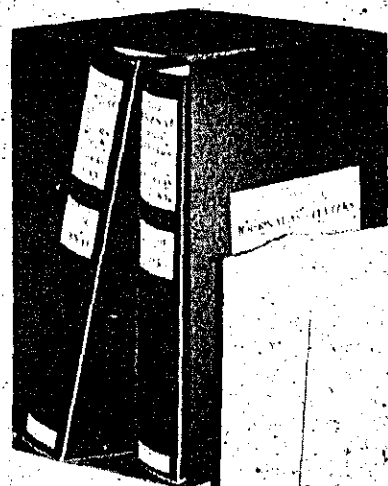


What compelled one of the founders of American Methodism to travel over a quarter-million miles on horseback proclaiming the glorious message of perfect love?

Now, for the first time, here is the long-awaited collection of letters, plus the complete *Journal* of Francis Asbury, one of the great leaders of the early American holiness movement.



The Journal and Letters of FRANCIS ASBURY

*A valuable
addition
to any
minister's
library*

THE JOURNAL (Volumes I and II) start with August 7, 1771, providing an intimate acquaintance into the travels, thinking, feeling of Asbury, and continue through to December 7, 1815, just four months before his death.

THE LETTERS (Volume III) include, after extensive research, over 500 letters available at time of publication, many never before in print. Together, they are particularly valuable in showing the human side of Asbury and providing more detail on his *Journal*.

Carefully compiled by a staff of eighteen editors with a liberal contribution of interesting and enlightening introductory comments and explanatory footnotes. Has a unique appeal for both the general reader and scholar. Generously illustrated with maps and drawings. Indexed for rapid reference. Total of 2,252 pages. Cloth bound with stained edges. Comes in dignified heavy cardboard case. (AC)

Once you've started reading it, you'll find it difficult to stop

Complete 3 Volume Set—ONLY \$21.00 (Available in set only)

ORDER YOUR SET RIGHT AWAY

Nazarene Publishing House

2923 Troost, Box 527, Kansas City 41, Mo.
Washington at Bresee, Pasadena 7, Calif.
IN CANADA 1592 Bloor Street, West, Toronto 9, Ontario

Dreach Mag

**MAY
1959**



rs
azine



The Preacher's Magazine

Volume 34

May, 1959

Number 5

CONTENTS

COVER—Alexander MacLaren (See page 8)

Helpful Passages from the Chinese Union Version, R. G. Fitz	1
Soil Service, Inc.	4
The Preaching of Alexander MacLaren, James McGraw	8
Characteristics of True Holiness, Robert L. Leffel	11
The Arminian View of Inspiration (V), Ralph Earle	16
The Pastor as an Evangelist (I), J. Melton Thomas	21
The Minister and the Psychiatrist (V), Edwin Fair	26
Paul's Concept of the Ministry (V), Roscoe Pershall	31
Our Poor Public Prayers, S. L. Morgan, Sr.	34
Sermon Workshop, Nelson G. Mink	36
Preaching Program	38
Book Briefs	47

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers	Samuel Young
G. B. Williamson	D. I. Vanderpool

Hugh C. Benner

General Superintendents, Church of the Nazarene

GUEST EDITORIAL

Helpful Passages from the Chinese Union Version

By R. G. Fitz*

WHEN THE FIRST Protestant missionaries arrived in China about one hundred fifty years ago, they had no Chinese Bible. Neither did they have Chinese-English grammars or dictionaries. One of the first and most urgent tasks before them after getting a start with the language was translation of the Scriptures into Chinese. The only work of the kind in existence was a crude manuscript which had been prepared many years before by a Catholic missionary. And the first Protestant efforts were also crude. Besides many of them were written in Wen-li, Chinese book-style, which none but the highly educated could read at all. After many years of effort and frequent translations, none of which were satisfactory, a new translation was determined upon. Plans were carefully made to use the best scholarship available for the task, to translate from the original Greek and Hebrew, and publish the main result in the most widely understood language of China, the Mandarin. This was the Union Version. From its publication in 1901 it met with acceptance and favor, both with the missionaries and with the Chinese Christians.

The superiority of the Union Version over former translations was

quickly recognized, and some missionaries preferred it to any other version, in any language. It differs from the King James in many places; but most of these are in harmony with the English Revised Version of 1881, which was available at the time the Chinese work was being prepared. However, in a few places it agrees neither with the King James nor with the English Revision. Most of the passages I have cited below are of this description. They appear to me not only to be of interest but of real value in throwing light on obscure expressions.

Since I have no knowledge of Hebrew, and my Greek is limited, I shall make no reference to originals; but only to consistency with context, and probable intention of originals as judged by other versions. Most of the Union Version expressions seem to me to be especially apt and happy. We shall doubtless lose much in the attempt to translate them back into English, but I think we may come near enough to bring out the point. Most of the departures from the King James Version noted below are borne out by the Revised Standard Version, but the Union Version preceded that work by fifty years.

In the passages below we shall quote them first as they are found

*Nampa, Idaho, Retired Missionary.

in the *King James Authorized Version*. Proverbs 1:17: "Surely in vain the net is spread in the sight of any bird." The implication of this verse is that the bird did not get caught. The bird might have been sitting in a tree nearby, seen the net being set, and avoided the place. All the other English versions I have access to follow the *King James* almost word for word and carry the same implication, that is, that the bird was not caught. Here the *Union Version* goes alone with the following: "Like a bird that, although he saw the net being set, he still got caught." This is more consistent with the prophet's argument than the other; at least the inference from the previous verses would be that the wicked are swift to shed blood, and fall themselves into a fatal snare. In other words, it is strangely true that, although men know very well the danger of sin, they fail to avoid it.

Proverbs 18:24 reads, "A man that hath friends must shew himself friendly." The *Union Version* is in sharp dissent, with: "A man of random friendships brings destruction on himself." Here, the *American Revised Version*, which was published in 1901, reads: "He that maketh many friends doeth it to his own destruction." This translation, though not identical with the rendering of the *Union Version*, is so remarkably near as to make you wonder, Did the *King James* translators miss the point?

Colossians 2:23 reads, "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." In answer to the question, What things? on examining the context it would seem that Paul refers to rigid self-discipline after the traditions of men. But the rest of the verse is still obscure. The *Union Version* proceeds:

here with a confident step: "These ordinances give a name of wisdom to the disciple who worships after his own selfish notion, and makes a show of personal humility; but they are utterly void of value in overcoming the lusts of the flesh." The *American Revision* is similar: "Which things have indeed a show of wisdom in will-worship and humility, and severity to the body; but are not of any value against the indulgence of the flesh."

Isaiah 53:11b reads: "By his knowledge shall my righteous servant justify many." The *American Version* preferred: "By the knowledge of himself shall my righteous servant justify many." We may well wonder whose knowledge. Is it God's knowledge of himself or is it our knowledge of Him that justifies? The answer, according to the *Union Version*, would be: It is our knowledge of Him, as in the following: "Because they recognize my righteous servant, many shall be justified." After all, is not that the meaning of the New Testament verse, "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1)?

Jeremiah 12:5 reads, "If in the land of peace, wherein thou trustedst; they wearied thee, then how wilt thou do in the swelling of Jordan?" The *American Revision* translates the verse: "Though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordan?" We are left wondering what is the "swelling" or Jordan, or the "pride." The *Union Version* has this: "Although you stand firm on peaceful [or level] ground, how will you do in the jungle of the Jordan's banks?" These last two translations are so similar as to give you the impression of progress in the right direction, and that the *Union Version* has reached the more solid ground. Its choice of "jungle" has been vindicated by many later ver-

sions. The same words and the same translations in each version will be found in two other passages in Jeremiah (49:19; 50:44) where in each a lion is said to come up from the "jungle" of Jordan. It is evident that "jungle" is far more probable than "pride" or "swelling."

One more passage reads: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). If this means, as some have supposed, that we are to make friends with money, then we are urged down a dangerous road. Men are already too friendly and infatuated with riches. The *Union Version* translates this verse: "Make friends by means of the unrighteous money, that when it becomes useless, they may receive you into tabernacles that abide forever." Both the English and the American revisions are in practical agreement with this; and also many later revisions. I think it would be legitimate to paraphrase it as follows: Use your money to win converts, that when this world passes away, they may welcome you home! Converts? Certainly, what other kind of friends are going to come forth to receive you and usher you through the gates to the Eternal City?

I greatly enjoy and admire the *Union Version* but I am conscious of its defects. Some of these the Chinese scholars have pointed out, most of them on the ground of literary blemish, or fault in diction, or mistranslation. But on the whole we are very happy with it. Its translations of the

great holiness passages are ideal. In poetic expression it comes to its own. It rides with the Lord on the wings of the storm; it breathes through the Spirit of Him who spake as never man spake before; it echoes the eloquence of the mighty orator on Mars Hill. It is equally at home on the wings of the morning, in the midst of the sea, or in the prison cell with the great apostle inditing a deathless message.

But it has a weakness. It faltered with the *King James* when it tried to soar on the wings of faith. Although it had before it the example of the English Revision, "Now faith is the assurance of things hoped for, the proving of things not seen," it never got off the ground. It remained for the *American Revision* to reach the sublime heights, which have been often copied, but never surpassed; of "Now faith is assurance of things hoped for, a conviction of things not seen" (Hebrews 11:1).

This is the Bible that must be the dependence of millions of Chinese Christians, cut off from their missionaries, and often from Chinese pastors, or other Christians that might help them. This Book must bear them up in the midst of hunger and cold and nakedness, fortify them to face the sword and flame, prison and torture, destitution and torment. It is worthy. God will speak through it to give courage and strength: "Be thou faithful unto death, and I will give thee a crown of life."

See "Mistakes in the Chinese Version," by Ku Tun-jou, the *Chinese Magazine*, April, 1958.

INNER SUNSHINE

One should be content to take the day's weather as it comes, for come it will, wet or fine. Besides, it is the weather a man carries about with him that matters most.

—Sunshine

Soil Service, Inc.

FARMERS and agriculture experts today are giving considerable attention to the condition and quality of the soil in which they plant their crops. Whereas once a farmer would merely plow and plant and cultivate a little, today he is faced with the problem of keeping his soil in condition so that it will grow a maximum crop. In most places he has worked out in percentage figures just how much increase in crop he will have on a given field if he adds a specified amount of fertilizer per acre. Farmers have become soil experts.

But we are interested at the moment, not in soil in which to grow wheat or corn, but in soil in which the Word of God can be planted.

Which of us has never preached from the parable of the sower?¹ Indeed, it is a fertile passage and one which supplies us with the proper caution to those who hear the Word of God. Also in it we have seen the importance of the Word, and as a result we have thought of the kind of "seed" which we sow from our pulpits and from the educational agencies of the church.

But there is a broader implication in the parable. It is this: We, as pulpiteers and pastors not only have a responsibility to sow the seed; we have the added responsibility to prepare the soil into which that seed falls. That is, part of our ministry should be directed to help people to have the

right attitude as they hear the Word. Hence, preachers must not only be experts on seed; they must be soil experts too. Each of us could well put up his sign, "Soil Service, Inc." We should be specialists in soil culture.

Let us look at the implications of the parable mentioned with this phase of the truth as a background.

The Wayside Convert

The parable speaks first of seed which falls by the wayside or, in our concepts of today, seed which would fall on the hard shoulder of a busy highway. All three of the synoptic writers point out that under such conditions not only will the seed not find a fertile bed but Satan snatches it away before it has a chance to take root. Luke adds the idea that the seed is trampled by busy travelers, thus further preventing its germination.

Can it be that too many of us today are expecting to win souls by broadcasting our seed from the windows of our automobiles as we sail along the turnpike? Can we expect that those who receive only a windy "swoosh" from the pastor and the church are going to be soundly converted? Souls are not won that way! Nor have they ever been won that way!

It takes more than a casual contact or a Sunday introduction to interest men in the gospel. We must get out where people live, get off the superhighway of promotion and nose-counting. We must break up the soil

around where these people live. We must befriend them; we must build their confidence in us; we must show a genuine interest in them as persons. We must plant the seed with care, more like setting onion sets or pineapple crowns than broadcasting wheat. We must be sure that the soil is in condition as we leave the seed. We must stand by and drive off the birds which would snatch away the seed before it can take hold.

In other words, we are expecting results the easy way without paying the price that it takes to surround needy hearts with prayer and concern and friendship. We are "assembly line happy," believing that we can sow the seed and get a convert all within a ten-day meeting. But let us remember that we as ministers are responsible for the condition of the soil as much as in sowing the seed.

Rock-Ledge Converts

The second situation described by Jesus in the parable is that which relates to shallow soil or soil which is underlaid with rock. We have gone to great lengths to explain that this means people who quickly respond to the gospel but who are too shallow in their capacities to hold on to the deep things of God. But let us shift our attention to the responsibility of the preacher.

The minister is responsible to dig out the rocks and haul in topsoil, so that the seed which he sows will have a proper bed in which to germinate, soil which is deep enough and heavy enough to hold the moisture when the sun gets bright. Has it ever occurred to us that we are to blame when there is a high percentage of backsliding with those who are converted in our churches?

Perhaps our converts have not been able to stand because our preaching has been superficial, touching only

the dramatic truths of the gospel, and has not been undergirded with strong teaching and thorough Bible exposition. Perhaps we have been interested mainly in "getting people to move" to the altar and have built our messages around stories and moving illustrations, with little thought that people have to have some Bible truth to properly seek and find God. It is, after all, the truth that saves and sanctifies and not our superficial instructions. Our leaders are of the opinion that we need a revival of Bible preaching today, preaching that grounds our people in the truths of God even before they begin to seek God.

Closely related to this is the fact that we too frequently move people to seek God on a merely emotional basis with little or no content either in scriptural truth or in intelligent instruction as to the conditions upon which salvation is based. We have left the impression that the test of the religion that the seeker gets is only in the nature of the "experience" (emotional reaction) which he receives. This is not to say that one seeking God will not find an experience. There is indeed a deep and conscious witness of the Spirit which every seeker should expect to receive. However, when this emotional reaction is set up as the end, the goal, the final test, then seekers may rest in an insecure emotional release instead of trusting in the God who saves and sanctifies. John Wesley cautioned his people at this point. While he insisted that the witness of the Spirit was the prime phase of the salvation of assurance, yet he pointed out that this could be spurious unless it was related to the "confirming witness" of genuine repentance and the fruit of the Spirit.²

¹Matthew 13:3-13, 18-23; Mark 4:1-20; Luke 8:4-15.

²John Wesley, Works, Vol. V, Sermon XI, "The Witness of the Spirit," Discourse II.

This all relates to the quality of work that we do at the altar or in the home when we, as Christian workers, are helping people to find God. It is probably a true evaluation which states that much of the trouble which the younger generation is having, theologically and experientially, stems from faulty and contradictory advice which they have received as they sought God. Theological educators have made this observation quite clear. "The problems relating to the witness of the Spirit are closely related to the practical advice which the worker gives the seeker when he is praying. The technical questions . . . largely fall away when the instructions that are given . . . are clear."³ Careless, burdenless, "three-minute car wash" procedures at the altar make for shallow, rock-ledge Christians. We can deepen the soil into which the seed falls if we will.

Brier-Patch Converts

The third step in the parable has to do with those who accept the Word but who allow weeds and briars to grow up alongside of the sprouted seed, so much so that eventually the thorns take over and the gospel is choked out.

Here the preachers have made much of the type of Christian who does not "sell out" completely to Christ but who retains worldly interests or fails to relate the legitimate duties of life to God's claim for his life. In time these mundane interests choke out spiritual life.

But we as preachers must not miss the truth that we and our churches have a responsibility here to surround the new convert so completely

with Christian fellowship and with active Christian service that he does not have time or energy to get too involved in other pursuits.

First of all, we must constantly lift before our people the high values there are in the church and in the kingdom of God. This must be an important part of our preaching ministry and it must reflect in all we do in the church. Men who feel that the church and its message is worth dying for are not apt to get entangled in activities of the world. In too many cases the church is operated in such a slipshod way, with little challenge and with little passion, that our people feel that it is not particularly significant.

Also, we must put our people to work. The Church is not a society for ease and comfort; it is a militant force in today's sin-cursed world. We must lead our people to give themselves in service—evangelism, visitation, service. We must keep them busy doing big things. If we do, they will not have time to get entangled in lesser things.

We must further surround new converts with the fellowship of the church. Alcoholics Anonymous has a principle here that the church could well follow. When any of this group is dealing with an alcoholic, members join with him to stay with the one involved as much as possible and particularly at those times when temptation to return to drink would be the strongest. AA's are committed to a twenty-four-hour-a-day schedule. Regardless of the time, they are ready to give help to that one who is trying to break with drink.

The church needs to surround its converts with a new Christian fellowship. Too often the church people forget the radical change it is for a family to move out of a world of associates and habits to be Christian. Too frequently we do little or nothing

to follow these new converts and purposefully substitute the Christian circle for the circle in which they have lived. It is little wonder that so many, after a brilliant start, find their new life choked out. The church needs to move in with weeders, weed killer, hoes, and sweat and tears. We must not leave these new converts alone.

Profitable Christians

This group with which the seed found good soil has been commended sufficiently. Here are the ones who receive the Word and let it take root in their lives. But we as ministers must keep in mind a very significant truth of the parable. Not all brought forth a maximum increase. Some brought only thirty-fold and some brought only sixty-fold. While even these minimum increases are staggering, showing the vital force that the gospel has in men's lives, yet it does reveal that not all produce the ideal, one hundred-fold.

This would indicate that there is still an important job for the minister and for the church to see to it that even the more stable people who find Christ achieve more than just the minimum. There is the goal of maximum productivity which stands before every Christian. Whether a given individual reaches this goal or not

will largely depend upon the ministry under which he sits.

Total productivity depends upon the quality of the soil. Even good soil can be improved upon. The law of fertilization should be taken into account. With the minister this involves the whole matter of his teaching ministry and the strength of the educational agencies of his church.

A full crop depends upon an abundance of water. The farmers of the irrigated areas can testify to us here. As ministers we must open the floodgates and bring the nourishing blessings of God down upon our people. We must ditch and guide until the water reaches the right spot at the right time in the amount that is needed.

A full crop depends upon sunshine, upon the right atmosphere. Here is a task for the minister. People grow well spiritually as corn grows materially, in a warm atmosphere. It is the minister's responsibility to keep a warm atmosphere in the church. Indeed it can be said that much of the burden for the fruitfulness of our people rests upon us as the ministers of God.

"Soil Service, Inc." This could well be the sign nailed up by every minister of the gospel. Let us do our best to improve the soil into which we are dropping the seed of the Word week by week.

PRAYER:

Of course God answers prayer—but just a moment, please. Prayer is far more than petition, request and intercession. It is first and foremost adoration, thanksgiving and praise. Render therefore unto the Lord His due. Let your heart be filled with worship, even as you approach God's throne with your petitions. The God who answers prayer loves to hear His children pray. Let us then be about this heavenly business, the first thing in the morning, the last thing at night, and often in between. Let us maintain our prayer contact with our Father who loves us and who doeth all things well.

Charles J. Woodbridge, "Tell Us, Please"
(The Fleming H. Revell Company)

³Report of Committee on Entire Sanctification, Theology Workshop (Instructors, Nazarene educational institutions), Bethany, Oklahoma, summer, 1958.

The Preaching of Alexander Maclaren

By James McGraw*

I SOMETIMES THINK that a verse in one of the psalms carries the whole path of homiletics—"While I was musing the fire burned: then spake I with my tongue." Patient meditation, resulting in kindled emotion and the flashing up of truth into warmth and light, and then—and not until then—the rush of speech 'moved by the Holy Ghost.'"

Thus wrote Alexander Maclaren to his friend Harwood Pattison when the latter requested his opinions on the preparation of sermons which he shared with his students in preaching class; and thus speaks in a few simple words what might be said to be the philosophy of preaching of one of the great pastors of the Scotch Baptist church of a century ago. Alexander Maclaren made an impact upon those who crowded into his church to hear him preach, and he makes an even greater and more lasting impact upon those who are reading his masterful expositions of the sacred Word today.

Born the youngest in a family of six children to David Maclaren and his godly wife, Mary, in Glasgow in February of 1826, young Alexander received the kind of home training that would fit a man for the ministry. His father, part-time preacher and merchant, and his mother, the daughter of a Scotch Baptist deacon, believed in bringing up their children in the nurture and admonition of the Lord—with liberal quantities of

Scotch discipline, strict attention to the teaching of the Bible, and high ideals of Christian ethics. Until his death in Edinburgh in May, 1910, Alexander followed faithfully in the path of piety to which his good parents had inspired him.

Sent by the authorities of Stepney College to supply the pulpit for one Sunday at Portland Chapel in Southampton, Alexander Maclaren (he signed his name McLaren, but used the more formal spelling in all his published works) was invited to accept the church as his permanent charge. At the age of nineteen he became the pastor of a church which, although at the time was on the downward trend, presented a challenging opportunity to one so young. Typical of his keen Scotch sense of humor was Maclaren's remark soon after beginning his pastorate here: "If the worst comes to the worst I shall at all events not have to reflect that I have killed a flourishing plant but only assisted at the funeral of a withered one."

But there was no "funeral" of this withered plant of a church. Gradually but steadily his congregation grew in number and influence until at the end of eight years at Southampton the Chapel was filled both morning and evening on Sunday, and there were some two hundred persons in the midweek services. This was the result, largely, of his preaching; they did not seem to feel much need for extensive pastoral visitation. And Alex-

ander Maclaren used relatively little of his precious time in visiting with his flock. He spent many hours in careful preparation for his preaching ministry.

After eleven years a bachelor pastor in Southampton, Alexander Maclaren was married to a distant cousin, Marion, and the two lived a happy life with the two daughters whom God gave them to increase the loveliness of their home.

When the call came to serve the larger church at Manchester, Maclaren accepted, after some thirteen years at Southampton, although he did so reluctantly, feeling that there was much more to be done in his first charge. His biographer, E. T. McLaren, suggests that it was here in Manchester that his preaching developed into the form of Biblical exposition which characterized it throughout his ministry. The people of this church were hungry for Bible teaching, and their able pastor saw to it that they received it in his Sunday messages. It was while serving this church that Alexander Maclaren decried what he called "the rubbish of intellectual preaching," and it was here that he made Christ live in his sermons.

Maclaren's Biblical emphasis is seen not only in his excellent expository sermons, which he seemed never to tire of preparing and which his listeners seemed never to grow weary of hearing. This quality is seen also in the illustrative material which found its way into his messages. He rarely used outside illustrative ideas—he used illustrations from the Scripture itself, or made such applications of his points that made no illustrations necessary. In his sermon, for example, "A Sheaf of Prayer Arrows," from the text Psalms 86:1-5, he uses no other source than the Bible for his

illustrations. "In 'The Lesson of Memory,' the title he gives his sermon on Deuteronomy 8:2, he uses three illustrations in the subdivisions of his first point, and they are taken from the life of Moses, the folly of the Egyptians, and the life of Jacob. There is illustrative material in this sermon outside Biblical sources.

It may be observed also that many of his introductions are contextual in nature, adding this much more to the mighty mass of scriptural content of his preaching.

Alexander Maclaren was one of the first to exploit the idea of the "parallel sermon." In his first pastorate he often preached on a given subject in the morning and its parallel or counterpart in the evening. For example, in one of his morning services he preached on "The Necessity of Companionship," and that evening his sermon was "The Advantages of Solitude."

Richard Neiderhiser observes another evidence of Maclaren's originality in his departure from the accepted customs of his day when he deemed it advisable. The people of Manchester were accustomed to the traditional "carrying up of the Bible and hymn-book" to indicate that the service was about to begin. Maclaren would have none of this; he at the punctual moment simply opened the vestry door and slowly mounted the steps to the pulpit. He departed from the custom in his manner of remaining in his seat to sing with the congregation rather than mounting the pulpit to do so. He desired, as he put it, "to join in the praise, not lead it."

His public prayer and reading of the Bible were as carefully prepared and faultlessly performed as his preaching, although he cast aside his previously prepared thoughts when he prayed, so that he might "remember nothing but that I am speaking

*Professor, Nazarene Theological Seminary.

to God for others and for myself and that He is listening." Those who heard him declared that from the tone of his voice he never did forget that God was listening.

His reading of the Word was done with such feeling and interpretation that some people actually came to church just to hear him read the Scriptures. The Bible was to him a Book of such eternal truth and wonder that the attention of his hearers was drawn like a magnet to steel when he read it.

The author of the book *Alexander Maclaren of Manchester* suggests that it is difficult to describe the preaching of this great pastor. "We may speak of the spare figure quivering with life and feeling; of the firm set mouth, the unmistakable sign of a tremendous will; of eyes that pierce and shine and seem to compass everybody and everything in their quick, lightning glance; or of the strangely magnetic voice—but in vain," he writes. "We may describe his preaching as 'logic on fire,' or say that his words thrill like electricity; that he speaks like one wholly possessed by his theme, or that that speaker's *tout ensemble* gives one the best idea possible of etherealized matter, of spirit overpowering matter; but it fails."

