[1]Abbott-Smith, *Lexicon*, p. 487.
[2]*Ibid.*, p. 455.
[3]*Ibid.*, p. 490.
[4]Which, though missing in Papyrus 46 and Vaticanus, is probably genuine.
[5]*Synonyms*, p. 295.
[6]*Ibid.*, p. 296.
[7]*Ibid.*, p. 298.
[8]*Ibid.*
[9]*Colossians and Philemon*, p. 225.
[10]*Ephesians*, p. 400.
[11]Schlier, *"Ado," Theological Dictionary of the New Testament*, ed. G. Kittel, trans. G. W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 163.
[12]*Op. cit.*, p. 226.

IDEAS THAT WORK

Putting Sanctified Imagination to Work

While browsing through a secondhand store I spied an old neck-yoke, and immediately the words of our Lord were recalled, "Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light" (Matt. 11:29-30). I bought the yoke for $2.00.

Months later we were to visit the churches in the interest of home missions. The neck yoke would catch people's attention; but I didn't expect it to continue to do its own preaching as the message was given. The neck yoke was placed either on the pulpit or on an easel. Two signs, 8½ x 11, were made with one reading, "GOD," and the other, "ME," which were mounted where the two work animals would be fastened. For the load, a road map of the district was mounted on styro-foam. (The load could vary to fit your situation.) The Lord blessed our efforts and we raised nearly $6,000, which is one of the largest amounts raised in the history of the district.

ALBERT O. LOEBER
Superintendent, South Dakota

Timely Telephoning

During the "I Will Stand by Christ" loyalty campaign, we were challenged to stand by Christ in a week of prayer in contrast to the disciples sleeping. To keep the people and myself aware of this challenge, I asked the people of my church who would to sign their names and give their telephone numbers on a piece of paper that I had prepared. The paper had on it these words: "Dial my number—I will pray." At 12:30 noon each day I called them on the phone, but dialed the number and let it ring only one time. Then I hung up. When the person called started for the phone and realized that it was a reminder to pray, he paused and prayed. Thus at 12:30 each day the people of my church were praying for the growth of our church.

The next week we were to challenge ourselves to a week of witnessing. Following a sermon on soul winning, I again presented the piece of paper for name and phone number. The calling would be the same: dial the number, let it ring one time, then hang up. But this time the people received the call at 7:30 a.m., at which time they were to repeat the words of a song that I had passed out to them following the morning message. The words were written by Will H. Houghton and read as follows:

Lead me to some soul today;
Oh, teach me, Lord, just what to say;
Friends of mine are lost in sin,
And cannot find their way.
Few there are who seem to care,
And few there are who pray.
Melt my heart and fill my life;
*Give me one soul today.**

With these words as a prayer offered each morning, we were reminded each day of our task as soul winners.

Through checking around and taking a poll, I found out that these ideas had worked. I know it helped me as a pastor and I believe it has helped my church.

WILLIAM A. MORRIS
Pastor, Rotan, Texas

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Pastors, send us ideas that have worked for you and might help someone else. For each one printed a $3.00 book credit will be given.

"During the war, this is what I found out about religion: it gives you courage to make the decisions you must make in a crisis and then the confidence to leave the result to a higher power."

IKE EISENHOWER, in LIFE, December, 1955

MY PROBLEM

PROBLEM: As a pastor approaching middle age, and having just completed a second building program that necessitated neglecting other duties, I now find it difficult to readjust to regular study habits and pastoral visitation. Any suggestions for help in this psychological problem?

A California Pastor Writes:

I know all about the brother's problem, having been through three building programs myself! And the problem he cites is certainly a real one to any sincere pastor who desires to maintain his integrity in relationship to his task. The best means I found in this problem were twofold. As to relearning consistent study habits, I enrolled in a few college courses . . . really doesn't matter what one takes . . . but it DOES regulate one's time for study and preparation for whatever course one is taking. And by thus reestablishing these patterns for study, he finds it easier to adjust to such patterns as he imposes upon himself for his spiritual preparations. I found it most effective to start in with a certain book of the Bible, and give it the same scholarly approach—thorough research and reading and outlining and notes—as one must do in a college course or graduate study. I kept voluminous notes, and though I did not preach them as such, it is amazing how these results were reflected in my messages. Secondly, I have read much in varied volumes, which is a bit easier! As to redeveloping calling habits, let it be said that, for me, calling has always been a chore, and I have learned that it is for most pastors! There is but one way, and only one way I have found . . . simply do it! Make a list for the day, and follow that list as conscientiously as possible. My surprise was that, after the first few calls, the thrill and joy of communication with those needs grew, and it was difficult to stop. Many times have I gone on calling into the late evening because of the impulse gathered from those first difficult calls! There is no easy way to do pastoral calling, but it is always a surprise and a thrill as one encounters the needs of people and the implicit concern evidenced by that call.