Maclaren never wrote out his sermons to be delivered from manuscript. He preached from notes, extemporaneously. He aimed to maintain contact with his audience, and was surprisingly successful in achieving what some have called rapport with his listeners. To have read his sermons would have meant, in his opinion, sacrificing this valuable condition for preaching. His use of a

brief outline and reliance on his extensive experience with books and the reality of life, coupled with the dynamic power of the Holy Spirit, resulted in what he called "pushing out from the shore and launching into deep water." It was an effective method of delivery for Alexander Maclaren.

His outlines were usually easy to see, and not hard to follow. For example, his sermon from Mark 2:19, "And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them?" is given under the title "The Secret of Gladness." His main divisions, which are punctuated with smooth and clearly indicated transitional sentences, are as follows:

- I. The Bridegroom
- II. The Presence of the Bridegroom
- III. The Joy of the Bridegroom's Presence

His style was often vivid, always clear, never dull. He would speak of "a length of the fox's skin of deceit" or of "an airy phantom in the brain of a single sobbing woman" and his listeners would be captivated by the language he used. But more important, he would speak like one anointed and blessed by the Holy Spirit. All this made his preaching great.

"While I was musing the fire burned: then I spake with my tongue." It is a good thing for those who heard him that the fire burned in the soul of this saintly Scot. It burned and he spoke with his tongue. It was an eloquent tongue, but more, the burning and speaking were in the spirit of a man wholly possessed by his theme. What more is there to be said of the preaching of any man?

DEPTH

It's a shallow brook that babbles.

—HOWARD HILL

The Preacher's Magazine

SERMON of the MONTH

Characteristics of True Holiness

By Robert L. Leffel*

SCRIPTURE: Ephesians 4:20-32

TEXTS: . . . *that ye put on the new man, which after God is created in righteousness and true holiness* (Ephesians 4:24).

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work (II Timothy 2:21).

One of the most exciting examinations of my school days was the "true or false" exam. While there were various types of examinations that we were often required to endure, the most outstanding was the method of simply marking certain statements "true" or "false." This particular type of examination appealed to me for only one reason—it was usually brief! Unlike the essay type of examination or even the multiple choice, the "true or false" exam was somewhat like the blast of a shotgun—a lot of noise and it was all over. You either knew the answer or you didn't! You were either right or you were wrong! The statement was either true or false! And in either case it didn't take the student long to make his marks upon the examination paper.

Interestingly enough, some of my classmates spent considerable time and effort trying to devise a peculiar and completely unorthodox mark that might be interpreted "true" if the answer was true or "false" if the answer was actually false. Bent on deception, they hoped that the person grading their paper might be lenient on them and give them a passing grade. But the facts of the matter were that, while we "exchanged papers," the teacher of the class usually graded them too. And it was always her grade—not that of the student—that determined the final grade. And she had an uncanny eye for detecting and interpreting the T's and F's exactly as they were originally marked. To her, there was only one answer—"True" or "False."

I cannot say whether the Apostle Paul was experienced in grading papers, but he did at least on one occasion administer the "true or false" examination. The church at Ephesus was the classroom and the fact of natural sin or human depravity was the universal problem. The test came when the Apostle Paul detected and exposed certain fatalistic and false concepts of holiness and gave to his class the greatest assignment of the ages, ". . . that ye put off concerning

*Pastor, Independence, Kansas.

the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 3:22-24).

To Timothy also, Paul thoroughly explains as a good schoolmaster the difference between true holiness and a superficial or false profession of holiness. In fact, this teaching appears frequently in the writings of Paul. The Galatian and Colossian churches had felt keenly the corrupting and demoralizing touch of those who would lead them from the pure gospel as taught by this fearless apostle. In our studies of these Epistles we note the havoc wrought by Judaizing and Gnostic teachers. And to young Timothy, Paul's favorite pupil, the exposure of these erroneous teachings is ever apparent.

There has never been a time when the Church has been entirely free from false interpretations of the Word of God! Such are not easy to combat since those who put them forth declare they are the teachings of the Scriptures, or are not inconsistent with its truths. Paul vigorously attacked these errors and pointed out their essential falsity as judged by what the Scriptures actually teach. He subjected his followers to the greatest "true or false" examination of their lives.

What was true of the time of Paul and Timothy is true today. All sorts of erroneous teaching regarding the Christian doctrines exist, especially as related to the doctrine of entire sanctification, and there was never a time when it was more imperative that the followers of Christ be thoroughly versed in the Scriptures and grounded in their fundamental truths. Without such grounding there will be danger

of being tossed about by every wind of doctrine. What the Church needs is instruction in these vital truths that is not only true but intelligent. They must be presented in a way that will be soundly and intelligently convincing as to what the Bible actually teaches. The instruction that Timothy received from Paul that he be a student of the Word to divide it rightly, analyze and interpret it, is needed in our day. This is our golden opportunity to give personal and vital attention to this cardinal doctrine of holiness.

I. True Holiness Is a Life of Separation

If a man therefore purge himself from these . . . (II Timothy 2:21a).

The Apostle Paul, the "missionary to the gentiles," was by no means a spiritual segregationist! His heavenly credentials were indelibly stamped with the testimony, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). While he did not believe that God had singled out or separated a particular race or nationality to have an exclusive claim upon the gospel, he did believe and fervently preached that all of God's people were to be a separated people.

The purging or pruning process was a figure of speech not uncommon to the people of that day. The vinedresser pruned the dead limbs—those that were not productive and were actually detrimental to the development of the vine or tree—that the vine or branch would survive. The pruning involved a severing or separation, and the useless limbs were done away with. They were cast into the fire and burned. They had become a liability rather than an asset, and, as

such, must be removed and destroyed, lest they hinder the fruitfulness of the vine. In like manner today the skilled surgeon would remove from the diseased body that physical organ which has become diseased and silently saps the flow of strength and vitality from the body. Separation is vital to the success and growth of the human organism.

Thus Paul proclaims the principle that true holiness is a separation from sin. As the vinedresser or surgeon would remove the liability, so the Christian must be purged by the refining baptism with the Holy Spirit and be fully separated from the world. This principle was not to be construed as meaning that they would be separated from their secular relationships in life. They would still be required to live in a "wicked and perverse generation," but they were to absolutely separate themselves from sin! They were to forsake the false teachers, and abstain from all appearance of evil." The truth most apparent is that the Christian must withdraw himself, not from society, but from sin, error, and falsehood. He is to be a part of the world but apart from the world! Thus Paul exhorts Timothy, "From such withdraw thyself" (I Timothy 6:5); and to Titus he urges, "A man that is an heretick . . . reject" (Titus 3:10).

This timely and practical teaching of Paul harmonizes beautifully with our Lord's intimate instructions to His followers in the seventeenth chapter of St. John. Jesus prayed; "I have given them thy word [truth]; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [false]. They are not of the world, even as I am not of the world" (John 17:14-16).

But there was a further separation necessary—the separation from self. While the Christians were troubled and confused by false teachings without, their greatest foe was the carnal self within. Paul had personally known in his own life the inner struggle and turmoil that self creates. He had experienced the "internal warfare" and knew full well the implications of the power of the flesh and the appetites of self that demand gratification. In his Epistle to the Romans he wrote: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:12); and again: "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity . . ." (Romans 6:19). To the Corinthian Christians he advised: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1). When self was separated, or crucified, then only could the believer be a sanctified vessel, possessed and indwelt by the Holy Spirit. A vessel of honor, one whom the King would delight to honor and use, must be a cleansed vessel—separated and cleansed from all defilement of the flesh and spirit. The only similarity between holiness and worldliness is the last four letters of each word—"ness."

II. True Holiness Is a Life of Submission

. . . he shall be a vessel unto honour, sanctified . . . (II Timothy 2:21b).

The antithesis of submission is struggle! The false concept of much professed holiness is that of rebellion and force. These are close kin to self! Not only was it essential that the

Christians be purged from sin and self negatively, but they were positively to submit to the Holy Spirit, as a vessel is honorable only as it may be used by its owner. Paul urged those early believers to "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13). Paul was quick to remind them that the Holy Spirit could not work in them or through them, because He had not the mastery of their inner lives. They must not rebel or struggle; they must submit their lives as living sacrifices unto God, which indeed was their reasonable service.

The considerate teacher is hesitant to introduce new material to the student at the time of examination, but quite often that which is regarded as "new material" is merely that which the conscientious student should have already studied and learned. Paul, in this "true or false" examination, reminds the believers of the basic truth which they should have learned much earlier—that the law of success in the kingdom of God is success by surrender!

Observe Jesus in His agonizing prayer before His betrayal. Matthew records: "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). And as the intensity of the burden increased, He "went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matthew 26:42). This is the ultimate in submissive consecration! But the Apostle Paul exhorts the Philippians, "Let this mind be in you, which was also in Christ Jesus: who, being

in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8). Submission finds its highest expression in obedience! The vessel that God can use is the vessel that wants to be used—"meet for the master's use."

Submission is another of the great Christian paradoxes! Jesus had to remind Peter of the true when he tried to resort to the false—that the sword must be put away, for violence and rebellion are incompatible with holy living. His own example was a clarion declaration that meekness and humility would long be remembered after violence and bloodshed were forgotten. In Pilate's judgment hall He made a mighty impact upon His most bitter enemies when "he answered not a word."

Perhaps it is in this vital area of Christian living that we must frequently give ourselves a "shotgun" "true and false" exam. No amount of profession can ever atone for a life that is seeking its own whims and fancies. Personal desires and ambitions must be placed upon the altar of holy submission. While the natural man considers how everything he does will advance his standing, the spiritual man must always weigh what he does in the light of God's will for his life. An attitude of submission—total resignation to the full will of God—is basic to being "meet for the master's use." Only then can the prayer of Jesus become a reality, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

III. True Holiness Is a Life of Service

... and prepared unto every good work... (II Timothy 2:21c).

The false concept of holiness is "serve us." The true concept of holiness is "serv-I-ce." The "serve us" disposition of the unregenerate heart is gloriously transferred into a desire for service. This principle Paul also propounded. To the Romans he wrote, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22). Paul no doubt recollected his early experiences which he so violently opposed and persecuted the Church, all the while thinking he was doing God a service. It was a service, all right, but not the type that pleased God, for self was at the very core of his zealous activities. But now—things were different! Christ had become supreme, and the Holy Spirit was the divine Controller. When this is so, service becomes the password of the redeemed!

We cannot escape the fact that when the Holy Ghost comes in and purges the carnal nature our motives become basically pure. They cannot longer be selfish! They cannot spring from carnal desires. They prompt us, in all our relationships with God and our fellow men, to do right because right is right, and because there has been placed within a principle of love divine, which, as James says, is "the royal law" fulfilled in our hearts, causing us to love God and our fellow men sincerely.

Holiness is a perfection of desire. With carnality gone, impure and selfish desires are gone. Possibly one of the best tests of whether we have the experience of "true" holiness or not may be found just here. Are our desires for service to God and others

centered around our own selfish purposes? If so, it is evident that we do not have holiness of heart. But if our desires are always for good, if they are for the betterment of humanity, if they are for the blessing and helping of others in every spiritual way, if they are to please God, then we may rest assured that we have "true" holiness, not merely a false profession.

Our devotion to God finds its best expression in service. We think, we do, we act because we love Him. And we love Him "because he first loved us." The Spirit-filled Christian does not find it exceedingly hard or chafing to do the menial tasks of life if he feels that God is pleased with his service, no matter how unimportant or insignificant it may seem to others. Our devotion to God takes us beyond the first mile of duty into the second mile of service. It involves a definite attitude which is constant in all its purposes. We serve Him as an honorable vessel "prepared unto every good work" because service is second nature, as it were, to true holiness.

Holiness—"true" or "false"? Have you allowed the Holy Spirit to administer this exacting examination in your life? Don't deceive yourself into thinking that a sham experience is the genuine experience. There may be a type of professed holiness that is not "true" holiness. In this day of substitutes and counterfeits, the devil has attempted to concoct a type of superficial holiness that will cause even the elect to become complacent and satisfied without ever being genuinely sanctified. Much of the present-day holiness that is professed is only a shallow type of "false" holiness. But thank God for "true" holiness—a life of separation, submission, and service! Confess your need, claim the promises, and you too may have it!

V. The Neo-orthodox View (Cont.)

By Ralph Earle*

LAST MONTH we noticed the position of Karl Barth, one of the outstanding representatives of the neo-orthodox position of inspiration. The second great figure of this movement is Emil Brunner. He too was born in Switzerland, at Zurich. He is Barth's junior by three years, having been born in 1889. He studied at the universities of Zurich and Berlin, and also at Union Theological Seminary in New York. After pastoring for eight years in the Swiss Reformed church he was professor of theology at Zurich for nearly twenty years. In 1953 he went to the newly founded Christian University at Tokyo, but has recently returned to his native land.

In his first important work translated into English, *The Mediator*, Brunner is even more careful than Barth to distinguish between God's revelation in history and the record of that revelation in the Scriptures. He writes:

Orthodoxy had placed the Bible itself, as a book, in the place which should have been reserved for the fact of revelation. It confused the fact of revelation with the witness to the fact.¹⁴

In *The Divine-Human Encounter*, Brunner goes much further in his criticism of the traditionally orthodox view of the Scriptures. He says:

The doctrine of the divine infallibility of Scriptural texts is a clear parallel to the doctrine of the infallibility of the Pope. . . . A Bible free from error would no longer be human, and contrariwise, the recognition of the humanity of the Scriptures makes it more possible to distinguish the law, capable of error, from its divine infallible content.¹⁵

Brunner feels that the great Protestant reformers, especially Luther, had much truer understanding of inspiration than their later followers. Here is what he says:

One of the greatest proofs of the truly spiritual freedom of Luther is the fact that he did not allow himself to be led astray into a literalistic interpretation of Scripture. . . . In spite of the fact that he could fight Rome with the Scriptures only, not only did he not (like the "orthodox" of a later date) set up a doctrine of Verbal Inspiration, and thus of the infallibility of the Text of the Bible, but . . . he made a distinction between Scriptures that were "canonical," and those which were not. . . . This is his principle: "This is the touchstone by which all books may be tested, to see whether they pro-

claim Christ or not, since all Scripture witnesses to Christ, and St. Paul will know nothing save Christ. Whatever does not teach Christ is not apostolic, even were it taught by St. Peter or St. Paul." Thus the content and the real authority of Scripture is Christ. . . . This authority is not based upon the Scriptures as such, but upon the encounter of faith with the Christ of Scripture.¹⁶

In this discussion Brunner enunciates clearly the central emphasis of neo-orthodoxy: that Christ is the final Authority, not the Scriptures. This movement must be honored for its high Christology; Christ is God's Word to man. It is weakest in its view of the Bible.

This priority of Christ is stated still more definitely in Brunner's book *Revelation and Reason*. He writes:

He Himself, Jesus Christ, is the Word of God; He is the center of their testimony; but their witness to Him, their particular doctrines, whether according to Matthew, or Paul, or John, are like radii which point toward this center from different angles, while none of them actually reaches the goal. They are human testimonies given by God, under the Spirit's guidance, of the Word of God; they have a share in the absolute authority of the Word, yet they are not the Word, but means through which the Word is given.¹⁷

The Word of God is God in action. Brunner says that by "revelation" the Bible "does not mean a supernaturally revealed doctrine; nor does it equate 'revelation' either with a collection of books or with one particular book; in the Bible 'revelation' means God's mighty acts for man's salvation."¹⁸

Brunner's analysis of Luther's attitude toward verbal inspiration receives further enunciation in the following statement:

The Reformers of the first generation, Luther and Zwingli, are not favorable to the doctrine of verbal inspiration, whereas Melancthon, Calvin, and Bullinger are.¹⁹

There can be no mistaking Brunner's own attitude toward verbal inspiration. In this same context he avers:

From all that has already been said, it is clear that the doctrine of the verbal inspiration of Holy Scripture, which claims to be a standard doctrine, cannot be regarded as an adequate formulation of the authority of the Bible. It is a product of the views of late Judaism, not of Christianity.²⁰

In order to get Brunner's view before us a bit more clearly and fully, it will be necessary for us to give one more rather extended quotation from his *Dogmatics*. In this he seeks to set forth what he considers the true Reformation view of the Scriptures—one which he feels is continued by himself and Barth.²¹ This is what he says:

Here—compared with previous theological views—we find a completely new conception of the authority of Scripture. We are not required to believe the Scriptures because they are the Scriptures; but because Christ, whom I am convinced in my conscience is the Truth, meets me in the Scriptures—therefore I believe. Scripture is not a formal authority which demands belief in all that it contains from the outset, but it is an instrumental authority, in so far as it contains that element before which I must bow in the truth, which also itself awakens in me the certainty of truth. This is what Luther means

*Professor, Nazarene Theological Seminary.
¹⁴Emil Brunner, *The Divine-Human Encounter*, trans. A. W. Loos (Philadelphia: Westminster Press, 1943), p. 172.

¹⁵Ibid.

¹⁶Emil Brunner, *The Christian Doctrine of God: Dogmatics*, trans. Olive Wyon (Philadelphia: Westminster Press, 1950), I, 109 f.

¹⁷Emil Brunner, *Revelation and Reason*, trans. Olive Wyon (Philadelphia: Westminster Press, 1946), p. 129.

¹⁸Ibid., p. 118.

¹⁹Ibid., p. 127, n. 21.

²⁰Ibid., p. 127 f.

²¹*Christian Doctrine of God*, p. 113.

by the "Word of God," which therefore is not identical with the Word of Scripture, although it is only given to me through the Scriptures, and as the Word of the Scriptures."²²

After mentioning the freedom with which Luther discussed various books of the Bible, Brunner concludes:

Thus Luther was the first to represent a Biblical faith which could be combined with Biblical criticism, and was therefore fundamentally different from the traditional, formally authoritarian view of the Bible, which culminates in the doctrine of Verbal Inspiration.²³

Professor Paul Jewett has made a very careful and thorough study of the subject which is the title of his book, *Emil Brunner's Concept of Revelation*. He gives copious quotations from the Swiss scholar's many writings, apparently translating directly from the German; as most of the footnotes cite the original editions. In his closing "Critique" he discusses at length Brunner's views on Biblical inspiration. He begins with this interesting comment:

When all the utterances of Brunner concerning verbal inspiration are amassed, there is a striking dialectic (to borrow a leaf from his book) which runs through the corpus. Brunner is, in a way, attracted by what he repudiates.²⁴

Jewett quotes at length an illustration used by Brunner which brings this into sharp focus.²⁵ He envisions a gramophone on which is being played a record by Caruso. It is truly the master's voice being heard, though some scratching sounds of the record may be heard. These are likened to the extraneous sounds made by the

human instruments of the divine revelation. But the illustration certainly sounds like mechanical inspiration!

3. John Baillie

Perhaps it would be wise to step away from Barth and Brunner for a moment and listen to the voice of a contemporary scholar who has written in our own language. For this purpose we have selected John Baillie, principal of New College, Edinburgh, and dean of the Faculty of Divinity at the University of Edinburgh.

In his 1956 book, *The Idea of Revelation in Recent Thought*, Dr. Baillie expresses a view of the Bible which is in very close agreement with what has been noted from Barth and Brunner. He states his own belief in these words:

We have accepted the view that the completed act of divine revelation consists in the intercourse of event and interpretation. The Bible is the written witness to that intercourse of mind and event which is the essence of revelation.²⁶

In the following paragraph Baillie has described the neo-orthodox view of inspiration at perhaps its best. It is obvious that he desires to hold to the value and authority of the Bible, without in any way endorsing the traditional view. Here is what he says:

The witness itself is a human activity and as such fallible. Nevertheless we cannot believe that God, having performed His mighty acts and having illumined the minds of prophet and apostle to understand their true import, left the prophetic and apostolic testimony to take care of itself. It were indeed a strange conception of the divine providence

tial activity which would deny that the Biblical writers were divinely assisted in their attempt to communicate to the world the illumination which, for the world's sake, they had themselves received. The same Holy Spirit who had enlightened them unto their own salvation must also have aided their efforts, whether spoken or written, to convey the message of salvation to those whom their words would reach. That is what is meant by the inspiration of the Holy Spirit.²⁷

4. Conclusion

The followers of Barth and Brunner have returned a long way from the humanistic Liberalism of the nineteenth and early twentieth centuries. Many of them assert in strong and clear terms the full deity of Jesus Christ and emphasize His authority as Lord. They accept the reality of His resurrection and along with it often defend the miracles of His ministry—though probably most would question His virgin birth. They emphasize His atoning death and declare that salvation is possible only through faith in Him. They give considerable space to the support and explanation of the doctrine of the Trinity. On the side of man, they have recovered the lost doctrine of sin. In general it can be said that their teaching is strongest on sin and redemption. But almost without exception they are weak in their treatment of the Bible.

This was brought home forcibly to us twenty years ago when we read the then newly published book *The Christian Faith*, edited by W. R. Matthews, then dean of St. Paul's in London. Of the twelve theological essays in this volume the two strongest were on "Sin and the Need of Redemption"

and "The Christian Gospel of Redemption." The weakest, and by far the most liberal, was entitled "The Bible: Its Unity, Inspiration, and Authority." Probably this synopsis reflects rather accurately the theological climate of our day.

What is to be said of the typical neo-orthodox view of the Bible? We can be sincerely thankful that these scholars have emphasized once more the fact of a divine revelation. Extreme Liberalism had made religion—including Judaism and Christianity—nothing more than man's search for a God and a way of salvation. Even those who were not entirely humanistic tended to say that the Old Testament was nothing more than the story of man's quest for God; there was here actually no divine revelation at all.

Over against this, like a clean breeze blowing from another world, has come the tremendous emphasis of Barth and Brunner on a righteous, eternal God who has spoken to man and still speaks. In fact, Barth probably went too far in his stress on religion as wholly the activity of God, leaving man more passive than the Bible and history would indicate. But it is an incalculable gain to have a God-centered, rather than a man-centered, religion.

After paying our debt of appreciation for this splendid accent in neo-orthodoxy, we must register our conviction that its adherents have leaned too far to the left in their emphasis on the human aspect of inspiration. God has revealed himself in Christ, who is thus the Word of God to man. But it is held that the Bible is merely a human record of the revelation of God in history and pre-eminently in the Incarnation. In denying the divine authority of the written Word it seems that the neo-orthodox have left us with nothing more than a mystical, subjective foundation for our

²²Ibid., pp. 110 f.

²³Ibid., p. 111.

²⁴Paul K. Jewett, *Emil Brunner's Concept of Revelation* (London: James Clarke & Co., 1954), p. 158.

²⁵Ibid., p. 178.

²⁶John Baillie, *The Idea of Revelation in Recent Thought* (New York: Columbia University Press, 1956), p. 130.

²⁷Ibid., p. 111.

faith. The fact that Brunner heads every one but the first chapter of his book *The Divine-Human Encounter* with "The Biblical Understanding" or "Concept" of this or that seems to us inconsistent. He bases all his doctrinal teaching on the Bible, at the same time that he denies to the Book full divine authority. It is difficult to see how his practice is justified in the light of his belief.

We should like to end on a positive note. One contribution that neo-orthodoxy has made in this field is this: It has stressed the fact that the Bible has no real meaning for me until through it God speaks to my own heart. It is not enough to believe that the Scriptures were fully inspired by

the Holy Spirit. The important question is: Do I hear God's voice speaking to me personally as I read the Bible? If not, no matter how high my view of inspiration, it has no practical value. The Bible becomes for me really the Word of God only when God speaks to me as I read it.

And so we close this section with one more brief quotation from John Baillie. He says:

Revelation has place only within the relationship between the Holy Spirit of God and the individual soul. Nothing is the vehicle of revelation for me unless I hear God speaking to me through it.²⁴

²⁴Ibid., p. 119.

The Clerk Was Not to Blame

By E. Wayne Stahl*

That's quite a reasonable price for a two-pound can of cooked chicken, only sixty-six cents. This was my thought as I stood at the meat counter of a self-service grocery and noted the price of the food stamped in black figures on the silver-bright top of the can. I decided to buy.

When the clerk had rung up at the Cashier's counter the price of all my purchases, I realized it was more than it should have been. I so expressed myself to the employee. Then "an embarrassing moment" was mine. I was shown that I had read the cost of that can of chicken upside down. It was ninety-nine cents instead of sixty-six!

The clerk showed me a heavy black

line just under the ninety-nine which should have enabled me to read the correct cost. The mistake was mine, not the clerk's.

I received real instruction from that experience. Now when I think the other person has made a mistake or blunder along some line, I want to put myself "on the carpet" and be sure that the error was not mine, due to my own faulty way of looking at the matter. To paraphrase a certain scripture (Revelation 2:7); without doing violence to it, I would say to myself, "He that hath eyes to see, let him see."

Jesus said something about our criticizing the "piece of straw" in another's eye, when there is a "beam" (of wood) in our own (Matthew 7:3, literal translation).

*Lowell, Mass.

EVANGELISM

The Pastor as an Evangelist

I. The Evangelistic Attitude

By J. Melton Thomas*

IT IS INTERESTING to note that only three times is the word evangelist found in the Bible. Each of these is in the New Testament, and the instances follow. The first is Acts 21:8, reading thus, "And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." The second of the three is from Paul's listing of the various workers in the Church as given in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The final one is also from Paul, as he exhorted Timothy "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:5).

Obviously there is not much in the texts, as such, to give us help in a search for what we mean by the term evangelist. Nor, as it concerns this present paper, does the dictionary. Says that worthy authority of the word evangelist, "A preacher who goes about from place to place holding services, especially with a view to church revivals." Of course it might be that some pastors could qualify, even under that; but that is not, I think, the intent of this discussion.

*Pastor, Valley Church, Spokane, Washington.

To know what this term means the context must be explored, the basic original word studied, and the kindred words understood. Says Smith's *Dictionary of the Bible*: "Evangelist means 'the publisher of glad tidings,' and therefore seems common to the work of the Christian ministry generally; yet in Ephesians 4:11, the 'evangelists' appear on the one hand after the 'apostles' and 'prophets' on the other hand before the 'pastors' and 'teachers.' This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. It follows from what has been said that the calling of the Evangelist is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized."

The dictionary makes the word evangelist synonymous with the word evangel, which in turn means "good news" or "a bearer of good news." And the Greek word for the English evangel is a compound of two, the first meaning "well" and the second "messenger." Hence, evangel or evangelist is a messenger of good tidings. It is in this more general sense, of course, that we may properly speak of a pastor as an evangelist. We in no sense attribute to the pastor the

evangelistic office; rather we bespeak for him the evangelistic function. By way of passing, we might remark that some of the work that is distinctly that of the evangelist might not be out of order for a pastor. That is to say he might, to his own good, occasionally conduct an evangelistic meeting in his or a neighboring pastor's church. To do so will deepen his own heart concern, help him to look at the revival from the standpoint of the evangelist, and it may be, make him appreciate even more his wonderful privilege of being a pastor!

In the main, however, when we speak of the pastor as an evangelist, we more nearly mean, "Do the work of an evangelist." We mean have the evangelistic outlook, be governed by the evangelistic pattern, be impelled by the evangelistic passion, and strive, even in the pastorate, to be an evangelistic preacher. Remembering that to be an evangelist is to be a bearer of good tidings, a publisher of good news, we may say that to be an evangelistic pastor is to know personally and certainly that "God was in Christ, reconciling the world unto himself," and then to interpret every function of the pastoral office in the light of that. It is to approach every phase of the work of the local church with this bracing and heart-lifting attitude, I have good news from God. It is in the application of such an attitude that the pastor can truly be an evangelist.

The pastor must be possessed of the evangelistic attitude. He must approach every phase of his work, every day of his life, every problem that arises, and every situation in which he finds himself, in the light of this grand and glorious truth: God has the answer for this!

Think of what this will do for the pastor himself. We are all conscious

of the many, the pressing, and the harassing demands of the pastorate. We know the ringing of the doorbell, the jangle of the telephone, the avalanche of mail that crosses our desks, the countless committees, the multitude of meetings, and the endless round of engagements we are called on to give attention to. Now a man has to have a buoyant spirit, he must have a healthy faith, and, yes, he must have a rested body, if he is to meet in a constructive, creative, and helpful way all these demands. I submit to you that maintaining an undercurrent of feeling and faith that all these things give opportunity to tell the good news will make him immeasurably better able to come through the day feeling he has made a contribution.

The pastor must be gripped by this. He must know. He must be confident that he has the answer, that the solution to all the ails and ills of the troubled souls of men has been entrusted to his care. If he is not certain, there will be others who are. One of the strengths of the cults is their almost arrogant certainty. They may be deceived, but they are dead sure that they aren't. The other day I picked up in the Oklahoma City Public Library a piece of literature produced by a certain religious group. I learned as I glanced through the piece that, among other things, they as a group are against blood transfusions. The thing that impressed me was the absolute certainty with which the writing was done. Its tone was so dogmatic that you knew these people would rather die in their belief that it is wrong to have a blood transfusion than to live and submit to one, against their faith. So I say, if we are not certain that doctrinally and experientially we know, and that we hold God's message, others who do so feel, even though in error, will sweep us aside.

Not only will the attitude that he bears the good news of God help the preacher personally. It will also help him in his relationships to his people. If he moves among them with an optimistic air; if he leaves every place he touches, be it hospital call, prayer in homes, or board meeting, with the feeling that faith in God is the key to courageous and victorious life and service, they will come to welcome him as they would a cool breeze in the summer. May each of us always maintain such a spirit of victory that his

members can always say, "I feel better since that visit from my pastor." So ever there must move within the pastor's heart, like the surging of the seas, like the swell of the tides, like the sweep of the sun across the skies, this grand exultation: I have the answer. I bear good tidings. I herald good news. God has committed, even to me, the ministry of reconciliation. Thus the pastor begins as an evangelist by achieving and maintaining the evangelistic attitude.

(To be continued)

From My Hebrew Bible

Good and Evil

By James H. Whitworth*

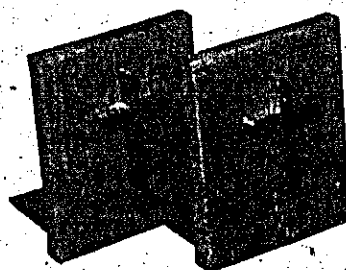
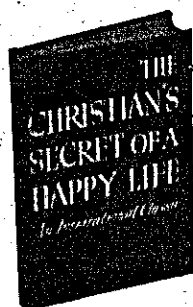
NO STUDY OF HOLINESS is complete without consideration of the sin question. Hence a word study in any aspect of holiness leads to a contrast of these ideas which are exactly opposite. Since such a comparison is inevitable, why not start with a study of words for sin and holiness?

The simplest words involved in such an inquiry are good and evil. However, the word good does not bring to mind normally any thought of holiness. That is because it is used so frequently and carelessly. Goodness is more than that which appeals to human desires. Actually the state of affairs before sin entered the world is accurately described by the word good. Everything is good as it comes from the hand of God. He is, as S. Childs Clarke sang, the "great Giver of all good."

Evil expresses the condition of men, beasts, bugs, weeds, and dirty things after sin entered the situation. It is the result of sin. While a thing may be said to be good without any moral implication, it becomes evil whenever the ethical demands of God are broken. Consequently there stands behind both good and evil the inflexible authority of a holy God, who sets the bounds between them.

Biblical words having to do with good may be grouped under the headings: absolute good, restoration, and various aspects of blessing. Evil suggests first calamity. Then follow consequences indicating fury and nothingness. Under the direct curse of God may be discussed oppression and labor. A review of words used for evil reveals how far sin removes the creature from his original state of being good. Nevertheless grace has given promise of the restoration of all lost in the Fall.

*Normal, Illinois.



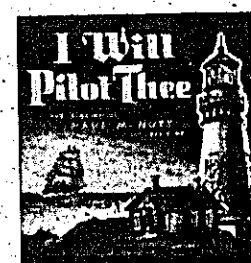
GI-1164



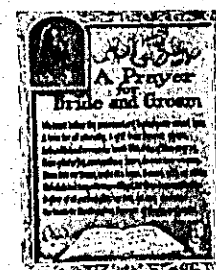
P-6350



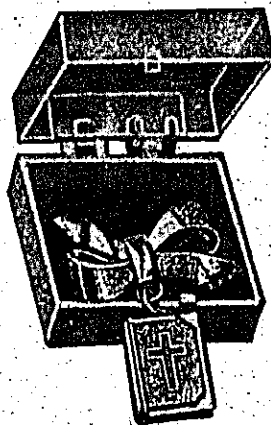
GI-4495



L-531



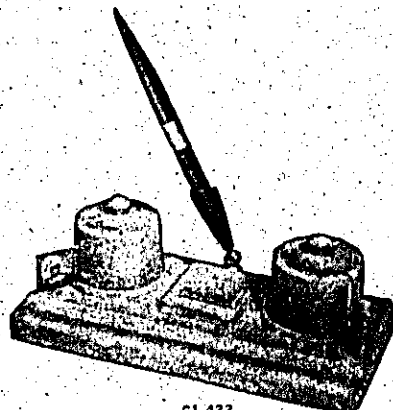
M-4912



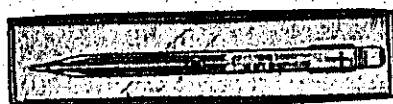
GI-1007



GI-8540



GI-433



PE-715

Truth for Today

By BERTHA MUNRO. Rich, inspirational reading for each day of the year. 380 pages, cloth. \$2.00

The Christian's Secret of a Happy Life

By HANNAH SMITH. Sound, practical guidance on everyday Christian living. 250 pages, cloth. \$1.79

Modern Book Ends

Useful in the home, for the graduate. Skillfully designed of solid mahogany with oak cross and metal support. 5 x 6". Boxed. (CO)

GI-1118 Ebony finish

GI-1164 Blond finish

Pair, \$3.95

Lord's Prayer Locket-Pin

Dainty, safety-clasp bow pin with miniature book which opens up showing Lord's Prayer. Gold-plated and boxed. (GO)

GI-1007

\$1.00

Shorty Tie Clips

Something every man and boy would appreciate. Distinctive, gold-plated with popular alligator clip.

GI-8540 Cross symbol, boxed (GO)

\$1.00

AW-4660 Music clef (WAI)

.65

AW-4663 Shield-cross symbol (WAI)

.60

Practical Desk Set

Perfect for anybody, young or old. Molded plastic in new marbled finish with stamp and tape dispensers, pencil groove, paper clip holder, and ball-point pen. Text on base. (WA)

GI-4333

\$1.95

Bible Marking Pencil

All-metal, precision-made, mechanical pencil with special clip for use as a bookmark. 4 3/4" long. Gift-boxed. (WD)

PE-711 Jesus Never Fails

\$1.75

PE-713 Christ, My Guide

1.75

PE-715 The Lord Is My Shepherd

1.75

Come Ye Apart

A gift that will bring an entire year of rich blessing, a daily devotional magazine based on the Uniform Sunday School Lessons.

Year's Subscription (4 issues)

50c

LEATHERETTE COVER

To give a little extra touch! Fine leatherette, gold imprint, silk ribbon page marker.

No. S-5509

50c

Pastor!

FOR THAT NEXT TIME
YOU NEED TO MAKE
A GIFT SELECTION

Graduation . . . Wedding . . .
Birthday . . . Anniversary . . .
Mother's Day . . . every pastor
finds it necessary to make aug-
mentations for remembering these
special occasions. Whether it's
a S.S. class wanting to remember
its teacher's birthday, the N.Y.
P.S. wishing to recognize its high
school graduates or the church
desiring to honor one of its
members, here is a thoughtfully
chosen group of items that can
become deeply appreciated gifts.
And for many more meaningful
selections . . . Bibles . . . sta-
tionery . . . games . . . inexpen-
sive novelties . . . see our Gen-
eral Catalog.

SUPPORT YOUR
PUBLISHING HOUSE
WHERE YOUR DOLLARS
DO DOUBLE DUTY

Nazarene Publishing House
2923 Troosty Box 527
Kansas City 41, Missouri
Washington at Breese
Pasadena 7, California

IN CANADA—1592 Bloor Street, West
Toronto 9, Ontario

WE PAY POSTAGE
to serve you better

Illuminated Scroll Frame Picture

For the group or individual wishing to give some-
thing extra nice. Gold-bronze with soft lighting
from top. May be hung or placed on table. 10 1/2
x 12". Boxed. (WA)

M-4909 "Head of Christ"

\$3.95

P-6366 Jesus, the Light of the World

\$6.95

"Art Craft" Bread Tray

Ideal as a home gift. Smartly styled in rich brown
with lettering and design in gold. 8 3/4 x 11 1/2".
Boxed. (GH)

GI-4495

\$1.75

"I Will Pilot Thee"—L.P. Record

Paul McNutt, popular Nazarene baritone singer,
accompanied by the "Showers of Blessing" choir,
sings such favorites as "The Love of God," "In
Times Like These," "Face to Face," "Tenderly
He Watches over Me," "Great Is Thy Faithful-
ness." Fourteen inspiring arrangements in all.
(Victory Recording) (ZP)

L-531

\$3.85

"Voice and Trombone" of Bill Pearce

What could be more appreciated by that one with
a record player! Inspirational listening to such
well-loved songs as "And Can It Be?" "So Send I
You," "Sound the Battle Cry," "Little David, Play
on Your Harp." Included total of twelve numbers.
(Word Recording) (CTD)

L-3026

\$3.98

"Art Wood" Plaques

Always appropriate and greatly cherished. Molded
plastic wood, each highlighted with touches of
color giving the appearance of an original carving.
Boxed. (WA)

"A PRAYER FOR THE BRIDE AND GROOM"

A most significant wedding gift. In a striking gold
and white, featuring Sallman's "Head of Christ."
8 x 10". Gift-boxed.

M-4912

\$3.95

"HOME BLESSINGS"

Especially suitable for newlyweds, anniversaries,
house warmings. Rich mahogany color. 6 1/4 x 10".

M-1934

\$2.00

"A MOTHER'S PRAYER"

Why not present one to the oldest or youngest
mother, in your service on Mother's Day? Comes
in a beautiful gold and white finish with inset of
a Sallman painting. 8 1/2 x 11".

M-4909 "Head of Christ"

\$3.95

M-4910 "Son of God"

\$3.95

"JUST FOR TODAY"

Particularly appealing to the graduate. Rich ma-
hogany color. 6 1/2 x 5 1/4".

M-1640

\$1.50

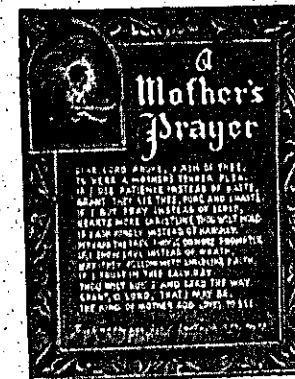
"WHAT GOD HATH PROMISED"

M-1642

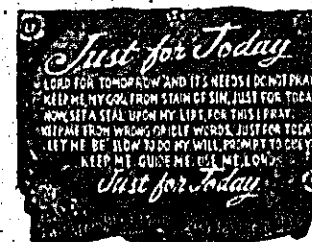
\$1.50



M-1934



M-4910



M-1640

V. Social Psychiatry Mental Illness and Personality**

By Edwin Fair*

WHILE SOCIAL psychiatry embraces other disciplines, for consideration today we shall look at the three institutions which exert the main influence on the life of an individual, and which have so much to do with his state of mental health, the home, the school, and the church. Since we are going to be discussing how these are related to mental illness or mental health, perhaps it would be well to consider some facts concerning mental illness.

First, let us look at the prevalence of mental illness. In a 1957 publication¹ the National Association for Mental Health says that sixteen million Americans, one in every ten, are suffering from mental or emotional disorders. They state that a study recently concluded by the Commission on Chronic Illness finds the incidence to be one in ten, and that this ratio was found in an urban population where one or more of the relatively well-defined mental disorders was sufficiently alarming to call for serious and prompt consideration. At this present rate, one out of every ten children born each year will need to go to

a mental hospital sometime during his lifetime.

About 750,000 people are under the care of mental hospitals at the present time. This is as many as in all other hospitals combined. More people are in hospitals for mental illness than for polio, cancer, heart disease, tuberculosis, and all other diseases combined. Over 250,000 people will be admitted to mental hospitals for the first time this year. In addition, about 100,000 will return to mental hospitals as readmissions. In 1955 some 2,500,000 men, women, and children were treated for some form of mental disorder, in mental hospitals, psychiatric clinics, or by private psychiatrists. Of the approximate 20,000,000 patients who went to general hospitals last year for physical ailments, about 6,000,000 of them had illnesses caused by emotional disturbances.

We have no accurate estimate of the number of people who are suffering from less serious mental illness, but present medical opinion holds that over half of the patients who consult the doctor are suffering from medical or emotional disorder. The National Association for Mental Health states that mental disorder is an important factor in 50 to 70 per cent of the medical cases treated by physicians. Many top medical authorities feel that mental illness or other

personality disturbances are usually significant factors in criminal behavior, delinquency, suicide, alcoholism, narcotic addiction, and very often in cases of divorce.

What does mental illness cost? Again according to the National Association for Mental Health, mental illness is the single most rapidly growing item in our state budget. The total expenditure has been tripled in the past decade, and in some states it uses as much as 30 per cent of the operating budget. More working years of life are lost because of mental disorders than for any other group of illnesses which disable workers during their lifetimes. It is estimated that over two million working years of life are lost by new patients admitted to mental hospitals each year. This amounts to about four billion dollars in potential net earnings. It costs the United States public more than one billion dollars a year in taxes to care for mental patients, or about three million dollars every day of the year.

We shall consider the psychotic illnesses. A psychosis is usually a severe type of mental disorder in the sense that all the forms of adaptation—that is, social, intellectual, professional, religious—are disrupted. The disorganization of the personality is extensive.

More than half of the nation's mental hospital population of 750,000 are patients with schizophrenia, and each year about 30 per cent of all newly admitted patients are those suffering from schizophrenic reaction. This disorder has its greatest incidence between the ages of twenty and thirty-five. Senile psychosis and cerebral arterial sclerosis account for 35 per cent of all new patients admitted each year. Known as the "psychosis of old age" these disorders claim most of

their victims after sixty. Involuntary melancholy accounts for 7 per cent of all new admissions and strikes more often between the ages of forty-eight and fifty-eight. "Manic depressive psychosis" new admissions have declined in recent years and now account for only 3 per cent of new admissions. This disorder most commonly strikes during early middle age, between thirty-five and fifty. Children and teen-agers have a high incidence of mental illness. At least 200,000 children each year receive treatment for less serious disorders in mental health clinics throughout the country. About 5,000 children and young people under nineteen are admitted to state mental hospitals each year. Forty residential treatment centers, accommodating 2,500 children, operate for the treatment of children with serious emotional disorders. This, then, is the general picture of mental illness in America today.

Mental health is something more than the absence of mental illness. The best definition of mental health I have found is that given by Dr. Karl Menninger in his book *The Human Mind*.² "Mental health is the adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness. Not just efficiency, or just contentment, or the grace of obeying the rules of the game cheerfully. It is all of these together. It is the ability to maintain an even temper, an alert intelligence, socially considered behavior, and a happy disposition. This, I think, is a healthy mind."

While this is the ideal, most of us don't achieve it. Instead, we continually strive in our growth toward mental health. Our minds vary from

*Psychiatric Clinic, Ponca City, Oklahoma.
**Lectures, Nazarene Theological Seminary, 1958.

¹Facts About Mental Illness, National Association for Mental Health, Pamphlet, 1957.

²Karl Menninger, *The Human Mind* (3rd ed.; New York: Alfred A. Knopf, 1957), p. 2.

time to time in their state of healthiness, and most of us are able to overcome the various factors arising to upset our state of equilibrium to the point that we gain some measure of mental health.

As we consider the relationship of the home, school, and church to mental illness and mental health, we must consider the personality, its structure, development, and function, from the standpoint of the psychiatrist. As we have said before, in this series of articles, to the psychiatrist, the term "personality" means the sum total of the characteristics and reactions, both physiological and psychological, of an individual. Personality includes the intellectual and emotional make-up, the physical structure, and the responses of every part of the body. It refers to the total individual.

The most commonly used approach in psychiatry to understand personality structure is through the consideration of the degrees of consciousness. In this consideration we are quoting extensively from Dr. W. C. Menninger and Munro Leaf.³ Consciousness is described on the basis of three levels, conscious, preconscious, and unconscious. A good analogy is considering these in view of daylight, twilight, and darkness, with consciousness, the daylight, being closest to the surface; below the conscious zone is the twilight or preconscious zone, from which there is no sharp distinction or boundary to consciousness; and below this is the unconscious or darkness. In the preconscious zone ideas fade from consciousness into the transitional zone, and from this zone there is a deeper level of unconsciousness. At times we are able to recall events or ideas

from the memory of the preconscious rather easily; at other times it is more difficult. The unconscious is beyond the reach of the conscious part of our personality by ordinary means of contact.

According to psychoanalytical thought, interspersed in these three regions of the personality there are three interrelated systems, each of which has certain functions and characteristics which explain human emotions, thought, and behavior. These are referred to as the id, the ego, and the super-ego. Each is dependent to some degree upon the other. The id is the most primitive part, the most infantile part of the person, and it is located completely in the unconscious. It is that part of the human personality we speak of when we say, "Something inside me caused me to do it." This something is the id. It represents that part of the person which is selfish, which makes unreasonable demands and gives rise to the spontaneous, primitive, sometimes uncontrolled behavior and wishes of the individual.

The id has been described as that part of the personality which says, I want. The conscious part of the personality which answers to the id is the ego, which says, I will, or I will not. While most of the ego is in the conscious, a portion of it lies in the unconscious. The ego represents rationality, judgment, and will power, which decides whether we will acquiesce to the demands of the id. The ego begins to develop at birth; and through the learning process of experience, it becomes stronger and its power increases. It is that portion of the personality which learns to suppress the urges that come from the depths of the id. At birth the personality is dominated by the id with its primitive, selfish, asocial components, which is endowed with two basic en-

ergy drives, aggressiveness and eroticism. These have often been spoken of as hostility and love. In the development of the ego with experience, the child learns to control his instinctive, infantile behavior, primarily through restraint and supervision of parental training. While his mother early will tell him "don't" to some unacceptable action, his ego will learn to carry out this action without the necessity of parental control. When he controls his aggressive acts, his hostility, he is rewarded with love and gradually learns to return love. Early in childhood the individual incorporates the supervision and training of his parents within himself, and it becomes the basis of a third functional part of the personality, his super-ego, or his conscience. The super-ego is partly conscious and partly unconscious.

As stated previously, these three components are dependent upon each other to some extent. The conscious ego continually functions to maintain contact with the external world and helps the personality adjust to the demands of his environment. Certain defense mechanisms are described in psychoanalytical thought to assist the ego in its function. It controls the id and guides or modifies, depending upon the circumstances, the expression of hate and love coming from the id. The ego may momentarily fail; when it does, it is subject to the criticism of the super-ego, which is the censor and critic, "the still small voice." However, at times, it is not so still and not so small.

The super-ego, along with the ego, is not present at birth, but it grows as we grow. The super-ego begins to develop about the third or fourth year to aid us in the solution of the problems we are faced with in our relationship with those around us, primarily, father, mother, sisters, and brothers. In babyhood and childhood,

parents' actions and attitudes form the standard of behavior. They are not only the lawmakers but the law-enforcing agents. As little children we then take over the standards of our parents and incorporate them into our own personalities. This in psychoanalytical thought, is done by the process known as introjection and identification. We use the strength as well as the weaknesses of our fathers and mothers by identifying with them or imitating them, trying to be like them.

So the super-ego as a censor is that portion of the personality which says, You must not. While the id says, I want, the ego answers, I will, or I will not, and the censor mechanism, the super-ego, says, You must not. However, in saying, You must not, it may also say, You must in that if one does not do something then he must do something else. Since the ego and super-ego begin at birth and the super-ego is pretty well formed by the eighth year, the chief model for its development is the adults with whom it comes in contact: first, the parents; and later, teachers.

There are other factors which greatly influence the super-ego, particularly, religious training and the church experience, which are very important in laying the foundation of the concepts of right and wrong. While the specific rights and wrongs and do's and don'ts may not be remembered, the super-ego accepts them, and it is upon these that it builds the basis of a personality which will control behavior throughout life. It is the criticism of the super-ego which creates anxiety within the personality. Anxiety is a distress signal in our personality adjustment. It is also that portion of the personality which creates feelings of guilt. There is a misconception that we should have no anxiety and no feelings of guilt. These

³William C. Menninger and Munro Leaf, *You and Psychiatry* (New York: Charles Scribner's Sons, 1955), pp. 78-106.

are necessary portions of our personalities if we are to bring about a satisfactory adjustment in living with our fellow man. For example, if we had no anxiety we could not protect ourselves, and feelings of guilt are associated with morality.

During the course of its development, the personality is subject to many variations. According to psychoanalytical thought, the early relationship of the son to his father greatly influences his later acceptance of a more mature role in life. Also, during childhood there is a struggle between the child and the figures of

authority in life. The child is in competition with and has an unconscious resentment of the controls that the parent places upon him. But as he is able to identify with the parent, instead of being in competition, the parent becomes an ally. This process is repeated in adolescence. There are many deviations to this pattern of development. Relationships between brothers and sisters also occur at a conscious and unconscious level. These continue in the process of maturity. Both feelings of love and feelings of hate must be dealt with as the child grows to maturity.

Unanswerable Questions in the Bible...

The Question of Heaven and Hell

By Fletcher Spruce*

It is not a question of why death comes in a physical sense. There are a thousand reasons why people die, and doctors are giving us new diseases every day, it seems.

It is a question of why one would die in a spiritual sense. Why lose your soul? Why go to hell? Why suffer spiritual death? Why spend eternity without God? Why? It is an unanswerable question.

It is not because there is no provision. At infinite cost God gave His only begotten Son to be an abundant provision for your salvation. "Who-soever will" may come. The Blood is sufficient.

It is not because your case is different. No two cases are alike. God specializes in not only the difficult, but the impossible. Hard cases never disturbed Jesus. He is able to save to the uttermost.