PROBLEM: I expect to take a home mission church, and I probably will have to supplement my salary with secular employment. What kind of work is most suitable in such a situation? Are there certain jobs that should be particularly avoided—assuming that I have some choice?

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

Hymn of the month

"For the Beauty of the Earth" (1864)

(*Praise and Worship* hymnal, No. 432)

Authorship

Seven years before his graduation from Queen's College, Cambridge University, Folliott S. Pierpoint penned the lines of "For the Beauty of the Earth," to be sung at Holy Communion services. It was first published with eight stanzas in Orby Shipley's *Lyra Eucharistica* (second edition) in 1864. Pierpoint, an educator who at one time was classical master at Somersetshire College, was born at Bath in 1835. Although he made other hymn contributions, he is most widely known for this beautiful lyric. He died in 1917.

Composer

Conrad Kocher, 1786-1872. Conrad Kocher, composer of operas and much church music, was born in Stuttgart in 1786. He studied a cappella music in Italy and taught music in Russia. This famous melody was first published in 1838 before it became a hymn tune. In 1861 it was published with the lyric "As with Gladness Men of Old," by

William C. Dix, whose name (Dix) has become identifed with the tune. Kocher died in 1872.

FLOYD HAWKINS

BULLETIN EXCHANGE

If the world were 1,000 people there would be

- 60 Americans . . . and 940 representing the rest of the world.
- The Americans would possess half of the income, the 940 dividing the other half.
- 330 would be Christians—670 would not. Fewer than 100 would be Protestant . . . about 230 Roman Catholic.
- At least 80 would be practicing Communists . . . 370 more under Communist domination.
- 303 would be white . . . 697 nonwhite.
- 500 would never have heard of Jesus Christ . . . more than 500 would be hearing about Karl Marx, Lenin, Stalin, and Khrushchev.
- The Americans would have a life expectancy of seventy years . . . the remainder less than forty years on the average.
- The Americans would have fifteen times as many possessions per person as the rest of the world combined.
- The Americans would be rich and well fed . . . the other 940 would be hungry most of the time.
- The 60 Americans and about 200 others, representing western Europe, and a few favored classes in other areas of South America, South Africa, and a few wealthy Japanese, would be relatively well off; but most of the others would be ignorant, poor, hungry, and sick.
- The American families would be spending at least $850.00 annually for military defense, but less than $4.00 a year to share their religious faiths with the other people of the community.

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Cursed be that love and unity for whose sake the Word of God must be put at stake. —*Martin Luther.*

The stern Puritan starch has gone out of America and in its wake has left a jellied, sticky mass of sentimentality.—*Dr. Sherwood E. Wirt.*

Actors speak of things imaginary as if they were real, while you preachers too often speak of things real as if they were imaginary.—*Thomas Betterton* (1635-1710).

When God asks us for our treasured loves in full surrender, He asks nothing less than His own enthronement in our hearts. As with Abraham, He may not remove our dearest love from us altogether. But He will remove it from the central throne where He alone would reign. He teaches us freely to give back to Him all that He has given us, only then to discover how blessedly we may possess all things aright!—*Dwight Hervey Small.*

in *The High Cost of Holy Living*
(Fleming H. Revell Company)

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HERE AND THERE AMONG BOOKS

An Introduction to Evangelical Christian Education

Edited by J. Edward Hakes (Chicago: Moody Press, 1964. Cloth, $5.95.)

The compiler, J. Edward Hakes, received his education from Wheaton, Eastern Baptist Seminary, University of Pittsburgh, and Columbia School of Law of Columbia University. His pastoral ministry has been in New York, Ohio, and Michigan. Presently he is chairman of the Bible and Philosophy Department of Wheaton.

Writers

The selection of the writers for the various sections was secured by polling the associates of the compiler. It includes such evangelical scholars as Carl F. H. Henry, Frank E. Gaebelein, Cornelius Jaarsma, Lois LeBar, Henrietta C. Mears, S. A. Witmer, C. B. Eavey, Gaines Dobbins, and twenty-four others.

Purpose of Book

To present to the reader the best in practices and theory of evangelical Christian education.

Organization of Material

The book is arranged around five terminals: (1) Backgrounds of Christian Education, (2) Preparing to Teach, (3) Understanding the Learner, (4) Organizing the Learner, and (5) Agencies of Christian Education.