It is not because your surroundings are difficult. Cast yourself upon Him and He can save you and keep you though all hell should be turned loose upon you. Lilies grow in swamps, spiritually!

It is not because you cannot save yourself. None of us can. Come without money and without price. Beg for mercy, not justice. Cast yourself upon Him and take your hands off yourself. He alone saves.

Why die, O soul of mine? Thou hast every reason to be saved and no excuse at all for being lost!

*Pastor, Canton, Ohio.

Paul's Concept of the Ministry

V. The Pastor and Prayer

By Roscoe Pershall*

PAUL WAS A MAN OF PRAYER. He had the utmost faith in prayer and practiced it consistently throughout his ministry. His evaluation of prayer can be seen in the

Scope of His Praying

It began back in the early days of his Christian life when heaven's vision had blinded his earthly sight. At the time God sent Ananias on his mission to the new convert, God encouraged Ananias by saying, "Behold, he prayeth" (Acts 9:11c). From that day to his last testimony (II Timothy 4:6-8) the record of Paul's life is filled with examples of prayer.

He prayed in every situation. He prayed about his own health (II Corinthians 12:8). He prayed when he was in prison (Acts 16:25). He prayed when he ordained elders (Acts 14:23). He prayed when parting from the elders of Ephesus (Acts 20:36) and from the disciples of Tyre (Acts 21:4-5). Whatever Paul did or wherever he went, he prayed.

He prayed for his people. It is worth our time to note his constant burden for those under his care. In Romans 1:9 is recorded his burden for the Christians in that great city. He wrote to the Corinthians indicating that he communed with God constantly about them (I Corinthians 1:4).

*Director of Evangelism, Oregon Pacific District.

The Ephesians enjoyed the benefits of his ceaseless prayer on their behalf (Ephesians 1:15-16). He never failed in any prayer to pray for the Philippians (Philippians 1:4). The Colossians experienced the same kind of care (Colossians 1:3). He carried the same kind of unwavering burden for the Thessalonians (I Thessalonians 1:2). His son in the gospel, Timothy, claimed the prayers of Paul not only in the day but through the hours of the night (II Timothy 1:3). Philemon also was in that blessed company who benefited by the prayers of the great apostle (Philemon 4).

It was a staggering load, but this mighty man of God carried a burden of prayer for all the churches of his day and also for many individuals. Certainly he must have spent long hours alone with God in order to cover all of these requests. It would be a soul-searching experience for us as ministers if we could be transported to his "closet" and hear his groans and pleadings as he asked God for help and strength for his people. One by one we could hear the names called out in mighty petition as the man of Tarsus prayed for his own—the people which he had begotten in his bonds, the ones for whom he had fought wild beasts at Ephesus, the ones for whom he had become the offscouring of the earth. This for Paul was no idle tolling of names, but

a travail of soul over the needs of those for whom he was responsible.

His prayer for His people covered every area of their experience. A summary of all of his prayers can be found in II Thessalonians 1:11, in which he petitioned God that these Christians would come up to the divine demands for believers and that they should fully experience all that God had provided for them in the abundant atonement of Christ. To this end he prayed for every phase of their lives.

He prayed that these Christians would do no evil. In Romans 6:1-2 he raised the question of sin in the believer and then answered the question with an emphatic "God forbid." Again he confessed that he prayed that they would not fall into evil (II Corinthians 13:7). Through prayer he built a wall around his charges that would help them in the time of temptation.

He prayed that they might know God's will (Colossians 1:9). He knew the great gaps in the knowledge of God's will in the understanding of the newly converted. He went before His Master on behalf of those he loved and pleaded that they might be filled with the understanding of the will of God.

He prayed that these new Christians might be sanctified wholly even as Christ prayed for His disciples (I Thessalonians 5:23). He was not content with having only a "believing" people within the church. He prayed that they might be blameless in "spirit and soul and body." The Philippians were presented to the throne of grace that they might be "sincere and without offence," and that they might be filled with the fruits that come from the sanctifying presence of the Holy Spirit (Philippians 1:10-11).

He prayed that these believers might have the indwelling Christ (Ephesians 3:17a). He saw it as the divine purpose that they should be a habitation of God through the Spirit (Ephesians 2:22). This was the experience and relationship to Christ which he himself enjoyed (Galatians 2:20), and he was not content until others were "filled with all of the fullness of God" (Ephesians 3:19c).

He prayed that the believers' lives might be rooted and grounded in love (Ephesians 3:17-19). He knew that the proper divine-human relationship must rest in love, and to this end he prayed. He was not content until they lived and moved on the plane of love. He prayed also that they might have spiritual perception and understanding (Ephesians 1:17-18). He knew that they were not thrust into the world as full-grown Christians, and so he prayed they might develop in the understanding of spiritual things. He prayed that they might have spiritual "common sense." He prayed that these Christians might be patient and long-suffering (Colossians 1:11).

All of these qualities of Christian life and spirit Paul expected the Christians to enjoy through the strengthening by the Holy Spirit in the inner man (Ephesians 3:16).

Paul presented every need of his church to the throne of grace. He did not leave these matters to chance or to the believer's accidental stumbling into them. He prayed about every area of their lives and then told them about it, giving them a still greater incentive to seek all that was provided for them in Christ's atonement.

How fortunate these parishioners of Paul's were to have a pastor who would thus pour out his heart on their behalf! What an example this Early Church pastor-evangelist is to us as

we present our people's needs to the Lord!

He taught that the lost were to be objects of prayer. There were none to be left out. Not only did Paul pray for the believers; he prayed also for the unsaved (I Timothy 2:1-4). He was here in the midst of praying for "all men." He even prayed for Israel, the nation that had rejected Christ and had looked askance on his own ministry. We can all but hear him sob as he cried out, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1). Paul included the lost in his prayers. What a pattern!

Paul Taught His People to Pray

He told the Colossians to "continue in prayer" (4:2), and he instructed the Thessalonians to "pray without ceasing" (I Thessalonians 5:17). Continual praying was a part of the teaching directed to the Romans (Romans 12:12), and the Philippians were urged to give a pre-eminent place to prayer (4:6). He extended the instruction to all men when he wrote to Timothy (I-Timothy 2:8).

As a wise master builder, Paul laid the foundation of prayer in the lives of his converts. They had received salvation from God; he pointed them back to the source of that salvation for help to maintain it and to meet life as Christians. Happy were those that heeded these instructions. They found the foundation for victorious and useful Christian lives.

The prayers of his people were a vital force in the life of Paul. He leaned heavily upon their prayers as he went about his labors.

He solicited their prayers for himself. When he was in danger he asked that they pray for his deliverance. He made a plea to the Romans that he

might be delivered from the unbelieving Jews (Romans 15:30-31). He voiced a similar request to the Thessalonians 3:2). His confidence in the prayers of the Philippians was revealed as he said, "For I know that this shall turn to my salvation through your prayer" (Philippians 1:19).

Not only did he solicit their prayers for his personal protection, but he also requested that they pray for the success of the message he bore. He gave the Thessalonians a definite charge in these words: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (II Thessalonians 3:1). He enlisted the Colossians in the army of prayers (Colossians 4:3), and he solicited the Ephesian church to pray that "utterance may be given to me, that I may open my mouth boldly, to make known the mystery of the gospel" (Ephesians 6:19-20).

He solicited their prayers also for others. He directed the Ephesian church to pray for the believers: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18). By his guiding these new Christians into praying for others he showed them how much their destiny and well-being were bound up with the burdens and concerns of the total cause of God.

He joined them in the fellowship of prayer. Paul strongly urged upon the churches a solid and united fellowship of prayer. This was highlighted in his letter to the Romans when he spoke of "striving together with me in your prayers" (Romans 15:30). He saw

the value of a combined effort in prayer with the resultant supporting faith, united effort, and parallel optimism. He realized that this made for more effective prayer on the part of all concerned.

Paul put to work for himself and, better yet, for the Kingdom, a mighty force when he unloosed the power of his people's prayers. They supported

him when he was in danger. They followed him as he preached. They went before him into new fields. They, through the work of the Spirit, gave him power as he preached. These concerted prayers were a potent force in the advance of the Early Church. Little wonder that Paul urged them again and again, "Pray without ceasing" (I Thessalonians 5:17).

Our Poor Public Prayers

By S. L. Morgan, Sr.*

OVER A DOZEN YEARS ago I began a magazine article on public prayer with the remark, "A crusade to improve our public prayers is long overdue." I now repeat that indictment. The poor form and lack of fervor in our public prayers in general are a reproach to us. Now and then some pastor delights me with the fervor, the dignity, the noble form of his public prayer. But this is rather the exception.

Even more the public prayers heard in the prayer meeting, the Sunday school, the mission groups, and classes are little short of disgraceful. I feel this is true even of my own prayers when I'm suddenly called on in such meetings. For little is expected; it is usually regarded as part of the routine.

Repeatedly in prayer meeting or the missionary society the leader has asked for a chain of prayers in my hearing, and in many cases I have

hardly heard a word. Voices were low and muffled and without passion. And one does not help another pray unless one hears the words. Likely I'd reach God better if I ceased trying to hear the prayer and silently framed my own prayer. Yet surely prayers in public are intended to help others to pray.

I deeply believe it is near sacrilege suddenly to call on people at random to lead in prayer. The unthought prayer is all too likely to be a random prayer. Better far, when possible, to say in advance to one who is to lead, "I want to call on you to lead in prayer; I pray you'll put all your soul into it, and help us to find God through your prayer!"

Training in Public Prayer

I'm sure any pastor, or any leader calling on people to lead in prayer, can do wonders to improve the public prayers of congregation or any group, if he will follow this method of preparing in advance those who are to

lead in prayer. Let him say habitually and with emphasis: "The greatest thing you or I can ever do for another is to help him truly to pray—to meet God!" Let him say in advance to one who will lead in prayer, "Prepare your soul—prepare even the words you are to use—the words to bring people right up to God, if they follow you; speak them strongly in dead earnestness, and don't doubt that to help others to pray is the greatest thing you can ever do!"

I deeply believe this truth should be faced in desperate earnestness, that our public prayers must be improved. And they can be in time, if pastor and leaders work persistently.

POOR PRAYERS THE WEAKNESS OF PROTESTANTISM

George A. Buttrick is hardly too strong when he says in his book, *Prayer* that "the prayers heard in Protestant churches are the grievous failure, not to say disgrace, of Protestantism"; that "in too many instances one offers God a slipshodness and a jumble, sometimes almost a brash irreverence, and has the temerity to call it prayer."

Perhaps he is not far wrong in

calling our prayers the "failure" of Protestantism.

We do well to ponder his words: "People do not come to church, or stay away, because of the preaching. They think that is the focus. But the real purpose, in clear or vague intention, is to pray. . . . What draws them? . . . There is a mystery and a magnetism." In short, they are drawn to church, if at all, by a deep yearning to probe into the mystery of life and reach its ultimate by meeting God in prayer.

I think there is a profound truth here, which we miss if we put main emphasis on the sermon. It has long been my conviction that, especially in the Sunday morning service, the prayer, and not the sermon, should be regarded as the heart and soul of the service, and the minister should prepare to offer a great prayer as surely as to preach a great sermon. Indeed, the supreme test of his greatness as a minister is this: do the people go home talking about a good sermon or do they go saying in their souls, Our pastor's prayer made us see and feel God today? I challenge pastors to put this to the test!

GOD'S PATIENCE:

God impotent? Listen to Mr. Einstein talk about matter. E equals MC². In a cup of water there is enough restrained power to propel a ship across the Atlantic. In a day when God has opened up a little crack in the universe to give us a peek into unimaginable power, who would say that God is impotent? He is patient, that's all, beyond all our ideas of patience. And part of omnipotence is power to withhold power. "The Lord is not slack concerning his promise . . ." said Peter. He has not let the world get out of hand. He has not abdicated to the Kremlin, or even to Washington. He is patient, long-suffering, slow to anger, plenteous in mercy; and the majesty of His power is its mercy.

J. Wallace Hamilton; "Who Goes There?"
(The Fleming H. Revell Company)

*Wake Forest, North Carolina.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

HOME INFLUENCES

According to statistics from J. Edgar Hoover's office in Washington, 75 per cent of the five million listed criminals in the United States come from broken homes.

SURE, I NEED THE CHURCH:

"I needed it when my father died; I needed it when we were married and when our babies were taken from us; and I shall need it sooner or later, and need it badly. I am in good health now, and I could, I suppose, get along very nicely for a while without a minister or choir, or even a prayer. But what sort of man is he who scorns and neglects and despises his best friend until his hour of tribulation?"

—EDGAR A. GUEST

SENTENCE SERMONS

"Little things are not always trifles; a misplaced comma may destroy a law; a foolish word may ruin a friendship.

"The really successful climber is he who has helped someone else to mount a little higher also.

"It is not the talented, but the consecrated, who serve the Lord the best.

"Time is a great healer, but it is no beauty specialist.

"Did you know? The crow and the nightingale have vocal organs almost alike, yet one croaks and the other sings."

—SELECTED

*Waco, Texas.

THE DEATH OF A SPARROW

"The door of our garage was left partly open. A sick sparrow crept in and at one side, behind a bundle of newspapers, the sick little sparrow died alone. No, it was not alone—God was there!

"I felt a sense of awe as I carried the dead sparrow to a place of burial. God was present."

—OLIVER G. WILSON

SO THEY OBJECT

Two or three years ago Steve Allen, the TV personality, referred to places of business which sold liquor as "saloons." The liquor people complained that a saloon is a pretty unlovely and unwholesome place, and that all their places were not like that. The reply came back, "So what? A skunk by any other name would have the same odor."

—SELECTED

PEARLS GATHERED BY THE WAY

"If we live in the devotional, it will stir the emotional and give us the experimental, and lead us to the practical."

—J. B. CHAPMAN

"People look at you six days to see what you mean on your seventh day.

"He who trusts in the virtues of Christ cannot die too soon, nor live too long.

"It requires no musical talent to be always harping on something.

"Waste today lamenting tomorrow and you'll waste tomorrow lamenting today."

—From here and there

SEVEN SIGNS OF SPIRITUALITY

"Spirituality is a very broad term. But there are seven outstanding marks of the spiritual mind."

1. Spontaneity is the natural overflow of the spiritual life that wells up within the heart.

2. Loyalty is a never-failing earmark of spirituality. It calls forth unswerving devotion to truth.

3. Simplicity is elementary and basic to spirituality. It assures freedom of the Spirit.

4. Answered prayer: Our God is a God of mercy. He will hear our prayers.

5. Stability: A fixed purpose! This is a great essential to a spiritual life.

6. Humility: This is indispensable. Humility is the essence of Christ-likeness.

7. Charity: This is the crowning glory of the spiritual life. Paul referred to it as the "bond of perfectness."

—By KATHERINE BEVIS in the Wesleyan Methodist

FIVE DANGEROUS THINGS

1. It is dangerous to relax after the revival.

2. It is dangerous to neglect prayer meeting.

3. It is dangerous to rob God of tithes and offerings.

4. It is dangerous to peddle gossip.

5. It is dangerous to get your eyes on people.

—Dunbar, West Virginia Bulletin

"All problems become smaller if you don't dodge them, but confront them. Touch a thistle timidly and it pricks you; grasp it boldly and its spines crumble.—ADM. WM. S. HALSEY.

May, 1959

THREE THINGS TO WATCH:

In solitude, our thoughts,
In the home, our tempers,
In society, our tongues.

—ANONYMOUS

DEFINITIONS (Modern version)

Prejudice: Weighing the facts with your thumb on the scales.—Today.

Cold War: Nations flexing their missiles.

A girl's cycle: Safety pins, fraternity pins, clothespins, rolling pins, safety pins.—School Activities.

—Calvary Nazarene Bulletin
Nacogdoches, Texas

SPIRITUAL ADHESIONS

An adhesion is an extra tissue in our bodies, making an unnecessary bridge or growth between two muscles, or between a muscle and a vital organ. These bridge scars are called "adhesions."

1. Instead of adding strength, they hamper proper functioning of the muscle or organ to which attached.

2. Adhesions are to be overcome only by radical treatment. Their strength must be often broken by cutting. In extreme cases the surgeon must remove them entirely, so they will not reunite.

3. Spiritual adhesions:

A. Prejudice. Mind made up ahead of time to dislike the preacher, etc.

B. Pedantic, strict attitude toward any lack of perfect speech by the speaker.

C. Jealousy or envy make bad adhesions.

D. Lack of personal mental and spiritual preparations also make adhesions.

—Subject by ALBERT L. WELSH
Outline by NELSON G. MINK

The Good Companions

A series of messages based upon Romans, chapter sixteen, emphasizing the prominence and power of friendship in the life of Paul—a triumphant soul in every test of loneliness, yet fully human in longing for companionship in the way. Friendship "in the Lord"—the providential meeting and union of heart and of people who would never have met but for a common relationship in Christ—is exalted as the greatest triumph of the gospel; unity in faith, testimony, and service. The series was preached on Sunday mornings as the Epistle was expounded in the midweek services.

Introducing Phoebe

TEXT: Romans 16:1-2

INTRODUCTION:

- A. A revolutionary portrait, unknown in non-Christian religions, giving to womanhood equality of standing before God and redemptive privilege.
- B. A demonstration of the uplifting power of the gospel in life and service, producing a Christian deaconess who receives Paul's highest commendation, his "fore-runner" to Rome.

I. PHOEBE, A SERVANT

- A. Evidently of noble position in secular and spiritual life, yet lowly in spirit.
- B. A lover of the church, even as Jesus and Paul, proving her zeal for fellowship by deeds.

II. PHOEBE, A SISTER

- A. Church relationship—a family one, based upon every member seeking to do the will of God (Mark 3:35).
- B. Association of men and women sanctified and elevated in Christ—

centered affection and the partnership of service.

- C. Examples of the special ministry of "sisterhood": Miriam for the infant Moses, Dora Wordsworth to poet brother, etc.

III. PHOEBE, A SAINT

- A. Saintliness compatible with business responsibilities.
- B. Hospitality a test of grace; making the home an outpost of the church.

IV. PHOEBE, A SUCCORER

- A. Even Pauls have need of those who will "run to help."
- B. Every church has need of such "sisters in Israel."

CONCLUSION: Phoebe means "pure, bright, radiant." Happy is the pastor who can bear testimony to members of this "Nazarene Order," and blessed is the church in which they serve.

—ALBERT J. LOWN, Pastor
Lisburn, Ireland

Revival Through Refugees

TEXT: Romans 16:3-5

INTRODUCTION:

- A. Possibilities of Christian marriage for the glory of God and the growth of the church. H. V. Morton: "In their association with Paul we have one of the most beautiful and fruitful friendships in the history of Apostolic Christianity . . . of power for good exerted by husband and wife working in unison for advancement of the kingdom."

- B. Position of Aquila and Priscilla—no certain dwelling (Rome, Corinth, Ephesus, Rome); uncer-

tain income, yet preserved faith and became pioneers and pillars.

- C. Ready for supreme sacrifice: particular incident veiled (Ephesus?), but persistent grace of lives magnified.

I. HOSPITABLE CHRISTIANS

- A. Their own distresses created sympathy for others, "Paul abode with them" (Acts 18:3). Home amenities probably limited, unselfishness unlimited.
- B. Personal interests sacrificed for fellowship usefulness; "the church that is in their house."

II. HOLINESS CHRISTIANS

- A. Spirit-filled, discerning worshipers longing for a Spirit-filled ministry. Imagine their joy in a holiness church!
- B. Wise in counsel to those in enthusiastic possession of the first work of grace (Acts 18:24-26).
- C. Pentecost is not confined to church walls; the home can be an "Upper Room" when two or three are gathered together in consecration and believing prayer to "go on to perfection."

III. HONORED CHRISTIANS

- A. Spiritual reputation inspiring gratitude in Jewish apostle and gentile congregations
- B. Life's greatest honor is to reign in the hearts of others.

CONCLUSION: Aquila means "eagle"; Priscilla, "little, old-fashioned woman." Vision and conviction blended make the happiest homes even if Priscilla is the stronger character.

—ALBERT J. LOWN

First and Faithful

TEXT: Romans 16:5

INTRODUCTION:

- A. Only one reference to Epäenetus in the New Testament but it indicates possession of highest experience of grace, "wellbeloved."

- B. Paul's converts thrilled (Philippians), broke his heart (Galatians)—conversion of Epäenetus a special joy; first man in Achaia (Roman province embracing whole of Greece) to believe in Christ.

- C. "Firstfruits," a term conveying significant lessons for Christian service.

I. NO PLACE IS TOO HARD FOR GOD

- A. Paul's feelings as he faced Corinth, capital of Achaia (I Corinthians 2:3)—natural, but countered by lesson taught by Jesus (John 4:35); the hardest place can yield richest harvest.
- B. Conversion of Epäenetus assurance of revival reaping, as "firstfruits" (priests' wave offering of two unleavened loaves) signified faith in full harvest to come.

II. GOD HAS A KEY SOUL IN EVERY PLACE

- A. New Testament instances of this truth, e.g., Europe—Lydia; Africa—eunuch; Samaria—harlot; Achaia—Epäenetus. No knowledge of position or personality but gave God chance to break into heathen city.
- B. Experience repeated so often in Paul's ministry must have become a strategy of prayer, "O God, give me the key soul." There are key souls in churches, campaigns, and classes.

III. A MAN WHO FULFILLED EARLY PROMISE OF HIS LIFE

- A. Greatest weakness of evangelism and membership—first fruits of faith not followed by harvest of faithfulness. Epäenetus, first but faithful and mature in later years.
- B. Secret of ripened growth, "unto Christ." A great spiritual father but a greater Saviour.

CONCLUSION: Epäenetus means "praiseworthy," a great thing to be praised by Paul, a greater to have "the praise of God."

—ALBERT J. LOWN

The Mary with the Martha Spirit

TEXT: Romans 16:6

INTRODUCTION:

A. Comparatively unknown bearer of familiar name. Cf. Mother of Jesus, Mary of Magdala, Mary of Bethany, wife of Cleopas, mother of John Mark. This Mary not connected with great events of the gospel of the Early Church.

B. Commended for quality open to all, faithful, loving co-operation with those who lead the work of God.

I. SERVICE WHICH WAS WHOLEHEARTED

A. "Much labour"—word associated with toil, exertion, pain, and difficulty. All work is not labour, minus "the heat and burden of the day." Labor demands time and strength.

B. God is seeking "labourers" of this character; service beyond motives of tradition, love of the lime-light, a hobby—"labour [that] is not in vain in the Lord."

II. SERVICE REGARDED AS A GIFT

A. "Bestowed," to make a gift with pleasure—service accepted as a privilege, an offering to Christ and His Church.

B. Inspired by grace; love's return for the gifts and goodness of God.

III. SERVICE DIRECTED TOWARD THE MINISTRY

A. The sensitive heart—recognized the practical, behind-the-scenes needs of Christ's servants, even as women "ministered unto him [Jesus] of their substance."

B. The serving hand—ministries fulfilling Galatians 6:6 and provoking the gratitude of Philippians 4:18.

CONCLUSION: Greetings from Paul are an earnest of the "Well done" Jesus will give to every Mary with the Martha spirit.

—ALBERT J. LOWN

The Wasted Years

TEXT: Romans 16:7, 11

INTRODUCTION:

A. The sacrifices of life are mercifully limited—Paul "suffered the loss of all things," yet was given Christian relatives.

B. The apostolic calling is wider than customary thought—the privilege of being "sent forth" is not confined to the founders or missionaries of the Church.

C. The glory of being "in Christ" inspired a spirit which was willing to bear and share imprisonment, and introduces us to:

I. LIFE'S MOST SACRED RELATIONSHIP

A. The bonds of the family—"my kinsmen."

B. The bonds of service—men "of note"; privilege to serve among those outstanding in faith and leadership.

C. The bonds of suffering—"fellow-prisoners"; hardships in war and experiences in hospitals have drawn people together. None so close as those who suffer for Christ's sake.

D. The bonds of saving grace—"in Christ . . ." All others are steppingstones to this supreme relationship. Secure, as Noah's family in the ark; united, for good or ill, with Christ as David's men with their chosen savior and king in the Cave of Adullam. The thought of this relationship brings:

II. LIFE'S MOST SINCERE AND SUSTAINED REGRET

A. Regret for wasted years—"in Christ before me." Remorse over Stephen (Acts 22:20); deeper regret over unbelief (I Timothy 1:13).

B. Revolution in the coming years—always a desire to atone. "I laboured more abundantly than they all"; achievement always blended with humility, thought of what might have been.

C. Service of others honored and praised.

CONCLUSION: We can assist God to restore wasted years by maintaining fellowship with Christ and souls of quality, within and without the family.

—ALBERT J. LOWN

A Halo for the Undistinguished

TEXT: Romans 16:8-10a

INTRODUCTION:

A. Contrast with previous studies of people specially distinguished in experience or service; this group credited with no particular exploit or high office, yet greeted with same warmth by Paul.

B. Commendation of Apelles—"approved," "that tried Christian"; word used of Jesus (Isaiah 28:16; Acts 2:22). Only claim to fame, trials had refined faith and matured experience.

I. GOD REQUIRES TESTED EXPERIENCE

A. The necessity of training—only the fully tested merits label "approved." "God would prove Abraham" and all His saints according to His wisdom and purpose.

B. The nature of testing—through the heart's treasure, Abraham and Isaac; frailty of friends, David and Ahithophel; physical affliction, Paul and thorn; costly mistakes, Abraham and Egypt; antagonism to Christian principles (Hebrews 12:3).

II. GOD REWARDS HIS TESTED ONES

A. With the assurance that He knows the way and the outcome—example of Job.

B. By the miracle and mystery of grace sufficient and strength supplied—example of Paul.

C. With present blessing and quickened anticipation of "the crown of life" (James 1:12).

D. By an evident deepening of experience (Hebrews 12:11).

—ALBERT J. LOWN

The Devoted and the Divided Home

TEXT: Romans 16:10-11

INTRODUCTION:

A. Paul's double aim—the salvation of souls and the establishing of Christian homes; e.g., Acts 16:31. Coveted for every Christian parent the testimony of Joshua (Joshua 24).

B. The fulfillment of this ideal—special responsibilities upon parents. Aristobulus—example of saved head of saved home fulfilling these duties in a devoted home.

I. TO UPHOLD THE STANDARD OF LOVE (Ephesians 5:25, 28, 33)

A. The sacrificial nature of true married love.

B. The example of Jesus—reverence for covenant and personality, and true self-interest.

II. TO SUSTAIN THE ATMOSPHERE OF PRAYER (I Peter 3:7)

A. From "mother's knee" simplicity to guided family devotion.

B. Not easy in school days, teen-age activities, but essential of home partnership in "the grace of life."

III. TO MAINTAIN A SENSE OF FAIR PLAY (Colossians 3:20-21)

A. The fifth commandment often emphasized; "father's commandment" equally binding—to govern household with discerning justice and faithfulness to promises, rather than "own pleasure," or "can't be bothered" indifference, or tyrannical assertion of authority.

B. Favoritism of Jacob, slackness of Eli.

IV. TO GIVE ACTIVE WITNESS TO EXPERIMENTAL RELIGION (Deuteronomy 6:4-7, 20)

A. Standards held and taught must be in "your [parents'] hearts."

B. Jesus said, "Suffer the children . . ." but "they [the parents] brought them to him."

CONCLUSION:

A. Fulfillment does not exempt from mystery and heartbreak of unsaved children. Narcissus example of divided home; the Christ

who unites may also divide, "A man's foes shall . . ."; e.g., Samuel's sons.

- B. Consistent living the supreme weapon when the home becomes a spiritual battlefield. Aristobulus means "best advising," our best advice to unsaved loved ones, genuineness of life.

—ALBERT J. LOWN

Triumph and Troublemakers

TEXT: Romans 16:12-24

INTRODUCTION:

- A. Pleasure—"salute"—a postolic greetings to various friends with special mention of a brother and sister (v. 12); of unnamed mother who unselfishly gave him home and care; verses fulfilling Psalms 133 as letter is written (vv. 21-24), and received (vv. 14-16).
- B. Pain—"avoid"—sad truth, those unworthy of and enemies to fellowship by spirit of disunity and division.

I. THE PERIL OF THE CHURCH

- A. Of lip-profession only—"good words and fair speeches"—flattery of the inexperienced.
- B. Of doubts about doctrine—"contrary to the doctrine ye have learned"—emphasis upon minor above major, incidental above essential; astray from "love out of a pure heart."
- C. Of secret whisperings—"cause divisions and offences"—criminal weakness of the tongue in self-centered lives, separating and stumbling others. Fullness of love becomes frankness of love as Paul speaks plainly for:

II. THE PROTECTION OF THE CHURCH

- A. Avoid them—talkative and hypocritical usually avoid the mature, those who can discern chaff from wheat. The sincere immature should "label and leave" the troublemakers.
- B. Act dumb—"wise," alert, appreciative, eager for the good; "simple," unattracted, unresponsive to

evil; example would be of Jesus writing in the sand, "as though he had not heard."

- C. Attend to own obedience—serve the Lord Jesus Christ, cleave to sound doctrine, intensify reputation for obedience.

CONCLUSION:

- A. The God of peace (in the Church) will bruise Satan's agents.
- B. The grace of Jesus will bless the true and obedient.

—ALBERT J. LOWN

Divine Ability for Difficult Days.

TEXT: Romans 16:25-27

INTRODUCTION:

- A. Characteristic of Paul's Epistles—closing verses blending supreme need of church with prayerful assurance of God's ability to meet the need (II Corinthians 13:11; I Thessalonians 5:23; II Thessalonians 3:16; Hebrews 13:20-21).
- B. Confidence of this benediction—triumphant assurance of "power" for Church at heart of empire that worshiped power, leading to:

I. AN ESTABLISHING EXPERIENCE

- A. Defined—motive for the writing (Romans 1:11); pursued through doctrine, consecration, consummated in prayer for fixed heart (as in I Thessalonians 3:10-13). More than enthusiasm, or personal strength without fellowship grace, which may be eccentricity; "established" business—roots down, reputation strong, not here today, gone tomorrow; cause for pride but still need for progress; going forward and deeper.

B. Displayed:

1. Standing firm for sake of others (Joshua 3:17).
2. Standing firm when reason is baffled (Psalms 73:17).
3. Standing firm in God's will (Acts 21:13).
4. Standing firm in "the evil day" (Ephesians 6:13).

II. AN EFFECTIVE ENERGY

- A. The gospel is "the power of God unto salvation," and stability

(Romans 1:16; 16:25). God's power to keep is part of the gospel mystery, a revealed truth, an experience to be preached. The New Testament never separates evangelism and establishment.

- B. This experience is needed by the best of Christians (II Corinthians 1:21) and is always linked with fellowship, "with you," and settles the direction of life, "to him," and "unto him."

CONCLUSION:

- A. This comforting truth that inspires a doxology of lip and life is in keeping with God's nature—"everlasting," "wise." He wills and empowers for permanence (Philippians 16:1; Corinthians 1:8).
- B. There is harmony with God's justice—"all nations"; stabilizing power superior to national temperament or special difficulties.
- C. Inseparable from "obedience of faith."

—ALBERT J. LOWN

SPECIAL

Following in Your Footsteps

(A Message for Young Parents)

SCRIPTURE: Ephesians 4:1-3; 5:1-2; 6:1-4

INTRODUCTION:

- A. In our day we have many ideas about child raising. Some good, some harmful, some false.
- B. But there is a Book that has ideas and suggestions relative to this subject that are sound and workable.
1. It is our Bible.
 2. Oft-quoted verse, Proverbs 22:6. What does this verse actually say?

I. "TRAIN UP A CHILD"

- A. Not dedication, although this should be done.
- B. Not education, although it too has a place.

- C. Not simply the "giving" of religious training.
- D. Not keeping the children neutral on religious matters until they can choose for themselves.
- E. Why are we so foolish where God and religion are concerned? We teach our children about the physical but not about the spiritual.
- F. This training is the giving of time, energy, precept, and example; both parents working together.

II. "TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

- A. Be in the right way yourself; let your children follow in your footsteps. You should lead them into the footprints of Jesus.
- B. Train the child now. If you have not started and your child is as much as a year old, you have already lost valuable time.

III. "... WHEN HE IS OLD, HE WILL NOT DEPART FROM IT."

- A. Is this true?
1. Not for those who trained by precept only.
 2. Not for those who began too late.
 3. Not entirely true where fathers did not help.
 4. But for Christian parents working together constantly, yes.
- B. They are following your footsteps. Are they leading to Jesus?

CONCLUSION:

- A. Trees grown in constant, one-direction wind are deformed.
- B. Children, like trees, will lean the way the wind blows.
1. Worldly winds blow toward sin and evil. Children need a wall around them, and some guy wires.
 2. Parents can "blow" against these winds by influence, example, and prayers and nullify their effort.
- C. Where will your children end, following your footsteps?

—JACK C. PISCHEL, Pastor
Wapello, Iowa

Studies in I Peter

Christian Citizenship

SCRIPTURE: I Peter 2:3-17

INTRODUCTION: The Christian must live as a man of two worlds (v. 17). He must live in society—"Honour all men"—"Honour the king." He must live in the church—"Fear God"—"Love the brotherhood." Therefore:

I. HE MUST SUBMIT TO AUTHORITY (vv. 13-15).

A. Submit to every fundamental human institution (vv. 13-14). Note the Greek: *Anthropine ktisei*.

1. To the supreme rule of the state. The king (emperor) was Nero in Peter's day.
2. And his delegated officials.
 - a. Who are sent to punish wrongdoing.
 - b. And to encourage "those who love to do well." Greek—*Agathopoion*.

B. Submit on the grounds of the Christian citizenship (vv. 13, 15).

1. The attitude: "For the Lord's sake" (v. 13).
2. The authorization: "So is the will of God" (v. 15).
3. The action: Well-doing silences both:
 - a. Ignorance and
 - b. Foolishness.

II. THE "FREEBORN" IS STILL "GOD'S BONDSLAVE" (v. 16).

A. The manner: "As free," [*eleutheroi*] "freeborn."

1. As those who are free citizens of a higher government, yet willingly submissive out of respect for elemental moral authority.
2. Freedom is no excuse for license. The fact that one is amenable to a higher authority does not excuse him from the basic respect for authority.
3. A Christian profession should not be used as a veil for wickedness.
4. Citizenship in another world

does not set aside obedience in this one.

B. The motive: "As bondservants of God."

1. Self-dedicated to the supreme source of all authority.
2. The approbation of God is greater than the praise of earthly magistrates.

CONCLUSION:

A. Thus does the true Christian "render unto Caesar the things which are Caesar's; and unto God the things that are God's."

B. He honors all men, he loves the brotherhood of believers, he honors the king, because above all he fears almighty God.

—ROSS E. PRICE
Pasadena, California

The Submissiveness Suitable to Servants

SCRIPTURE: I Peter 2:18-20

INTRODUCTION: Here is an obligation based, not on the character of the Master, but upon the conscience of the Christian.

I. SINCERE SUBORDINATION (v. 18)

A. With perfect respect. "In all fear."

1. As becoming household servants—*Hoi Oiketai*.
2. Under all circumstances—*En Panti*.

B. Without respect of person.

1. To the considerate master—of course!
 - a. "Kind and reasonable"—Moffatt.
 - b. "Good and gentle"—K.J.V.
2. To the perverse master—for conscience' sake.
 - a. "The surly"—Moffatt.
 - b. "The crooked" or "harsh," as per the Greek.

C. Do not make the disposition of your employer the yardstick of your obligation and obedience.

II. MERITORIOUS SUFFERING IS THAT WHICH IS UNDESERVED (vv. 19-20).

A. This is grace—Greek, *Charis*—if from conscientious respect for God one endures grief (v. 19).

1. This is acceptable.
2. We must regard God more than man.
3. We must bear up patiently under injustice.
4. If saintliness brings sufferings—submit.

B. There is no credit in enduring punishment for wrongdoing (v. 20a).

1. God gets no glory in our being buffeted for sinning (cf. the Greek).
2. Punishment is the just desert of an offender.

C. Enduring suffering for good deeds is what God counts as merit (v. 20b).

1. This is uncommon conduct.
2. This is praiseworthy in the eyes of God.

—ROSS E. PRICE

MIDWEEK

Why We Do Not Receive More from God

SCRIPTURE: James 4:1-4

I. BECAUSE WE DO NOT ASK

- A. Too busy wrangling.
- B. Just failing to ask—spiritual laziness.

II. BECAUSE WE ASK IN THE WRONG SPIRIT

- A. Selfish asking.
- B. Foolish asking—asking God to do things He could not do and be true to His own nature, or things we should do ourselves.
- C. Lack of separation from the world. This shorts out the power of prayer.

—VERNON WILCOX, Pastor
Portland, Oregon

Some Common Misconceptions

SCRIPTURE: Titus 2

1. That service done at a distance is more valuable than that which is done at home.
2. That my church does not need my

service as much as a smaller one does. (failing to realize that churches, large or small, are only the sum total of their members).

3. That we can have the blessing others have without going the same way of self-denial and meeting conditions.

4. Underestimation of the necessity of effort in the sanctified life.

5. Self-analysis to the extreme degree (constantly feeling our pulses to see if we are alive).

—VERNON WILCOX

Questions About Revival Time

1. What can we do to promote the revival (such as helping with advertising, etc.)?

2. What about prayer meetings, and private prayer?

3. What about personal visitation? Should we not set aside some definite time for this?

4. What about giving a hearty welcome to visitors when they do come?

5. What about attendance through the week? Could we not so arrange our schoolwork and other activities for a few days so as to give these few evenings to the revival?

6. What about inviting friends to the altar and praying with people at the altar? Did not someone pray with us?

7. What about so living that we can have some influence on our friends for Christ?

—VERNON WILCOX

Questions About Temptation

1. How does temptation come to a person? (James 1:13-15)

2. What is the Lord's attitude toward us when we are tempted? (Hebrews 2:17-18; 4:14-16)

3. What is God's provision for us when we are tempted? (I Corinthians 10:13; II Peter 2:9)

4. What can we do to avoid temptation? (Galatians 6:1; Matthew 26:41; I Timothy 6:9)

5. What is the reward for resisting temptation? (James 1:12)

—VERNON WILCOX

COMMUNION

A Revelation of Jesus Christ

SCRIPTURE: Revelation 1:1-18

INTRODUCTION:

- A. Christ revealed to those prepared to see Him.
 1. John was "in the Spirit on the Lord's day."
 2. Would we not behold more of His glory when we come into God's house if we were thus prepared?
- B. The revelation which was given to John consisted of:
 1. The majesty of His person.
 2. The wonder of His works.
 3. The glory of His presence.

I. THE MAJESTY OF HIS PERSON (verse 5)

- A. The eternally existent One (verse 8).
 1. 350 million stars and planets—some of them millions of light-years away.
 2. The Master of the deep.
 3. The Master of demons.
 4. The Master of disease.
 5. The Master of death.

B. "The faithful witness."

1. Came to reveal the Father and bear witness to the truth. "He that hath seen me," "God was in Christ."
2. His witness is true.
3. His faultless life proved His deity.

C. "The first begotten of the dead." The first-fruits of the resurrection.

1. The first to come from the grave.
2. His resurrection has begotten the coming forth of all who sleep in Jesus.

D. "Prince of the kings of the earth."

1. He alone is worthy of our worship and adoration.
2. At the coronation of the king or queen of England, the earthly monarch bows in recognition of His royal supremacy.

II. THE WONDER OF HIS WORKS (verse 5)

- A. Love, the great motivating force.
 1. "Behold what manner of love."

2. A love that is beyond comprehension.

B. A cleansing from the pollution of sin (Psalms 51:7-10).

1. The complete cleansing of our natures is implied. A fountain in the house of David for sin and uncleanness opened.
2. What a wonderful washing this is!
3. This washing is in the blood of Christ. The explanation of this process is impossible.

C. "Hath made us kings and priests."

1. We are brought into the royal family when we are born of the Spirit of God. We become heirs. We belong to the aristocracy. Will make us kingly in demeanor.
2. Every believer is a priest in his own right, and he has access to the throne of grace.
3. As priests we have a responsibility for the souls of men to intercede for them.

III. THE GLORY OF HIS PRESENCE (vv. 12-18)

A. Dazzling to the eyes, inspiring godly fear.

1. John fell down as one dead when he saw Him.
2. Also recalls God's revelation of His glory to Moses. No man can look upon God and live.
3. No wonder people get blessed and have overpowering emotions as they behold the glory of God.

B. He is to return to this earth in great glory.

1. "Behold, he cometh with clouds..." "Then shall the Son of man come in his glory." "Now we see through a glass darkly, but then face to face."
2. For all those who love His appearing this shall be a time of great rapture. To many others it will be a time of great weeping and wailing. "Then shall all the tribes of the earth mourn" because of Him.
3. How will it be with you?

—RALPH AHLEMAN, Pastor
Lexington, Kentucky

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, March, 1959

MEN WHO FACE THE CROSS

William J. Siegel (Augustana Press, \$2.00)

In these weeks preceding Easter, every pastor is looking for some fresh material to help him prepare sermons with the Easter flavor. *Men Who Face the Cross* is a series of sermons provided by a Lutheran pastor in Minneapolis. They are evangelical and warm throughout. Perhaps the distinctive thing about them is that the man himself recently returned from a tour of the Holy Land, and he weaves in at innumerable spots bits of personal acquaintance with the Holy Land. This helps you to feel that you yourself were really there. You begin to breathe the atmosphere that was breathed by these persons years ago. It will help you put the same kind of personal touch into your preaching.

It portrays nine different persons: John the Baptist, Nicodemus, Annas, Caiaphas, Peter, Pilate, the penitent thief, Paul, and Jesus, the Son of God. This does have a denominational flavor inasmuch as these were preached in his own Lutheran pulpit. Any doctrinal deviations from the Wesleyan position are minor.

The author makes each of the persons actually face the Cross, and inasmuch as he recently visited the Holy Land, he seems to stand there too. You have a feeling of personal participation all the way through the book.

THE ART OF BUILDING WORSHIP SERVICES

Thomas Bruce McDormand (Broadman, \$2.50)

The author seems to equate worship with formality, and that is an oft-repeated error. "For the very forms that provide a worship atmosphere easily multiply and increase until they submerge a true worship of God. Then the artistic is worshiped rather than the Creator."

There is help here, but the trend is toward an extreme use of liturgy—from which we pray, "Lord, deliver us all."

TO FULFILL THIS MINISTRY

William C. Martin (Abingdon, \$1.75)

This book, written by one of the prominent bishops of the Methodist church, is based on this premise: "It is the outflowing of the conviction that the measure of the church's strength in any generation is the fidelity and effectiveness of its pastoral ministry."

The author was once himself a successful pastor and now is one of the most popular Methodist bishops. He writes in a plain way about practical matters to pastors. There is a full load of helpful material throughout the book and it reveals a warmhearted sympathy for the pastoral problems and also a deep sense of urgency.

The author's strong pull towards church union is revealed in chapter five in no uncertain terms. Also, he speaks of gradual conversion, which makes the book a little less than totally acceptable. Yet one must say it is well worth a careful reading by any pastor.

SIMPLE SERMONS FROM THE GOSPEL OF JOHN (2 Volumes)

W. Herschel Ford (Zondervan, \$2.50 each)

As those will know who have read other volumes from the pen of Herschel Ford, this is evangelical in tone, readable, and warmhearted. The illustrations are well done; the truth is straightforward and simply presented. There is a minor eternal security emphasis in Volume II, but on the whole this is one of the acceptable, certainly "simple," volumes that have come in quite rapid succession from the pen of this prolific writer.

PSYCHOANALYSIS AND CHRISTIANITY

Arvid Runestam (Augustana Press, \$3.00)

This is a book of unusual merit, especially for the pastor and those dealing intimately and daily with the care and cure of souls. Your Book Man has been a little slow to recommend books in the area of psychoanalysis, but this one has been declared by its reviewer as one of unusual merit. A careful perusal of this worthy volume will enrich the mind and give guidance in dealing with those in need of such counsel.

DIVORCE AND THE BIBLE

Donald L. Norbie (Loizeaux Brothers, \$.75)

This little book does not represent the views of the Church of the Nazarene on the matter of the Bible. However, it does offer some helpful material on the thorny problem of divorce. Denominationally we have taken our position on divorce, but it is helpful from time to time to study the position of others and look again with a fresh glimpse at the problem that faces every pastor and church leader in every area of the country. The conclusion of this author will not be accepted *in toto*, but you will be challenged by reading it.

HEAVEN IN THE CHRISTIAN TRADITION

Ulrich Simon (Harper, \$6.00)

Not frequently does a book of this thoroughness and scholarship come off the press dealing with a subject as perpetually interesting as heaven. As I reviewed it, I had hoped that the scholarship would be conservative. In a book of 300 pages, the author goes into the most detailed study of heaven and hereafter that has been noted for a long time. But the extremely liberal attitude towards the Bible puts the reader on edge as he goes from page to page. The wealth of scholarship thus must be strained pretty carefully by a conservative.

TURBULENT WORLD, TRANQUIL GOD

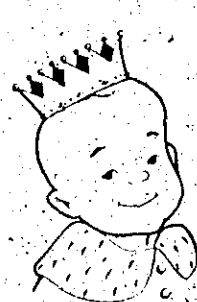
Reuben K. Youngdahl (Revell, \$2.50)

Sermons by the well-known Lutheran pastor in Minneapolis, Minnesota. They were prepared and delivered to a congregation of people made up of the common run, and the sermons thus avoid heaviness and stodginess. They are beamed directly to the heart of the reader and they are dotted with homey and practical illustrations.

STREAMS OF HEALING

Lester R. Liles, (Revell, \$2.50)

This is a volume of very warm devotionals designed for those who are in hospitals or on sickbeds. Included are contributions from a number of the professors at the Nazarene Theological Seminary.



KING

(OR QUEEN)

for a day!

BABY DAY—May 10

Honor the babies of your church and community on this special day. Enroll more in the Cradle Roll. More homes will be reached and more souls won for Christ.



The materials you will need are complete and inexpensive:

For the program—

BABY DAYS in the Church

A book of 32 pages compiled by Joy Latham. This is a "program builder" that will tell you how, and supply you with a wide variety of readings, dialogues, songs, and completely outlined services for the occasion.

Announce, invite, and advertise—

BABY DAY POST CARD

No. CR-150 12 for 25c,
100 for \$1.50

A beautiful card with which a personal invitation may be extended to parents, relatives, and friends of every baby in your community. Contains friendly message and space for signatures of Cradle Roll superintendent and pastor.

BABY DAY POSTER

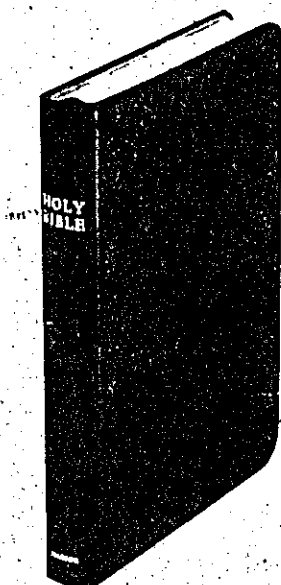
No. CR-25 25c

A large (17 x 22 inches) reproduction of the same attractive design that appears on the BABY DAY POST CARD. Space for inserting date, time, and place. To be displayed in church entrance, classrooms, and community business establishments.

**Order this color-matched trio of materials now
—for BABY DAY—May 10**

Nazarene Publishing House

2923 Troost, Box 527, Kansas City 41, Mo.
Washington at Breese, Pasadena 7, Calif.
IN CANADA—1592 Bloor Street, West, Toronto 9, Ontario



For the minister wanting a
LARGE TYPE
Preaching Bible

Clear, bold type makes it easy to spot and read any passage... Lightweight and flexible for comfortable holding... Fits into palm of hand with perfect ease... Notes and outline may be slipped in inconspicuously... Dignified and convenient to carry. (HA)

SAMPLE OF PRINT

which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAPTER 40

COMFORT ye, comfort ye my people, saith your God.
2 Speak ye comfortably to Jerusalem, and cry unto her, that her

- MAPS •
- ATLAS •
- FAMILY RECORD •
- SELF-PRONOUNCING •
- PRESENTATION PAGE •
- SILK RIBBON MARKER •
- NONOVERLAPPING COVERS •
- PAGE SIZE, 5 3/4" X 8 1/2" •

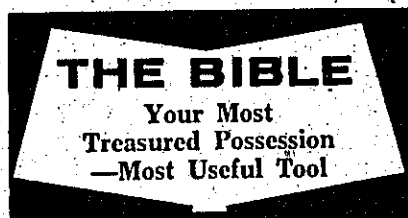
"MICROPAKE" INDIA PAPER—7/8" thick

- | | | |
|-------------|--|---------|
| No. B-1877x | De luxe sealskin, the finest of all bindings, leather-lined, gold edges, gold border design along inside edge. GIFT-PAK. | \$30.00 |
| No. B-1847x | Top-quality, genuine morocco leather, leather-lined; gold edges. GIFT-PAK. | \$23.00 |
| No. B-1841x | Genuine leather, "flextex"-lined, gold edges. GIFT-PAK. | \$17.50 |

BIBLE PAPER—1 1/2" thick

- | | | |
|------------|--|---------|
| No. B-1805 | Genuine leather, paper-lined, red under gold edges. Boxed. | \$12.50 |
| No. B-1801 | Imitation leather, paper-lined, red under gold edges. Boxed. | \$9.75 |
| No. B-1800 | Cloth board with two-color jacket, red-stained edges. | \$6.75 |

A Bible You'll Enjoy Using for Many Years!



AN EXCELLENT READING BIBLE FOR OLDER FOLK TOO!