There is a chapter dealing with the needs, program, characteristics, and curriculum for each age-group in the local church. Inclusion of chapters dealing with the agencies of the church other than the Sunday school, such as Sunday evening groups, camping, the Christian day school, recreation, vacation Bible schools, weekday youth clubs, and the home as an educational agency increases the value of the book.

One of the main values of the book is the extensive bibliographies for each chapter.

Although the writers are experts in their fields, it seems unfortunate that the book is so weighted with authors who are associated with independent publishers. This is reflected by such statements as, "Churches should not be bound by their own denomination's curriculum offerings, for each case is different. There may be times when an independent publisher's material will better suit the need of a particular church" (p. 153). Also a curriculum evaluation form for use in the local church as is found on pages 158-59.

BENNETT DUDNEY

Above Ourselves

James H. Jauncey (Grand Rapids: Zondervan Publishing House, 1964. 150 pages. Cloth, $2.95)

The subtitle of this book is "The Art of True Happiness," and numerous practical topics that are relevant to worthwhile living are discussed in a practical vein, such as "Keeping the Magic in Marriage," "How to Live with Children," and "The Nervous Breakdown—Causes and Characteristics." The thesis of the book is that only as people live to the full measure of their potential is happiness possible. All forms of unhappiness and frustrations stem from an inner personality machine that is limping on two cylin-

ders. From the theological standpoint he identifies this inner breakdown as sin, which he defines as "rebellion against God's plan for man's life" (page 12). This rebellion he sees as being essentially pride.

Although the author is an evangelical and sound at most points, the book on the whole is psychologically orientated, and sometimes it almost seems as if he sees personality problems as being more psychological than spiritual. Here and there creeps in the apparent supposition that if people are only properly understood, loved, and challenged by being given both praise and a task their meanness will disappear. Actually this is only partially true, for the more underlying problem is the carnal mind, which will keep on poisoning the soul no matter how handled. One almost might be tempted to suggest that *For Ourselves* would be a better title. However, in spite of these faults, the book is well written, with some very striking aphorisms and with many practical insights into human relations. The preacher should read it in spite of its defects, as he will discover a better understanding not only of his own family but of his church family.

R. S. T.

Hellbent for Election

P. Speshock (Grand Rapids: Zondervan Publishing House, 1964. 183 pp. Cloth, $2.95.)

This religious novel is in the form of an allegory in which on earth the "believers," on their way to heaven, are loveless, selfish, and mean, while the unbelievers, on their way to hell, are quite decent. At least this is the way it seems to Hellbent, a "believer" converted in spite of himself, who after years of disillusionment with church members commits suicide, hoping to cancel his "conversion," because he would rather go to hell than live with the "believers" he has known. But after his death an angelic Counsellor is assigned to him for the purpose of persuading him that heaven won't be so bad after all.

There are some fine insights and subtle turns here and there reminiscent of C. S. Lewis. The scenes of the friendless child being ostracized at school, and of the bedlam in hell, are especially convincing and moving.

If the intention is to portray the hidden treachery and self-deception of the carnal heart, the book is a masterpiece. But its orientation is Calvinistic, either sincerely or satirically (it is hard to tell which). We are compelled to say that, if the Christian described herein represents the best that Calvinism can offer in this world, then this book is one of the most damning indictments of Calvinism ever written. Actually, however, the picture of petty believers is overdrawn; it is not fair to either Calvinists or Arminians. Hellbent (or the author) was unfortunate in his connections.

In his Preface the author makes the finest statement in the book: "I need to be shown a quality of life transcending laws, rules, regulations, ordinances, so that I might abide *within all* without any consciousness of *any*." Not a single character in the allegory has found this sort of liberty, and Hellbent (or the author) seems oblivious of the simple truth that this is nothing but New Testament Christianity, which has been enjoyed and exemplified by millions.

Out of the whole comes a growing conviction of the fantastic absurdity of the doctrine of non-forfeitable eternal security based on one act of believing; and there is further the jolting discovery that the doctrine demands quite logically a complementary doctrine of some sort of Protestant purgatory, in order to qualify these hate-

ful, spiteful "saints" not only to enter heaven, but even to be happy there.

R. S. T.

Magnificent Promise

Sherwood Eliot Wirt (Chicago: Moody Press, 1964. 129 pages. Cloth, $2.75)

In this heart-searching and hard-hitting volume the perceptive editor of *Decision* gives a series of devotional expositions on the Beatitudes. He sees the Cross as the key both to their interpretation and to their fulfillment. You will not agree with all of his positions but you cannot escape the spiritual impact. No one can read the volume without receiving not only a profounder grasp of the Beatitudes but above all a deepened gratitude for the event on Calvary and a deeper understanding of its potential power in our lives.