Nazarene Publishing House 2923 Troost, Box 527, Kansas City 41, Mo.
Washington at Bresee, Pasadena 7, Calif.
IN CANADA—1592 Bloor Street, West, Toronto 9, Ontario

THE Preacher's Magazine



**JUNE
1959**

er's azine



The Preacher's Magazine

Volume 34 June, 1959 Number 6

CONTENTS

The Man in the Secondhand Coat, Milo L. Arnold.....	1
Editorial, The Important Role of the Average Layman.....	2
The Preaching of Frederick B. Meyer, James McGraw.....	5
The War Against the Soul, Claude E. Pittenger.....	8
Divine Worship, Arthur Hedley.....	12
The Minister and the Psychiatrist (VI), Edwin Fair.....	15
It Takes More than Love, Kenneth Vogt.....	19
The Arminian View of Inspiration (VI), Ralph Earle.....	21
Queen of the Parsonage, Ruth Vaughn.....	26
The Pastor as an Evangelist (II), J. Melton Thomas.....	29
Life's Greatest Healing Power, Richard H. Ne derhiser.....	32
Paul's Concept of the Pastorate (IV), Roscoe Pershall.....	33
Sermon Workshop, Nelson G. Mink.....	36
Food for Mind and Heart, Editor.....	38
Preaching Program.....	40
Book Briefs.....	47

COVER—FREDERICK B. MEYER
PHOTO CREDIT—Religious News Service

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers	Samuel Young
G. B. Williamson	D. I. Vanderpool

Hugh C. Benner
General Superintendents, Church of the Nazarene

Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription Price: \$1.50 a year. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

GUEST EDITORIAL

The Man in the Secondhand Coat

By Milo L. Arnold

WHAT A COAT! An old Tishbite garment made of skins and sewed by a bachelor! It had been cheap to start with and it had been worn long and hard. The battered thing was left in a heap on the ground when its maker and wearer had been given a better coat, not made by his own hands. How reverently Elisha had picked up the dear old secondhand coat! With trembling hands he had torn back his own better mantle and made this worn garment his own. It was the mantle of Elijah!

The man who had worn that mantle had been more important to Israel than the chariots of Israel and the horsemen thereof. Elisha wore the mantle reverently as he went back across the river and back to the land of his ministry. He served more widely than had Elijah, performing a larger number of miracles and giving a grace and culture to the prophetic office not possessed by Elijah. But he was destined and willing to be always known as the man who had poured water on the hands of Elijah. He would never be known for himself, but rather for the fact that he followed Elijah. He did not create his own office nor did he make for himself a place. He entered the place prepared by the man who went before him.

From that day until this there has been no new mantle for the prophets of God. That secondhand coat has

been handed down through the centuries. It has been worn with honor by the ministers of many generations. Even today no minister makes his own office. He enters into an office made by men who wore the mantle before him. The office makes the prophet; as a minister, the prophet does not make the office. Even the pulpits we as ministers use are not our own. We might buy the wood and shape the piece of furniture, but when it takes the shape of a pulpit it immediately takes on a character which we did not create. The garment any one of us may wear into the pulpit may be a business suit, a dress suit, or a pulpit robe; but the robe of our calling is still the secondhand suit handed down from Elijah. When we are ordained to the ministry of the gospel we are not made ministers by our own designation. Men who have been ministers before us place their hands upon us and give to us their own well-worn mantles. The office to which we are elected is dignified before we enter it by the lives of those whose mantles fall at our feet. The ministry does not depend for its dignity on our entrance into it. Men may start new denominations and build new pulpits, but the man who is a prophet of God does not have a self-made mantle nor a self-made pulpit. The mantle each of us wears has been shaped by the broad shoulders of the men who have worn it in the years gone by.

*Pastor, Moses Lake, Washington.

The man who wears this mantle with dignity today must stand tall and by the grace of God strive to do honor to its glorious history. Only broad shoulders and a humble heart will fill out the shape of this manly mantle. He who thinks to sever himself from the past and provide some new regalia of his own will find himself unfitted to follow the Tishbite and unfitted to serve his day. The man from the rugged hills of Gilead does not pass on his mantle to weaklings who set courses of their own. They

must be men who are able to follow him to the very place where God can give each of them a new robe, not made with hands.

Let us then always be known as men who follow after great men of God. Let us pray that we may be worthy to inherit that secondhand coat of ministerial calling and with trembling humbly place it upon our own shoulders. Let our covenant be that we shall wear it well, that it may yet serve with honor in the generations to come.

FROM the EDITOR

The Important Role of the Average Layman

The editorial pages of the February issue were given over to a discussion of "The High Calling of Mr. Average Minister." Soon after this issue was delivered, a letter was received from a good friend, J. W. Ellis, pastor of our First Church in Pasadena, California. Along with gracious words of commendation for the timeliness of this discussion he called to our attention that the same principle applies to laymen in the church. He suggested that we as ministers must constantly remind ourselves that it is not the glamour boys in our congregations who do the real work of the Kingdom but the average men and women who seek no office and ask for no publicity.

To this your editor would certainly agree. It is a line of thought which we should ever and again call to mind. Let us notice some of the implications in our day-by-day ministry.

Perhaps first the preacher's mind goes to the matter of finance. How many of us have been guilty at one time or another in a time of financial need in the church to wish (and almost to pray) for help from some wealthy friend of the congregation? Is it wrong to seek to get well-to-do people converted and into the church? No, indeed. In fact most of us are all too reluctant to give a spiritual ministry to those living on the hill. Are all persons who have means devils by nature, to be kept at a safe distance from the separated church? Indeed not! These are no worse and no better than the average run of people anywhere you find them. Should our church program not be geared to challenge those of the group who may have more than average income? Certainly it should be! We should get our sights up to make a place in the work of the kingdom of God for any

and all who have money to invest in souls. A story is going the rounds of a preacher who turned down an offer of \$10,000 for his church building fund from an interested member of the congregation. The only reason he gave was that his people were all common folk and such a gift by only a casually interested outsider would intimidate them. I hope this was only a fictional story. In any event it points up the need for all of us to be big enough in our concepts of building the Kingdom to make a place for those who have been blessed in a financial way.

But having said this, we must realize that windfalls of the above-mentioned sort are rare and that in the main we must finance our churches and build our buildings on the week-by-week giving of wage earners, laborers, farmers, salaried office workers, pensioners, ordinary business people, and the like. The facts are that it is this great group of "average" givers who support the church. Let us, then, not overlook the value of encouraging the small giver to be faithful and not overlook the importance of encouraging these to feel that they have an important role to play in the cause of God. At times we make much of the sporadic giver who comes through in the special offering with a sizable gift. We should not ignore this, of course, but we need also to keep in mind how much the faithful tither gives throughout the year. Our churches would fold up and the cause of God would come to a standstill if we lost the support of the average giver.

The same principle applies with regard to talent. Ever and again a preacher comes alive when someone moves into his community who has the earmarks (at first glance) of having come from "out of this world." It may be a man or a woman or a

couple who just seem to be God's gift to a weary pastor, for they can sing and speak and work and look as if they are the answer to the dream that the pastor has been living with for months. Of course, it is true that now and then we get such windfalls and we should be grateful when they come and we should be big enough (and we should help the other members of the church to be big enough) to absorb this high-class talent and put it to work.

But actually, in everyday life, we do not build the Kingdom on the ultra-talented. Most of these are too busy to do much in giving us a lift in the church. The work of God goes forward week after week on the shoulders of the "average" laymen and laywomen who are faithful in their given task, and who do not ask for publicity and do not have to be pumped up and bragged on to do the task to which they are assigned. This does not mean that we should not develop talent and train our young people to give their best to the church. But it does mean that we as pastors should well quit hoping for a miracle in the coming of a glamour layman, and give attention to the importance of the ordinary church worker who is there when we need him. Let us build our program to rest upon these common laymen, accepting any outstanding talent that comes our way as just an extra blessing.

The same principle would apply with respect to loyalty. It is interesting to see some preachers go into action when they move to a new charge to be sure that they "get in" with the "right" laymen. And more often than not these laymen are the influential ones, the moneyed ones, the ones with the nicest homes, etc., etc. That is, the preacher feels that his ministry will succeed here to the degree to which he makes it with the

above-average laymen. Here again, of course, the minister should not neglect any in his congregation or in his constituency. If there are laymen as described, he should not ignore them, of course. In many cases the new pastor will come into contact with certain laymen of the congregation more than with others because they are officers or leaders in the church. This is to be expected.

But the point is that the pastor's success in a given place does not de-

pend so much in how well he is thought of by certain outstanding laymen but by how well he serves the rank and file of his average laymen. It is interesting also to notice how many pastors have weathered through a difficult time in the church because their "average" people stood by them when the glamorous had given them up as being a little too ordinary.

Hats off to our average laymen! May their tribe increase.

Correction in Februdry issue:

In the February issue of *Preacher's Magazine*, in the article by Clayton Bailey, "The Evangelist Called of God," an unfortunate error occurred. On page 27, top of the first column, the reading is, "We do not need the guiding light of a revelation from God revealing to us His will." Actually, this is just the opposite to what the author said. In one of those tricks of printing which would not occur again in many years, a full line of print was dropped out in copying. The thought should read, "We do not need the limelight of human recognition, but we need the guiding light of a revelation from God revealing to us His will."

Our apologies to Clayton Bailey for this unfortunate error. If the mistake caught any reader's eye, we trust that this will explain.

—EDITOR

Trinidad Needs Minister's Study Books

Books in the Course of Study, as listed in either the 1952 or the 1956 church *Manual*, would be greatly appreciated to assist our Trinidadian pastors to meet the Course of Study requirements for ordination.

Sixteen licensed ministers, nearly all of whom are pastoring churches, are greatly handicapped in preparing for ordination because they are unable to secure the books needed for the Course of Study. If any pastor here would be willing to spare copies of these books as listed in the 1952 or 1956 *Manual*, please send them direct to:

REV. RUSSELL W. BRUNT
Box 444, Port of Spain
Trinidad, West Indies

The Preaching of Frederick B. Meyer

By James McGraw*

I AM ONLY an ordinary man. I have no special gifts. I am no orator, no scholar, no profound thinker. If I have done anything for Christ and my generation, it is because I have given myself entirely to Christ Jesus, and then tried to do whatever He wanted me to do."

Thus spoke a man whose preaching has inspired ministers of the gospel to be expositors rather than entertainers, Bible-centered preachers rather than topic-centered teachers, dedicated students of the Word rather than casual tasters of truth. These are the words of a man whose life and ministry embodied the ideals of Christ-centered, Bible-saturated, Spirit-anointed pastoral preaching—Frederick Brotherton Meyer.

Born in London on April 8, 1847, F. B. Meyer was blessed with godly parents and a happy home. His religious heritage was enriched with the influence of his Quaker grandmother, whose holy life made a lasting impression upon him during his most formative years. Meyer is quoted by Chester Mann as having declared concerning his early home life, "I believe that a man can bear any losses, any sorrow or disappointment, if he has in the background of his mind the beautiful picture of a Christian home. My whole life is embosomed in lovely associations connected with my childhood at Chapham."

Frederick Meyer believed in his earliest childhood that he would some-

day preach the Word. He accepted as matter of fact the remark his pastor made on Sunday morning while greeting the congregation at the close of the morning service. As he shook the hand of his youthful member he said, "Someday you will stand at the end of the aisle and shake hands with the people, as I am doing now." This bit of prophecy was fulfilled sooner than either of them thought possible; Meyer was definitely called to preach at the age of sixteen.

Even earlier than his call, however, he seemed always to believe that he would someday preach. He often "played at preaching" with his small brothers and sisters as the audience. On one occasion a housemaid heard one of the lad's "sermons" and was convicted of her need of Christ, and she dates her conversion as a result of that experience.

The preparation of F. B. Meyer for his lifework included two years in a tea merchant's office, which taught him valuable lessons about the world of trade and commerce; and his studies at Regent's Park College and London University. The latter conferred upon him the bachelor of arts degree in 1869, soon after his twenty-second birthday.

Meyer's pastoral ministry was both versatile and fruitful. He served for a year as a student pastor in Richmond, and upon graduation he accepted an assistant pastorate under the able Dr. C. M. Birrell at Pembroke Chapel in Liverpool. It was while he lived here that he met and

*Professor, Nazarene Theological Seminary.

married Miss J. E. Jones in what proved to be a long and happy union of fifty-eight years. His wife preceded him in death by only three months.

The outstanding term of pastoral ministry was spent in Christ Church, Lambeth, where he served fifteen years, from 1892 until 1907; then from 1915 until 1920; another term of five years. When he began his work here, the average Sunday evening attendance was about one hundred, but within a few years the sanctuary was often filled to its capacity of more than two thousand. In his first four years as pastor here the membership doubled in number.

It is most interesting to observe the influences that helped to mold the methods of this man who became one of England's great pastoral preachers. There was in his early ministry, under the influence of the strong, dynamic personality of Dr. Birrell, a tendency which he later admitted and decried but which persisted until he left Liverpool. It was a tendency to imitate Dr. Birrell. Dr. J. H. Shakespeare, in writing his observations in one of Meyer's biographies, says: "Birrell's personality was altogether too strong, and it was not until Meyer had shaken off a kind of idolatrous imitation of his senior that the young minister manifested something of his own power."

Another significant change in his development as a preacher occurred in his method of preparation. In his early ministry he patterned his method after that of Dr. Birrell and of John Henry Jowett, writing every sermon in full, with careful, meticulous attention to polish and balance of style, then committing the manuscript to memory for delivery. He declared later that he destroyed countless reams of paper in writing, correcting, and revising his sermons during those early years. He often spent

three or four hours in writing the introduction alone!

This method of preparation was not his own, and admittedly was not a natural one to his style of preaching. Chester Mann quotes Meyer as saying, "This method was totally unsuitable to me." In his later ministry he used a method more natural to his own needs. He did not forsake the habit of writing sermons in their entirety, but he did change his method of memorizing and delivering the sermons he preached. His new method began with the selection of his text early in the week, so as to allow time for its consideration. He would write down thoughts on note paper, and read whatever helpful materials were available. The main message of the sermon soon became apparent. He describes the process: "One feels that this is the burden of the Lord for the coming service. . . . I have known cases where the outline did not appear clearly until within an hour or two of preaching, but when that is the case, it does not greatly concern me. One comes to trust a series of automatic processes by which the mind will ultimately evolve the message and its ordering."

It was when Meyer began to preach extemporaneously that his delivery became most effective, according to those who heard him. His early method of writing his sermons resulted in accuracy of style and in sharp beauty of expression, but his delivery was the key to his power in the pulpit.

Cicero declares concerning this vital phase of speaking: "Without effective delivery a speaker of the highest mental capacity can be held in no esteem, while one of moderate abilities, with this qualification, may surpass even those of the highest talent." Meyer's delivery must have satisfied those who would agree with Cicero, for Principal Thomas Phillips writes

of his preaching: "I have heard Dr. Meyer preach many times. Sometimes his stuff was great, but whether great or ordinary, he always 'got it across.' He wove a spell over his audience. Not so learned as Dr. Clifford, not so concentrated as Hugh Price Hughes, he was undoubtedly one of the greatest preachers of the generation."

Hugh Sinclair in his book, *Voices of Today*, describes F. B. Meyer as looking "exceedingly youthful as he stands, slim and straight, with the glow of the supreme vision upon his face. An engaging intimacy and pastoral touch give a welcome homeliness to his utterance; a gift of evoking the spiritual atmosphere makes awe and magic about him."

It was early in his ministry, under the influence of Birrell, that F. B. Meyer caught the challenge of expository preaching. Birrell once told his young assistant, "If you make topical sermons your model, you will presently come to the end of your topics, and where will you be then? I advise you to do as I have done for the last thirty years, become an expositor of the Scripture." This he did, and later advised others to do. In his own work, *Expository Preaching*, published by Fleming H. Revell in New York, Meyer states: "Expository preaching should have a very conspicuous place. It should be the standing dish; nay, it is the table on which all the dishes are placed."

In analyzing Meyer's expository preaching, one is reminded of Dr. Harry E. Jessop's comparison of the various types of sermons. He explains: "In topical preaching you use a rake, gathering from everywhere; in textual preaching you use a knife, cutting and dissecting the parts here and there; in expository preaching you use a spade, digging deeper and

deeper into the meaning of the Word." Frederick B. Meyer indeed used a "spade," and the nuggets of rich ore he unearthed have inspired many others to use this method.

No man's preaching power can be explained or understood, however, apart from his own spirit and his own character. Carl W. Baker captures this thought when he observes concerning F. B. Meyer's preaching, "His great power emerges out of the depths of a life hidden in God." Meyer's life behind his words gave them power as he laid them upon the altar, and the Holy Spirit blessed and anointed the sacrifice. In contrast to the man Charles Spurgeon once described as preaching so well and living so badly that when he was in the pulpit everybody said he ought never to come out again, and when he was out of it they decided he ought never to enter it again, Meyer practiced what he preached.

Just six weeks before his death at the age of eighty-two, he preached his last sermon. There were seventy-seven years between his first prayer and his last sermon, sixty-six years from the beginning of his ministry until its end. He lived a great life—great in the light of his own earlier declaration of what he considered makes a great life. He had expressed his thoughts in that respect as follows:

"To fulfill faithfully the duties of your ministry; to bear chaffing and travail as martyrs bore the pillory and stake . . . to love with the love of God even the unthankful and evil; to content to be a fountain in the midst of a wild valley of stones, nourish a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life."

The War Against the Soul

By Claude E. Pittenger*

Text: Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul (I Peter 2:11).

When history will have been written for this century, it will surely be said that this century was a "century of wars." Two world wars have taken place which plunged nearly every nation and people into the conflict. Numerous other conflicts within nations and between nations have certainly made realistic Biblical terms: "wars and rumors of wars." There has been the Korean War, the Algerian-French War, the British-Greece War, the Israeli-Egyptian War, and, of course, that familiar "cold war." We have brought our youth up to the tune and horrible rhythm of "war."

But there has been a war waging since the beginning of time and man. It is a war that knows no boundary, no partiality, and no restrictive agreements. It is a war that the Bible describes as a "war against the soul." It is a war waged against everything that is good, against man's soul, against God, against everything that is dear, precious, and worthy.

There are those who have by their passive indifference made as if this war is more of the imagination. But a realistic facing of facts will paint for us a picture of a war that is real. It is not a mock war—not a dream or a vision. Though the forces are not fully revealed, it is every bit as

real as the bullets that shot down our soldiers in open conflict. The wrecks of souls of men and women, boys and girls, should be real enough.

The Bible describes this war in terms that ought to convince the most skeptical. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7-9).

A war that had its beginning in heaven has its continuation here on earth. Listen to John as he warns us of its peril and dangers. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12).

It is a war against the souls of men. "And it was given unto him [the devil] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Revelation 13:7). The Biblical picture of Satan's war against God and the souls of men is no fantasy drawn up by some over-emotional, unbalanced, fanatical religionist. While we live in an age of guided missiles, we also live in an age of misguided men. Satan's successful

warfare is also pictured: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8).

This warfare will continue until Jesus comes and finally subdues the enemy of our souls. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17:14). The further assurance is given that Christ will be finally victorious is seen in the special revelation: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15).

The unique and vivid picture of this conflict is further viewed as a warfare of the spiritual life that is personal, powerful, and pre-eminent in the struggle for Christian life. "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" (Ephesians 6:12). The forces that battle for our souls show no option and neither do we have one; we can only face the fact that we are engaged in a battle of which it is said, "There is no discharge in that war" (Ecclesiastes 8:8).

The songs of the Christian are: "Onward, Christian Soldiers," "The Fight Is On," and many others. While our militaristic spirit can be overdone in terms of the material world, it is never overdone in this spiritual war. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high

thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:3-5). Where is there room to minimize the picture of this war against the souls of men? If anything, we need a renewed picture flashed before our lives constantly that will stir, challenge, and arouse us to action. We desperately need to show this picture as a realistic scene of action that will call forth our consecrated and sanctified best.

Not only is the picture of this warfare a real one, but we see the powers of this force of evil. To underestimate our enemy is not only dangerous but foolish. To be unaware of those forces that creep into our lives and destroy our faith and hope is to give place to the enemy. Today the Communists know the secret of their strength is found in lulling the enemy to sleep by subtle means of peaceful co-existence and an "all's well" attitude. A quotation from Lenin in 1920 states: "We seek peaceful co-existence to put our enemies to sleep." They are on the job night and day, working, grasping, bullying their way, for every spot they can possibly find to advance their cause. While the world sleeps, communism fights.

The power of satanic forces is found in this same prevailing attitude. In a book *The Historic Faith and a Changing World*, by W. Norman Pittenger, the author points out the misleading and misleading current philosophy among many today is that Christianity is still having a strong influence upon our morals and standards of today. He points out that we are living in a post-Christian era.

Christianity as a dominant and determinative force has lost its power over the contemporary world, having been succeeded by a point of view, which, however indebted to bits of

*Pastor, Chanute, Kansas.

Christianity that persist like flies in amber, is in its over-all nature un-Christian.¹

Another statement relates that "the painful but inescapable truth is that Christianity really does not make much (if any) difference in our culture today."² The author gives us another observation: "The sexual mores of America are not genuinely Christian in any manner."³ He further points out that there was a time when men who did not abide by the Christian standards and did wrong "knew they were departing, wilfully or in some other fashion, from the accepted standards. This is not so today." Christians are losing out simply because we have not been willing to face up to the sins of our age. Rather than protest, we have been content to think a religious vocabulary is the sign of revival.

The standards of this day have been changed until a Christian of an early day would stand in amazed wonder that we could call our pagan nation Christian. Satan has lulled us to sleep in thinking full churches and rich treasures are signs of revival. If anyone is more faithful in attendance to church, prayer meetings, singing in the choir, and in every altar service, it is the devil himself. Before we close our minds against any evidences of a dangerous moral drift, our current standards need measuring by a yardstick of the Scriptures.

When Paul was writing to the churches at Galatia he promptly recognized the danger Christians faced in pagan society (Galatians 5:17; 19-21, 24).

The fleshly lusts and passions that wage war against the soul are every

bit as present now as they were then. Four groups of these vices are listed here (according to Robertson's *Word Studies*) as confronting the city of Man Soul and longing and desiring the possession of it. The first group is that of the sensual sins: immorality, impurity, licentiousness. Today our moral decadence is recognized by those who are confronted with many seamy sides of human nature. Whereas a few years ago certain moral standards were accepted in the nation and all were more or less judged by them, today there is little shame when even famous people disregard them. Add to this the fact that the greatest problem pastors and social workers are facing today lies within the realm of moral impurity. Our shocking standards of literature, films, and public life are not Christian.

The second group of sins Paul lists are of the idolatrous nature. Man's spirit was made to worship something and in the realm of pleasure, money, and self-ease, we have erected gods that command the attention of a majority and have led our youth to think they are important.

In the third group are those of the personal relations. Eight words describe these sins of the spirit: enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy. Are we not willing to admit that these exist today and corrupt the unity of our churches? On one hand we have the liberal and broad-minded individual who has no critical convictions. But then on the other side we may have well-intentioned but party-spirited and dissensioned people whose cause for Christ will only be defeated. The divisive forces of Satan can defeat "the saints" even as they attempt to do things for God. Here is our need for the unifying, refreshing outpouring of the Spirit that will bring about

a love for one another "with a pure heart fervently."

The fourth group of sins are listed under drunkenness. Here is perhaps the sin that confronts more homes and more people than any other. In 1935 in the city of Chicago a convention for a brewing industry was urged "to teach the women to drink." Seventeen years later, in 1952, a report was cheered: "Beer is now used in two out of every three American homes."

The latest drive of the liquor industry has taken up the campaign of "Cash in on Christ" by the exploiting of the holidays. As a result they have shown big holiday business in their sales. Nothing seems to be sacred and we live in a nation that professes to know and teach Christ while it holds a whisky bottle in its hand.

But not only do people get drunk on wine or liquor—they have gotten drunk on the pleasures and music that are typical of our age. The bounce and rhythm of jazz and rock and roll have affected our youth until police action is sometimes necessary to try to control concerts. "Revellings" was an old word for drinking parties, but it's an up-to-date word for the twentieth century. The youth of our churches say: "Every time I hear it, I find myself wanting to move to its rhythm." Young people are collecting records and spending money for this music with no awareness of what is happening, because the Church has kept quiet about it too long. The so-called love songs have become increasingly more suggestive until they are accepted with no protest.

While we look at the power of satanic forces at work in our world, let us not be so optimistic that we rock ourselves to sleep, unaware of the peril. But neither let us be so pessimistic that we cannot see the possibilities of God's redeeming grace

as assured us in Jesus Christ. The most practical reason I can find for the doctrine and experience of heart holiness is found as we face this unholy world. There is need for holy living in an unholy world. Gospel preaching must be supported with gospel living. When Peter wrote the words: "Abstain from fleshly lusts, which war against the soul," he opened that Epistle with the words, "Be ye holy; for I am holy." He also spoke of that experience as that which "purified your souls" (1 Peter 1:22). This is it! Jesus said: "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21-22). So if the hearts of men can be cleansed and purified, the "schizophrenia of the soul" can be cured. "Blessed are the pure in heart: for they shall see God." "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

"Life is a warfare and a sojourn," wrote Marcus Aurelius. It is still that way as long as we are in the world. But if God is to be victorious in giving us overcoming grace in this "war against the soul," consecrated, purged hearts are a prime necessity. A divided loyalty and unpurged desire will wage a campaign that will defeat us. For "the lust of the flesh, and the lust of the eyes, and the pride of life" create a struggle that we cannot win unless there is a submission in complete consecration and crucifixion of the passions and desires. "And those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Galatians 5:24, R.S.V.). Do you belong to Christ?

The spiritual test for holy living is given in a letter that Mrs. Wesley

¹W. Norman Pittenger, *The Historic Faith and a Changing World* (New York: Oxford University Press, 1950), p. 12. Used by permission.

²Ibid., p. 7.

³Ibid., p. 9.

wrote to her son John, who was in college:

Would you judge the lawfulness or unlawfulness of pleasure? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—that thing is sin for you, however innocent it may be in itself.

The war is not ended until Christ comes. But the "civil war of the soul" can be ended, not with some declarations or agreement with the enemy,

but it comes with enthronement of Christ as "King of kings and Lord of lords" within. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15: 57). Let's be done with any "peaceful coexistence" with Satan and march forward to victory over the world, the flesh, and the devil. "This is the victory that overcometh the world, even our faith" (I John 5: 4). The faith of holy hearts is the only possibility for winning in this war against the soul.

Divine Worship

By Arthur Hedley*

A SOURCE of encouragement to Christians everywhere in recent years has been a revival of interest in the Christian faith. Vast crowds have gathered, and still gather, to hear Billy Graham, and many evangelists bear witness to a quickened interest in the gospel in the large industrial centers. We read that in America there has been a noticeable increase in church membership, and for the first time in her history there are more than a hundred million listed as belonging to various religious bodies.

In Britain, while many churches are well attended, there are thousands where ministers are faced with rows of empty pews, in spite of all their consecrated efforts to win the people for Christ. There has been no striking increase in church membership for several years. And yet, such is the interest in the Christian faith in Britain that the editors of the leading

national newspapers are devoting much more space to articles and discussions on vital religious questions. Signs are not wanting that even in Britain something is stirring the soul of the nation. Father Huddleston, an Anglican monk, said recently, "I believe people are aching for something—or someone—to fill that void, that emptiness, that insecurity, which pervades Britain and Europe."

Whether our churches can attract and retain the people depends on the nature of the worship they offer. Unless the worship strikes them as being living and real, and the preacher, living in close communion with God, can preach with conviction the Word of the Lord and deepen the faith of his hearers in God, giving them enlightenment, courage, and strength for daily living, the church will not meet the deep and vital needs of the people. Worship, to hold the people, must fulfill its primary function, which is to give a deep realization of the reality

of God. In the temple the prophet Isaiah saw "the Lord sitting upon a throne, high and lifted up" (Isaiah 6: 1), and was deeply conscious of His glory, majesty, and holiness. That is what we all need, a vision of God, and such as is given to us in the face of our Lord and Saviour, Jesus Christ, who is the "express image of his person" (Hebrews 1: 2). It was the vision of the holy, radiant, risen Son of God, whom Saul of Tarsus saw on the Damascus road, that transformed and revolutionized his life. From that moment Christ was as real to him as his own existence, and he worshiped and served Him as his Redeemer and sovereign Lord. Only insofar as God becomes real to us in divine worship will that worship have any deep and abiding effect upon life and conduct.

So much depends on the minister who leads his congregation in the worship of God. Unless he has had a vision of Christ and is living in close fellowship with Him, there will be a lack in his ministry which nothing else can supply. He who lives in the conscious presence of his Lord and can say, with Paul, "For to me to live is Christ," will carry with him unconsciously to the pulpit that which will help his people to get such a vision of the Lord during some part of the service that they will be renewed in body, soul, and spirit. David Hume, a Scottish philosopher, would walk several miles on the Sabbath to hear Dr. Brown of Haddington. "I like to hear that man," he said, "for he always preaches as though Jesus Christ is at his elbow." The vision which the worshiper has of God in the sanctuary depends so largely on the sincerity, the spirituality, the vision, and above all, the message of the preacher. The man who lives with God and brings an authentic message from God will

lead his people heavenward, and souls hungering for the Bread of Life will somehow be drawn to hear him.

And yet, if God is to be real to us in the sanctuary He must be real to us everywhere. So much depends upon those who gather for worship as well as upon the one who leads us in our worship. If God means little or nothing to us six days a week, He will not be a living reality to us in His house. The thing to which we give the greatest attention becomes the thing most real to us, and influences all we think and say and do. If a man spends sixteen hours of his working day in business, politics, recreation, and amusement, and other secular interests, and only five minutes a day or none in prayer and meditation on God's Word, then of necessity the world and its affairs will be a hundred times more real to him than God and things spiritual and eternal. Even though God is the supreme reality in the universe, it will not make the slightest difference till He is real to me personally. If we live as in His presence in our daily lives and live to do His will, then worship will have an entirely new meaning for us, and we shall meet with God in His sanctuary and come away blessed and ready to face life or death, strong and and unafraid.

True worship not only gives us a vision of God, a conviction that He is real and near, closer to us "than breathing, nearer than hands or feet." It has this further practical value, that it enables us to see and to know ourselves. Until we do see ourselves as we really are we can make no real moral and spiritual progress. When Isaiah saw the Lord high and lifted up, he received such a startling revelation of his own heart that he was deeply humiliated, and cried out in despair, "Woe is me! for I am undone; because I am a man of unclean lips

*Pastor, Kent, England.

... for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5). The inevitable result of true worship, when we worship God not merely with the lips but with the heart, is that conscience is awakened and we see our actions as they are seen in His sight. The businessman who has been engaged in some shady transaction during the week will become acutely aware of it during some part of the service if he sincerely desires to be true to God. But the businessman who has no place for God or the church will have no such reminder, with the result that there will be a lowering of his moral standards, and he will silence his conscience by saying, "Business is business." When men cease to worship God, to listen to His Word, to His commandments, they cease to see themselves as sinners, and become proud, self-righteous, self-satisfied, and self-reliant.

When men lose their vision of God, then that self-revelation which came to Isaiah in the Temple, and without which there can be no repentance, no real amendment of life, is lost and they gradually, but surely, become afflicted with moral blindness. They have eyes, but they see not. This "moral blindness" afflicts millions who do go to church, who think they will merit salvation thereby, or find in churchgoing an occasion for self-glory. We may be diligent churchgoers; yet so wrapped up in self, so full of the world, that God is blotted out of our vision.

This was so true of the Pharisees, who were intensely religious but were blind to their moral and spiritual state, insensible to their own peril and that of the nation. Our Lord called them "blind leaders of the blind" (Matthew 15:14). The Bible declares, "Where there is no vision, the people

perish." When men see their danger they can step away from it, but if they are blind to it their doom is sealed. The kings, princes, priests, people of Israel scorned the warnings of the prophets, feeling perfectly secure. But it was a false security, for both kingdoms went into captivity. History repeated itself in A.D. 70, for the Jewish leaders disregarded Christ's warnings of judgment and doom. They were marching headlong to disaster but knew it not.

When men worship science and would eliminate God from His universe, when they become so absorbed in secular interests that God is not in all their thoughts, then they act insanely, suicidally, and ultimately bring about their own destruction. "Some of our leading scientists confess with no little apprehension that technical knowledge has outgrown the control of man and that it is no more a serviceable spirit, but has become a master dangerous to life" (Emil Brunner).

The Psalmist says: "In thy light shall we see light" (Psalms 36:9), and the Lord Jesus, "the light of the world," says, "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). As we follow Him truly, so shall we have a clearer and a truer vision of God, a deeper insight into things spiritual and eternal, a fuller revelation of ourselves, of our sin and weakness, and we shall seek His pardon and grace. As we walk in "the light" of the Lord, worship will have a new significance for us, and such will be its effect upon the whole life that others will stand and think and wonder, and some will seek to discover the secret behind our lives, and will turn to Him who is the Life and Light of men.

The Minister and the Psychiatrist

VI. Social Psychiatry— The Home, School, Church**

By Edwin Fair*

IN THE STUDY last month we considered the theoretical constructs of the human personality and its development and function. In it we have tried to emphasize the importance of the home first, then other adults outside of the home with whom the child comes in contact, namely, the school and the church. We shall consider each of these in a little more detail. The home and the family are the foundation stones of our personality in our culture or our system of living. In the development of mental health all other influences are relatively insignificant when compared to the importance of the home. It is here that the foundation for good or poor mental health is laid. We cannot accurately surmise the effect of failure to maintain healthy home life in our civilization and vice versa. Over the centuries the family is the institution that society has developed for the protection as well as the training of the child. For good mental health, what then should we expect of the home and family?

The Home

First of all, the home and family should give the child the feeling of security, that he is wanted and that he is loved. This can be done only if the child is loved and wanted. He should be given a chance to learn in

dependence and to take responsibility, yet he should not be forced beyond his capacity. His desires, feelings, and wishes should be respected. His questions should be answered frankly and honestly, and as parents we should show an appreciation of and an interest in what he is doing. Yet as we do this we help him more as we realize ourselves that the child can learn necessary limitation in his own right as he learns to be well behaved. He can learn to respect the rights of others on the basis of love and security rather than on punishment and fear. Consistency and affectionate firmness are far more supportive of the child than if one frightens him into being obedient and submissive. In the home as well as in the school it is better to foster the goal of growth, development, and improvement rather than a goal of perfection.

As one studies the mentally ill, he is deeply impressed with the consistent relationship between mental illness and poor family background. The most effective preventive work in mental health, then, is aimed in improving factors which influence psychological development from birth onward. This, of necessity, involves the home, the family, and especially the interplay of emotions within the structure of the family. There is uniform agreement among psychiatrists that the great majority of emotionally disturbed people receive their injuries that cripple them while they are chil-

*Psychiatric Clinic, Ponca City, Oklahoma.
**Lectures at the Nazarene Theological Seminary, 1958.

dren, often even in infancy. Only the parents, or parental substitutes, can furnish the environment of love and security that make for mental health in later life. It seems then as ministers and psychiatrists there is a specific area of action and in many instances a definite responsibility for us to help parents and potential parents gain necessary information so that they can provide children with a fair opportunity to become emotionally mature adults.

In the consideration of the school in mental health, I will quote Dr. Karl Menninger,¹ who pointed out that there has been much misunderstanding about the application of psychiatry and modern psychology to the education of children. Often this has been a fertile field for jokes among those that feel that common sense is a better guide in raising children than is scientific theory. As I indicated earlier, it is not the aim of modern psychiatry to free the child from all of his inhibitions, anxieties, guilt. Instead, the aim is to allow him to develop naturally in an atmosphere of understanding, love, and security, which will bring him to emotional as well as intellectual maturity. This doesn't mean that he can do what he wants, any time he wants, and to get anything he wants without any effort. It is quite the contrary. The child must learn to face and adjust to the realities of life, and as stated by Dr. Karl Menninger,² the first purpose of education in its broader sense is the facilitation of adjustment to reality.

As we have indicated earlier, the child's education begins when he is born, and the most important period of his education is in the early years

before he enters school. There the child's earliest teachers are the parents. By the time the child comes to school, the teacher is dealing with an individual whose personality is already very well determined. However, by the time he comes to school, his interests have expanded and his world now includes an ever-increasing environment. He explores his environment and attempts to learn more about it. The teacher may or may not be a powerful ally in his curiosity about facts and his search of the world around him.

The School

Education is the application of love, which we have spoken of as being so important in the life of a child. We give him the benefit of our own experience, and through education we expect children to learn to be better citizens. They can learn to avoid and correct the mistakes that we have made, and building on the knowledge we pass on to them, build more solidly for posterity.

If the home has been lacking in security and affection, the school can make up part of this deficiency, by being a friendly place for the child. Here he can gain a measure of security that has not been evident in the structure of his home. The teacher can inspire love and ideals in the children. How this is done depends upon her own personality. The school plays a part in health. Mental health and education are inseparable in many respects. The mental hygienist and the educator are both concerned with the development of potentialities of the child for meeting the situations of life in a satisfactory manner. The teacher knows that education cannot be impersonal; she also knows that the emotional relationship between her and the pupil is a great factor in the learning process of the child.

Under the influence of a benevolent teacher, who is fair, friendly, and has genuine affection for children, the child will have a better chance to grow in his continuing search for maturity with less confusion and frustration. The atmosphere of the classroom will make the pupil's efforts either painful or satisfying and contribute much to learning.

Dr. Karl Menninger, in his book *The Human Mind*, has given a summation of his point of view regarding education. "What the teacher is—is more important than what she teaches or how she teaches it. Attitudes are more important than the method. And the whole of educational philosophy from that of local school boards who are usually responsible for not allowing teachers to be other than barren and frustrated, to that of educational departments in universities, where archaic ideas about teaching and children are perpetuated, should be imbued with a sounder attitude about child guidance and development than is now prevalent."

From the point of view of the psychiatrist there is sound evidence of the potential value of psychiatric orientation for teachers. Repeatedly in the patients' life history, we see that opportunities arose where the teacher could have aided in the adjustment of the child to society. Because insufficient information is usually given to teachers about personality development and adjustment they fail to recognize some of the evidences of maladjustment, which may and usually does interfere with their efforts in educating the child. In recent years, the educator and the psychiatrist have been able to understand points of view more clearly, and co-operative efforts are now evident in many, many schools. As in other disciplines, if the channels of communication are kept

open between the two with the sharing of knowledge, both will find that each has something to offer the other and the child will be the benefactor.

The Church

The third and last institution which we shall consider in this general area of social psychiatry is the Church. The concern of the Church for mental health is inherent. It would be difficult to conceive of a living religion that did not concern itself with human aspiration and the problems and their relation of these to ethics and morals. The Church has given and continues to give support to those who are bewildered, and helps maintain mental health. Therefore, in the consideration of mental health, one must look to the Church as an integral part. Previously in this series we have mentioned some specific areas of co-operation between the disciplines of psychiatry and religion.

While science and the Church are both imbued with the same regard for the integrity of man, the possibility of their joining forces on behalf of man has been blocked by the suspicion of each that the other will fail to support this integrity. However there has never been a separation of the two. The Church has sponsored and fostered the support of scientific advance. In times past the religionist had little use for the suggestions of the psychiatrist, and in many instances science ignored the Church. However, we are in changing times and there is evidence that the two are effecting a reconciliation. Neither is quite so proud now and through the advances of technical, physical science, whereby mankind can destroy civilization, many scientists are investigating and accepting tenets of religion. Psychiatrists are writing for the ministers; the ministers are reading these writings, and in turn

¹Karl Menninger, *The Human Mind*, (3rd ed., New York: Alfred A. Knopf, 1957), pp. 421-33. Used by permission. Copyright 1930, 1937, 1945 by Karl Menninger.

²Ibid.

are writing books on pastoral counseling for their seminary students, often quoting the psychiatrists.

As the science of human behavior has advanced, many religious leaders have found that the discoveries and techniques of this science can help them understand and deal with the problems of their people. Gradually they have joined hands with the psychologist, sociologist, social worker, physician, and psychiatrist to a mutual advantage. Members of these professions have been brought in as consultants and as participants in the curriculum of seminaries. Clinics for mental disorders have been established in association with some churches. Meanwhile institutions which deal with people in trouble, such as hospitals, prisons, and correctional institutions, have included the chaplain in the working team.

According to the Gallup poll in the United States, over ninety million people enjoy church membership. About 47 per cent of all adults attend church with some degree of regularity. The church usually has access to the homes and families of its members, whether there are existing problems or not. Consequently it is in a better position to exercise a positive influence for mental health than any other agency. This is true especially in the early, formative years of life. It seems, from my observation, that in many instances when a young couple have their first child they answer the question of whether the child should have religious instruction in the affirmative.

Here is a great challenge of the Church in its education of children and young people. As the Church has realized its position in mental health, it has sought the aid of modern scientific, psychological knowledge. In 1923 the Federal Council of Churches of Christ in America set up a committee

of clergymen which met with a committee of physicians to explore the relations of religion to health. It has now grown to the department of pastoral services of the National Council of the Churches of Christ in the United States of America. Since the early 1930's, theological students have been training in hospitals for the mentally ill, and Catholic and Jews have set up special committees to work with psychiatrists. Within the past few years Union Theological School added a full-time psychiatrist to the staff, to bring a better correlation between religion and psychiatry. Other schools are exploring this relationship.

There are now at least two national nondenominational societies composed of psychiatrists and religionists. The Academy for Religion and Mental Health, an organization only a few years old, has a rapidly increasing membership composed of outstanding men in these two disciplines. On the basis of its recent growth and intelligent effort, this organization promises to be a most effective one in correlating ideas and actions of these two disciplines for mental health. There is an increasing awareness on the part of psychiatrists of the relevance of religion and church participation to the maintenance of mental health.

In brief summary, in the consideration of social psychiatry I have selected the three institutions most important in the life of an individual. We briefly considered the structure, development, and function of the personality as understood by psychoanalytical thought and attempted to correlate this with the home, emphasizing the interplay of emotions and the necessity of security and love. In the consideration of the school and mental health we tried to point out that the emotional life is just as important as the intellectual life of the child and that we must realize that

the school deals with the emotional needs of the child. Here again we tried to emphasize the role of the teacher and the importance of her attitude in maintaining an atmosphere of security and love for the child. In the general consideration of the concern of the Church for mental health, we attempted to show the role of the Church in helping the child gain a

sense of values leading to a meaningful faith in the life of man. The psychiatrist deals with the relevance of religion in the life of a person and is aware of its place in the maintenance of mental health. There are greater communication, better understanding, and more co-operative effort between the disciplines of religion and psychiatry than ever existed before.

It Takes More than Love

By Kenneth Vogt

SCRIPTURE: Revelation 2:1-7

This Ephesian church had everything but love, and was condemned. Therefore there are those who have erroneously come to the conclusion that love is everything. But the Church, if she is to give a whole answer to the world, must give more than love.

The Church must give Christian energy. To be effective this energy must be channeled, directed, and organized. The Church ought to be an efficiently operating machine delivering good deeds everywhere. But all the Christian energy of a zealous group of people cannot be contained in one machine. Therefore the individual member, through personal initiative, can find a multitude of ways of expressing his Christian energy. No visitation program will succeed as it ought to so long as the church members wait for the organization to supply all their witnessing opportunities. Rather, the members must become as "streams that break out, and waters in the desert."

*Pastor, San Jose, California.

The Church must also give Christian orthodoxy. This orthodoxy evidences itself, not only in belief, but in practice; not only in creed, but in deed. This Ephesian church believed and practiced to the point where they were willing to separate themselves from those who taught falsely as well as those who lived falsely. The Nicolaitans had taken solemn church vows back there at Antioch to keep themselves separated from the world by refusing to eat idol meat or go to the sex dominated feasts. Now they were advancing high-sounding arguments in the name of Christian freedom so they could rationalize the church standards and indulge in the forbidden. But this church had a true orthodoxy that held to both belief and practice. This is the only kind of orthodoxy that has anything to offer the world.

The Church must give Christian love. Here the Ephesians failed. They failed either because they were so busy heresy hunting that they became critical, censorious, faultfinding, and finally self-righteous, or they failed simply because they did not the things

that would keep love alive. We may keep love alive today by remembering what we have done to God, and in turn what God has done for us. William Barclay says, "If there is never a day when we do not seek the presence of the risen Lord, the love of Him will never fade." Can we say that love is all-important to the exclusion of Christian energy and Christian orthodoxy? No! We must ever keep up a Christian love.

Have you lost your Christian energy? Then you are an impediment to Christian progress . . . a part of the inert mass instead of a part of the motive force.

Have you lost your Christian orthodoxy? Then you have branched away from the Christian highroad altogether and are on a side road that can lead only farther and farther away from the lighted way and the straight

path. This ends always at the point of confusion.

Have you lost your Christian love, the spiritual glow? Then you are a dark, unlighted spot in the shining way of love! Then you are a shadow instead of sunshine, and as useless as a burned-out light bulb to be shattered in the trash and carted to the dump.

The remedy for the failure of Christian energy is *deeds*. The remedy for the failure of Christian orthodoxy is truth. The remedy for the failure of Christian love is the experience of holiness, and thereafter a constant communion. This will start an artesian well of love in your heart that has its source in the undiminishing, highland love reservoir of God himself, who is Love. You can have a fountain burst of Christian love springing up in your heart!

SERMON CONTEST WINNERS

The ten best sermons on holiness were submitted in the Golden Anniversary Sermon Contest by the following. Each has received a two-volume set of *Webster's New Century Dictionary* (retail value, \$42.50). Congratulations to these men.

- | | |
|---|---|
| 1. ROBERT L. LEFFEL
<i>Independence, Kansas</i> | 6. L. K. MULLEN
<i>Woodstock, New Brunswick</i> |
| 2. H. K. BEDWELL
<i>Stegi, Swaziland</i>
<i>South Africa</i> | 7. KENNETH VOGT
<i>San Jose, California</i> |
| 3. SAMUEL T. LONG
<i>Rockford, Illinois</i> | 8. HOWARD S. SYLVIA
<i>Toledo, Ohio</i> |
| 4. WILLIAM J. NICHOLS
<i>Fort Wayne, Indiana</i> | 9. NELSON G. MINK
<i>Waco, Texas</i> |
| 5. WARREN BOYD
<i>Calgary, Alberta, Canada</i> | 10. B. WESTON TUCKER
<i>Missoula, Montana</i> |

The Arminian View of Inspiration

VI. Arminius and the Friends

By Ralph Earle*

CHRONOLOGICALLY it would seem that the Arminian view should have been discussed after the treatment of the Reformation and before neo-orthodoxy. But since the purpose of these articles is to present what we consider the true Arminian theory, this subject is reserved to the last.

Arminius

The designation "Arminian" is a reference to James Arminius, a Dutch theologian who was born in 1560 and died in 1609. As professor at the University of Leyden he became involved in theological disputations with his Calvinistic colleagues, especially Gomarus. These were terminated by his untimely death at forty-nine years of age. His writings have recently been reprinted in three beautifully bound volumes by Baker Book House.

As we have already found to be the case with most of the theological works of that period, the specific references to inspiration are almost entirely lacking. In common with the other reformers, Arminius emphasized the sufficiency of scripture apart from the tradition of the church. He says:

All things which have been, are now, or till the consummation of all things, will be necessary to be known for the salvation of the Church, have been perfectly inspired and revealed to the prophets and apostles.¹

¹The Writings of James Arminius (translated from the Latin by James Nichols and W. R. Bagnall; Grand Rapids: Baker Book House, 1956), I, 413.

*Professor, Nazarene Theological Seminary.

In another "Disputation" he writes: "We now have the infallible word of God in no other place than in the Scriptures."² He then goes on to indicate the extent of the canon. Interestingly, he refers to "three major prophets" and "thirteen of St. Paul's Epistles."³ He thus agrees with both Luther and Calvin in rejecting the Pauline authorship of Hebrews.

The most definite statement which Arminius makes about inspiration is the following:

The primary cause of these books is God, in his Son, through the Holy Spirit. The instrumental causes are holy men of God, who, not at their own will and pleasure, but as they were actuated and inspired by the Holy Spirit, wrote these books, whether the words were inspired into them, dictated to them, or administered by them under divine direction.⁴

Though this passage is unparalleled elsewhere in Arminius' writings, its significance is very great. For it suggests three kinds or degrees of inspiration for different parts of scripture. There is first of all eternal truth "inspired into"—that is, breathed into—the minds and hearts of the writers. Beyond this, some parts of scripture were apparently actually dictated, as perhaps in the case of the giving of the law at Sinai and in other passages where the exact form of the words is

²Ibid., II, 15.
³Ibid., II, 16.
⁴Ibid., II, 16.

held to be important. But some parts of the Bible were simply "administered by them under divine direction." This would properly describe the copying of genealogical tables and other historical documents under the guidance of the Holy Spirit.

The Friends

It is generally recognized that "the rise of the Friends is one of the most noteworthy events in the religious history of England in the seventeenth century."⁵ The *Apology* of Robert Barclay, first published in Latin in 1675, is considered "the most authoritative summary of the principles and doctrines of the Religious Society of Friends, commonly called Quakers."⁶

The most distinctive emphasis of the Friends was that of the immediate influence and guidance of the Holy Spirit. This is reflected in the second proposition of the "Theological Theses" commonly known as *Barclay's Apology*. He says:

The testimony of the Spirit is that alone by which the true knowledge of God hath been, is and can be only revealed. . . . These divine inward revelations . . . neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow that these divine revelations are to be subjected to the examination, either of the outward testimony of the Scriptures or of the natural reason of man, as to a more noble or certain rule or touchstone.⁷

In the third proposition, entitled "Concerning the Scriptures," he elucidates further this last, rather surprising statement when he writes:

Because they [the Scriptures] are only a declaration of the fountain,

and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty; for as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide by which the saints are led into all truth; therefore, according to the Scriptures, the Spirit is the first and principal Leader. And seeing we do therefore receive and believe the Scriptures, because they proceeded from the Spirit, therefore also the Spirit is more originally and principally the rule.⁸

It is interesting to compare with this Sidney Collett's interpretation of Psalms 138:2—"Thou hast magnified thy word above all thy name"—as meaning that God has exalted the Bible above His own holy name.⁹ Frankly, it seems to us that this attitude could very properly be labeled bibliolatry—a term which, though badly abused, does have a valid application in an extreme case like this. Adam Clarke translates the passage: "Thou has magnified thy name and thy word over all"¹⁰—with which the Revised Standard Version agrees in its rendering: "Thou hast exalted above everything thy name and thy word."