R. S. T.

Faith Is a Star

Edited by Roland Gammon (New York: E. P. Dutton & Co., Inc., 1963. Cloth, $3.95)

This volume proclaims the religious testimonies of some twenty-five outstanding Americans, from every walk of life, and from a wide variety of religious backgrounds. Naturally some of them could scarcely be called Christians from any truly evangelical standpoint, and some of their testimonies are more the expression of moral philosophy than of true Christian faith. It would be expected in such a compilation that some of the material would be pretty thin. However, some outstanding men in their field are included, such as William Ernest Hocking, Elton Trueblood, Paul Tillich, Lowell Thomas, and J. Edgar Hoover. Many are out-and-out evangelicals whose testimony rings true, such as Billy Graham, Mark Hatfield, Robert LeTourneau, Catherine Marshall, and Samuel Shoemaker. The book is valuable to the preacher partly as a means of understanding how the leaders of America think on moral and spiritual matters and partly as a rich source of quotes and illustrative material.

R. S. T.

Take My Hands

Dorothy Clarke Wilson (New York: McGraw-Hill Book Company, Inc., 1963. 216 pages. Cloth, $4.95)

The brilliant author of *Dr. Ida* does another fine job in bringing India to life, this time in the remarkable story of one of Dr. Ida Scudder's students, Dr. Mary Verghese. This young woman from a well-to-do, highly intelligent, and cultured family in south India, traditionally Christian, found not only excellent medical training at Vellore Christian Medical College but also a vital experience with the Lord. This however involved much suffering, as a tragic accident at the very threshold of her professional career left her a permanent paraplegic. In spite of a series of painful operations which kept her bedfast and in constant suffering over a period of years, she learned to do delicate operations from her wheelchair and became one of the world's outstanding specialists in the restoration of crippled lepers.

Though the spiritual insight of the author leaves something to be desired, yet she not only does a superb job of bringing into sharp, poignant focus the suffering and courage of a noble character but provides a fresh and detailed insight into the needs and problems of India. Though this is not about a missionary, strictly speaking, it certainly can be classified as worthwhile reading for all lovers of India.

R. S. T.

AMONG OURSELVES

The *Time* magazine, July 3, didn't do too bad a job in drawing a thumbnail sketch of us . . . But some amusing misses . . . One wonders, for instance, what the *Time* reporter had in mind by the statement: "Many families have altars at home . . ." A shrine, maybe, with candles burning? . . . Then, we are *not* interested in merging with other holiness bodies merely to "halt any decline" in growth . . . Nor are we pushing our home visitation in order to root out "unchurched believers" . . . But these errors simply confirm the accuracy of Paul: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14) . . . People of the world try to understand, but how can they? But to some extent the fault is ours . . . Do we use our terms wisely? . . . Which accents once again the perennial problem of communication . . . Is our religious jargon as strange and misleading to the uninitiated as beatnik language is to us? . . . Then it is a kind of "unknown tongue" . . . When an evangelist and his wife sang hilariously "When the Old Man Died," they little knew the shock and indignation felt by a young couple in the audience—their first time in a Nazarene church—who thought they were singing disrespectfully about someone's father, and that the people who were blessed were rejoicing over someone's death . . . This was singing in an "unknown tongue" and the young couple probably went out muttering, "Mad!" (I Cor. 14:23) . . . Let's make the gospel known! . . . Let us see to it that the right connotations are attached to our words in the minds of our listeners . . . *Explain*, parents! *Explain*, preacher! *Explain* some more, teachers! . . . Otherwise even our children will miss the simple points that we take for granted—like the three-year-old who dutifully but reluctantly relinqushed his nickle in the S.S. offering. Later when the teacher pointed to a picture of Jesus and asked, "Who is this?" he said dourly: "He's the man that got my money!" . . . A future reporter in the bud?

Until next month,

BT

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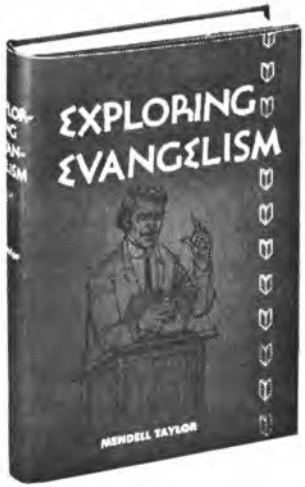

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MENDELL TAYLOR, Ph.D.

Dean of Nazarene Theological Seminary
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