To declare that the Bible, as such, is above God's own name (or nature) does no good service to either God or Christianity. God is ultimate, eternal, infinite. He is the only Ab-

solute. As written by men, the Bible, though divinely inspired, is not the goal but rather the instrument by which God's will is known to man and man is thus pointed to God. The Bible gives us the truth of God. But God himself is the Fountain and Source of that truth.

That is the basis of Barclay's assertion that the primary rule of faith is the Holy Spirit himself, rather than the Scriptures. There is a very profound sense in which this is true. But Barclay had enough common sense and sound judgment to realize that

no supposed inward revelation of the Spirit was to be accepted if it contradicted the outward, objective witness of the Spirit in the Bible.

Preachers and angels, though revealers of God's truth, both said: "Don't worship us; worship God"—instance of Peter in Cornelius house, Acts 10:26; and the angel to John, Revelation 22:9. In the last analysis the Bible is a thing created by God, and to worship it is to be guilty of worshiping and serving the creature rather than the Creator (Romans 1:25).

Thought for the Thoughtful

Fruit Street and the Cemetery

By E. Wayne Stahl*

This city in which I live has a certain uniquely named street; "Fruit" is what we call it. At a very great distance from it is "Orchard Street." It would seem appropriate if the two could have been close to each other. Also there is an "Apple Street" in this New England metropolis.

I like to think that a boulevard of God's Heavenly Jerusalem above could be termed "Fruit Street" or "Orchard Street." For we read in His Book, of that city, "In the midst of the street of it . . . was there the tree of life, which bare twelve manner of fruits" (Revelation 22:2).

I made an interesting discovery in connection with the Fruit Street of the city where I dwell. If you want

to get to it directly from one of the main avenues, you must pass through a cemetery.

This fact reminded me of a marvelous declaration of the Lord Jesus, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

An illustration of this great "natural law in the spiritual world" is seen in the reply of that saintly servant of God, George Muller, asked the secret of his exceptionally fruitful life, he said, "There was a time when George Muller died."

Are you living, spiritually, to the utmost of your possibilities, on Fruit Street? Then you have "gone to your own funeral," and can say, "I am crucified with Christ" (Galatians 2:20).

⁵S. M. Jackson (ed.), *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker Book House, 1950), IV, 393.
⁶Schaff, *Creeds of Christendom*, III, 789.
⁷*Ibid.*, III, 790.

⁸*Ibid.*, III, 791.

⁹Sidney Collett, *All About the Bible* (New York: Fleming H. Revell Co., n.d.), p. 79.

¹⁰Adam Clarke, *The Holy Bible . . . with Commentary and Critical Notes* (New York: The Methodist Book Concern, n.d.), III, 662.

*Lowell, Mass.

SEVENTH ANNUAL "PREACHER'S MAGAZINE" CONTEST

Communion or Funeral Sermon
in Manuscript Form

Deadline:

September 30, 1959

REQUIREMENTS

1. Sermon may be for either communion or funeral service.
2. Manuscript must be within 1,500 and 2,000 words.
3. Manuscript to be typewritten, double-spaced.

ENTRIES

Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

All material submitted becomes the property of the "Preacher's Magazine." Any material not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1959. No material postmarked later than this date will be accepted in this contest.

AWARDS

First prize—One year's subscription to the Nazarene Ministers' Book Club (the monthly book selection sent free for one whole year)

Second prize—Six months' subscription to the Nazarene Ministers' Book Club (the monthly book selection sent free for six months)

Third prize—Three months' subscription to the Nazarene Ministers' Book Club (the monthly book selection sent free for three months)

JUDGES

A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted.

The committee will judge the material on its content, forcefulness, clarity, and originality. The decision of the committee will be final.

Address—The Preacher's Magazine Contest, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Needing an Appropriate Illustration?



Knight's Master Book of New Illustrations

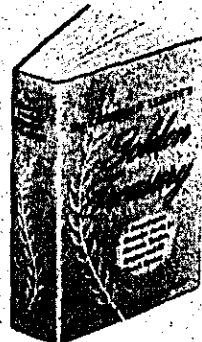
By WALTER B. KNIGHT

The product of many years of thoughtful compiling, giving over 4,000 up-to-date illustrations, many of which are original and heretofore unpublished. 760 pages, cloth board. (EE) \$6.95

The Christian Leader's Golden Treasury

Edited by MAXWELL DROKE

A wealth of more than 6,000 quotations, stories, poems, facts, epigrams, statistics classified under 148 popular topics right at your finger tips. 620 pages, cloth board. (DRH) \$5.00



Cyclopaedia of Bible Illustrations

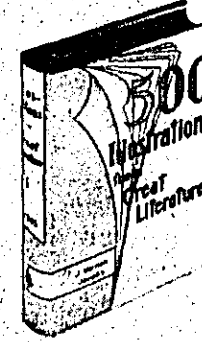
By PAUL E. HOLDCRAFT

Fourteen hundred fresh illustrations especially suitable when wishing to emphasize Bible truths. Index listing scriptures with related illustrations, extremely valuable. 326 pages, cloth board. (AC) \$3.00

500 Illustrations from Great Literature

By J. VERNON JACOBS

From almost one hundred volumes Mr. Jacobs has gathered a useful selection of lessons that may be learned from literature. Well indexed. 224 pages, cloth board. (HI) \$2.50



Important Source Books That Will Make Your Sermons More Effective
Add at Least One of These Valuable Books to Your Library TODAY

NAZARENE PUBLISHING HOUSE 2923 Troost, Box 527, Kansas City 41, Missouri.
Washington at Byssee, Pasadena 7, California
IN CANADA—1592 Bloor Street, West, Toronto 9, Ontario

"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!—R. V.*

Supplied by Ruth Vaughn*

Portrait of a Queen

405 South Bowie Drive, Weatherford, Texas—this is the address of the Church of the Nazarene. The lady who reigns over the parsonage in the rear and spearheads all church activities is "every inch a queen!"

Almost forty years ago, young S. L. Wood brought his lovely bride to a small parsonage in Hedley, Texas. In a Nazarene parsonage she spent her honeymoon, reared her children, and daily exemplified Jesus Christ.

During these years in the parsonage, she has made choir robes, V.B.S. pop-sicles, law, and when possible, order. She has created stew from nothing, new suits from old ones, mission hospital bandages from worn-out sheets, and peace between all. She has mended broken ivy plants, broken baby dolls, and broken hearts. She has scoured the church, the parsonage, and rusty necks. She has cared for preachers, delinquents, and tramps. She has fed the church board, the missionary society, the junior band, and district superintendents.

She has laughed when she felt like crying. She has sung when her heart was sad. She has been kind when her heart bled with bruises. She has been patient when chaos bore down. She has taught through her life the

glory of God, the beauty of nature, and the queenliness of womanhood.

Now sixty-six years of age, she still lives in a Nazarene parsonage. Truly this is a portrait of a queen. I ought to know. She is my mother!

Royal Cookbook

Truly home-cooked hot rolls are a delicious treat. But in the face of long, tedious recipes, our hearts fail and we fear to try. Blond, petite Mrs. Douglass Elliott, pastor's wife in Cisco, Texas, came up with this recipe for hot rolls which is a parsonage queen's dream. They have elegantly royal flavor and busy parsonage timing, and economy.

Here it is:

1 pkg. yeast	Beat in 1 egg
1 cup warm water	3 cups flour
1 tbsp. sugar	3 tbsp. shortening
Dash of salt	

Mix and let rise and make into rolls.

Over Teacups

"My husband is pastor of a small home mission church. We have an apartment in the back. I have three small children. I try to keep them on a bedtime schedule of 7:30. On Wednesday and Sunday evenings I put them to bed just before the service. I can hear every move they make, so they are well cared for. Don't you think it is right for me to let them

get their rest and not be held to the rigorous schedule of the church?"

Is there not some other time when your children could get this extra rest? Perhaps a nap in the afternoon would make up for the time spent in church. I believe it is of the greatest importance for my child to be in every service of the Lord. I can remember times in my own childhood when, in the evening services, I received blessing and inspiration which helped hold me steady during adolescence and on into adult life. I feel that we must begin to teach our children from infancy that God must come first in every realm and phase of life. Though they are wiggling and squirming in childhood, we can lead them, then, to Christ. When childhood is passed, it may be too late. Although physical rest is important, spiritual food is more essential. For this leads to eternal life!

"Should a minister's wife vote on her husband at recall time? Where should she sit during this service?"

The voting of the minister's wife is left to her own discretion. Personally, I like to vote. I am a member of the church and I thoroughly approve of the pastor. I like to give him my endorsement in this manner. I believe it is better to sit near the back, so that the audience cannot view my reaction to the vote tabulation when it is read.

If you have any problems you would like to have discussed, address your letters to Parsonage Queen, 6401 The Paseo, Kansas City 10, Missouri.

Do you need bookcases to house that ever-increasing supply of books? Why not make your own? Have the lumberyard cut the boards to the

length you desire. Then acquire enough bricks for the shelves. Place one brick on each side on the floor; place your bottom shelf. Place three bricks on each side on which to place your next shelf. Cover the top board with cloth or plastic.

This makes a very attractive bookcase and is very economical. The bookcase comes apart and is very easy to move.

For those numerous showers which occur at your house, you should obtain *The Cokesbury Shower Book*, written by Katherine Fite and Garland Clawson Paine. This includes the whole works: decorations, menus, games, presentation of gifts. There are ten planned wedding showers, four farewell showers, five stork showers, twelve seasonal showers, eleven anniversary showers, and a complete section of recipes. You can't beat this book for attractive, practical showers. (This book is out of print but perhaps can be found in the local library.)

In our first pastorate a lady asked me why we had chosen the ministry as a lifetime vocation. I replied that we had not chosen it; God had chosen us. She then asked me, "Don't you wish you could get out of it?" I replied very earnestly and emphatically, "Not ever!"

This is a field of great challenge to help others. And in helping others we find tremendous happiness for ourselves. True, there are many heartaches, but there are so many joys which outweigh the heartaches. I remember a man who wore khakis as his best clothes to church on Sunday. One Sunday morning after the service he knocked on the door. "I know you must be tired after service. I brought

*Pastor's Wife, Amarillo, Texas.

your dinner already prepared to eat." Just one incident like that cancels the sting of a dozen heartaches.

Of course there would be more financial gain in another vocation. But the greatness of our vocation lies in that which we give away. Love and understanding hearts are not for sale anywhere. All the gold in Fort Knox can't buy one act of kindness nor one moment of happiness. But the minister and the minister's wife offer these things to their people in abundant measure.

The rewards are tremendous: seeing a man kneel and consecrate his life to Christ, helping a timid man to accept leadership, the joy in their faces, the look in their eyes, the firm clasp of their hands, the joy of a child's first recitation, the card at Christmas, the little things!

The greatest vocation and challenge in the world is ours. O God, may we accept it in the manner that will be pleasing in Thy sight, and may the need for which we were created be fulfilled.

Tidiness

By E. E. Wordsworth*

IT HAS BEEN SAID, "Clothes do not make a man." Even so one's appearance marks or mars. It is said of Wesley, though he constantly traveled on horseback, in the chaise, on the seas, in drenching rains, over muddy roads, on filthy streets and preached so often in God's great out-of-doors, yet he meticulously watched his clothes, his general appearance, and did his best to always be presentable. And when he was privileged to preach in the sanctuary he never failed in being properly attired and being immaculately clean. In fact it was Wesley who said, "Cleanliness is next to godliness." This is not a Bible verse, as some have ignorantly supposed.

God required His priests to wear

clean white linen, and He still does. A soiled shirt, unshined shoes, unpressed trousers, dirty fingernails, uncombed hair, unkempt appearance, and general carelessness are unbecoming a minister. Professional men need more than one suit of clothes. There are two extremes in the matter of dress: being a fop and dressing fastidiously and looking like a Hollywood star, or being slovenly and habitually untidy.

I have seen preachers who were well groomed but for one conspicuous omission, perhaps unshined shoes, uncombed hair, or baggy trousers. Our message of New Testament purity will be more effective if we dress neatly and becomingly.

I knew a great scholarly preacher who almost killed his good influence by the neglect of his person. "Little foxes spoil the vines."

*Evangelist, Redmond, Washington.

EVANGELISM

The Pastor as an Evangelist

II. Evangelistic Activities and Message

By J. Melton Thomas*

IF THE PASTOR begins with the evangelistic attitude he continues by carrying out the evangelistic function. He applies to the problems of men, the sins of men this good news that God holds the answer. And he does it so effectually and so forcefully as to result in recruits for Christ, and in a live and growing church. The result of having an evangelistic attitude, and being faithful in the evangelistic function is to have an evangelistic church. Every minister should covet that. We may appreciate beautiful church buildings and seek to have better conducted services. We may see the importance of an aggressive program, of a well-planned organization of having aggressive groups at work in the church to care for all the needs of all the people in the congregation. But all of these must be tributaries to that great stream of evangelism which is the life of the church.

So the pastor conceives his work day by day to be the work of winning men for Christ. It has its preliminary phases, to be sure. Not many people are won on first encounters. So a pastor may consider that in the making of contacts and in the cultivation of the same he is doing the

work of evangelism. He can very well understand that he is being an evangelist when he courts the confidence of children and young people by participation in their social activity. He is being an evangelist when he visits the sick, consults with those who are troubled. He is being an evangelist when he befriends people and lets them know that he is concerned with their losses, happy in their successes. He is being an evangelist when he cultivates a good name for his church among the public by living an honest and holy life. He is being an evangelist when he administers the business of the church, promotes the program of the church, and builds the buildings of the church. For all these are looking toward one end, the salvation of souls. But these activities must be made to do just that or else they cause the pastor and church to lose the way—they never reach their true destination.

In performing the function of evangelism the pastor must organize his people. Better is he who works ten men than he who does the work of ten. And more and more we must give our attention to the task of organizing our people to work and to win. We must organize our people to bring others into the services, not just to Sunday school, but into evangelism.

*Pastor, Valley Church, Spokane, Washington.

gelistic services, where their opportunity to find God is the greater. Methods here are not the essential thing. One may certainly gather helps from the manner in which others carry on, but no pastor or congregation should be in bondage to the feeling that what is done elsewhere must be done there too. What is needed is to arrive at a method by which the laymen in a given congregation can work, and then carry through according to that method.

With most of us this will no doubt be done in part through the Sunday school. Where is there a better place to lay hold than in this fine organization already set up? The classes are units and can work as such to enlist others of their age-group to befriend them until they feel that they belong. Here there can be a personal and a winsome presentation of the Christ, so that they will have the best chance to be at work for the Lord Jesus. A word of caution here is certainly in order. When we work as some are working with a church where consistently 50 per cent of the Sunday school pupils do not stay for church, we will realize that our emphasis must shift so that the Sunday school becomes a feeder for the church and not a competitor to the church!

It would seem that other avenues of evangelism for our laymen are also available. Our Young People's Society offers a marvelous approach to evangelism. Why could not the groups now being formed be not only a study group but also a cell of evangelism? Suppose that the three couples in a given young adult group meet on a Sunday afternoon for study of their program to be given a few Sundays ahead. What group could adopt as a responsibility another couple that needs the Lord. As they meet to plan, late enough on a Sunday afternoon

that a supper snack could be included, they could include the unsaved couple in that fellowship. It would be natural for all four couples to go to young people's meeting together and stay for the evening service. And the pastor would have some unsaved folks to whom to preach.

The laymen of the church can be used more universally in the revival campaign itself. If our revivals were more definitely planned with a deliberate intent of including the laity in the revival structure, interest, attention, results would no doubt be greater. Committees on prayer, on finance, on publicity, on special nights, on personal work could make a place for many fine laymen to work and at the same time release the pastor from much detailed responsibility, and make for a sharing of the common load. It seems that if the revival meetings were more carefully planned and more properly organized they would be more effective. It goes without saying that if such planning is done it will come from the pastor. This is a further way in which he carries out the function of evangelism as it relates to his people.

Finally in this regard, the pastor must be an evangelistic preacher. Personally I feel a sense of deep concern if my regular services go long without seekers at the altar, and if I am not receiving members into my church by profession of faith. Every pastor should keep good records of all phases of his work, but here is certainly one place where he should keep alert—Am I getting seekers to my own altars? Of course, this can be overdone. One cannot expect under usual circumstances to have seekers every Sunday. To do so may be to do some pulling that is not healthy. There are seasons of harvest; and if a pastor is sensitive to the mind of the Spirit he

will know when he can and when he cannot draw a successful net. One can beat apples off the tree while they are still green. But it is better to let them mature and mellow in the sun, which is the Spirit-filled atmosphere of a friendly, concerned, and yearning church. If a pastor sees that a given Sunday evening is not apt to produce results at the altar, better to close with an optimistic prayer and a happy song than to send the congregation away feeling that they are backslidden and that only the pastor is left among the righteous of Israel. On the other hand, the time comes to put down the plow, to work at the task, and to make a way for God to break through.

Which brings us to the pastor and the evangelistic message. Everywhere, and especially as he preaches, there are certain phases of truth that must be emphasized if one is to be an evangelistic pastor. It must be truth that is pointed in presentation, personal in application, passionate in appeal. The truth struck me one day as I read I Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." The thrill came from a basic meaning of that word "manifold." It literally means "many-hued." "Good stewards of the many-hued grace of God."

This meaning is helpful in thinking of the message of evangelism. There are dark hues to grace—dark themes like, "The wages of sin is death" (Romans 6:23); "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap" (Galatians 6:7); "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27); "Hell from beneath is moved for thee to meet thee at thy coming" (Isaiah

14:9). A pastor must faithfully present these black colors as background of the tapestry which is his evangelistic preaching.

Another strand of the many-hued grace of God is white. "The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1:73-75). "In that day I will put my laws into their mind, and write them in their hearts" (Hebrews 8:10). "For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7).

As an answer to the solemnity of the black, and to the demands of the white, there is a crimson red in the many-hued grace of God, which is the Blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot" (I Peter 1:18-19). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Finally there are cheerful yellows and greens and blues in the many-hued grace of God—like "... my grace is sufficient for thee" (II Corinthians 12:9); "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10); "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20); "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13); "O the depth of the riches both of the wisdom

and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33)

What material, my brethren, hath God put into our hands to weave the tapestry of evangelism! May we not mar the pattern!

On the other hand, let us preach so winsomely, so impellingly, so believably, so faithfully, so powerfully, so intelligently, so anointedly that we may by all means save some. Thus we will have done the work of an evangelist.

Life's Greatest Healing Power

By Richard H. Neiderhiser*

THERE IS A GREAT move today toward the healing of mental disorders. Psychologists and psychiatrists help man to help himself in situations where there is something that can be done. So proficient is this science that criminal tendencies can be subdued and often put completely out of order as the result of psychiatric treatment. Through various forms of therapy man can begin the road to recovery through processes that gradually bring him back to the normal standard of mental and physical health.

In problem ills such as these there are almost always guilt-feelings of the past that need to be abolished. The psychologist, Sigmund Freud, did much to open up the modern practice of psychoanalysis by which guilt causing anxiety and mental ill was extracted from the depths of human personality.

There is one area, however, which is overlooked by many psychologists. It is not directly connected with psychotherapy but is one which religious psychologists and psychiatrists use to great advantage. It is the fact that God can help man in situations where man cannot help himself. Man cannot really forgive his own sin. Consequently, there may be the occasion for

the sin to cause trouble again. But God forgives never to remember. For, "if we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." This provides a real exit for guilt-feelings for the root of the guilt-feeling is taken away; that is, sin is forgiven and removed from the past when confession is made.

Life's greatest healing power is found in the atonement of the incarnate Christ for the sickness of all the world. Here is where we find rest in the time of turmoil, peace in the time of peril, hope in the crisis of despair, joy in time of sadness. Best of all, here is where we find the healing balm for the burning sores of sinful living. Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . for I am meek and lowly in heart: and ye shall find rest unto your souls." Mental and physical illnesses carry not so much fear, for now Christ has promised rest—mental rest. He has promised relief from the toilsome hardships that beset us in life—physical rest. And to those who are burdened with sin and who labor under the feelings of guilt, He offers forgiveness and rest that heals the greatest of sinful pains.

*Pastor, Union City, Pennsylvania.

Paul's Concept of the Pastorate

IV. St. Paul's Use of the Scriptures

By Roscoe Pershall*

THE SCRIPTURES are the source of Christian faith and assurance. Of prime importance is the pastor's attitude toward and treatment of the Scriptures. They are molding forces that shape the ministry of the man.

Our interest is to explore the relationship of St. Paul with the Scriptures and to see how that applies to the pastor of today.

Perhaps needless to say, Paul believed in the inspiration of the Scriptures. He wrote to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). God spoke to him through the inspired Word. There he found what God thought about men, the world, sin, holiness, life, death. There he found the rule of faith and salvation. He didn't have to speculate; God had spoken.

Typical of the man was the confession before Felix: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14). He made no reservations, nor qualified in any manner. He based his life and all his beliefs on what the law and the prophets said.

But, beyond this, Paul made constant use of the Scriptures. The Jews

*Director of Evangelism, Oregon Pacific District.

accused him of going against the teaching of the ancient writings, but he defended his way of life by that which he was accused of destroying. "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews" (Acts 26:6-7). He was not an iconoclast to destroy; he was a builder to complete. He was a synthesist to bring together the old and the new to form a thing of beauty the world had never seen. He was an innovator in that he introduced new things, but he was not an inventor. He was an independent, but he was not independent of authority. He based his life and teaching on the finality of the Word of God.

He declared that the message of the Old Testament is a message to men of the New Testament times. In Romans 4:23-24 he said, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Not written for his sake alone . . . but for us also. God spoke in particular to Abraham in his day, but He speaks in principle to us in this day by the same message. In Romans 15:4 Paul declared that things " . . . written aforetime were written for our learning, that we through patience and comfort of the scriptures might have

hope." In I Corinthians 9:10 he professed: "... For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." In I Corinthians 10:11 the believer was again turned to the Word of God for example and admonition: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." To Paul the Scriptures were not antiquated, dead, human writings; they were up-to-date, living, divine communications from God to wandering man.

He used the Scriptures as the substance of sermons, treatises. At Antioch, at the invitation of the ruler of the synagogue, he stood up to speak on the Sabbath day. How did he present his Christ? He recounted the dealing of God in the old record to show that Christ is the Fulfillment of all that went before. Read Acts 13:15-42. Romans, chapters nine, ten, and eleven, a treatise on faith, is essentially reasoning with diamond-studded truths from the Scriptures. Paul hardly finished his inferences from one quote or reference before he started with another.

He used simile in Romans 7:1-6. He used allegory in Galatians 4:21-31. He employed inductive reasoning in Romans 5:12, 18-19. If one was sinful, all were sinful. If one was righteous, all were righteous. He reasoned from the general to the particular in his deductive reasoning in Romans 8:1-4. There he showed that God has provided a way to fulfill the righteousness of the law. Paul had accepted that way. Therefore he had fulfilled the righteousness of the law.

Most of his writings are rock-ribbed with scriptures. There are over sixty quotes or references to the Scriptures in the Book of Romans, or more than

one every eight verses. He reached a peak in chapter ten when he quoted or referred to or reasoned from truths in the Scriptures nine times out of twenty-one verses. He quoted them in all but one chapter, the fifth, and in it he reasoned from the Genesis account of the Fall. He referred in some way to the Scriptures in all but two of his books, II Thessalonians and Philemon.

He proved his doctrines with the the Scriptures. He proved his doctrine of Christ with the Scriptures. He pointed out that Jesus was the Fulfillment of prophecy—Romans 1:1-3; 15:8; 16:25-26; I Corinthians 15:3-4; Titus 1:1-3; Acts 26:22-23. He proved the messiahship of Jesus by the Scriptures. The record is: "For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ" (Acts 18:28). He pointed out the divinity of Jesus by quoting Psalms 2:7; 16:10; Isaiah 55:3. (See Acts 13:34-36.) He held that the Scriptures told of both the suffering and the resurrection of Jesus. Moses and the prophets taught both. Notice his confident statement: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts 26:22-23). He proved by the Word of God that Christ is God's Remedy for sin. Some of the instances can be found in Romans 5; 7; 8; 10:1-11; Galatians 3:10-26.

Other doctrines supported by the Scriptures are:

1. The doctrine of sin. He quoted Psalms 5:9; 10:7; 14:1-3; 36:1; 140:3; Proverbs 1:16; Job 5:16. Romans

5 is a masterful comparison of the two Adams that brings out the doctrine of sin.

2. Separation is taught from Isaiah 52:11: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."

3. He quoted Psalm 32 when he talked of forgiveness in Romans 4:7-8: "... Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

4. He reasoned concerning Isaac and Ishmael and, among other things, proved regeneration: "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free" (Galatians 4:28-31).

5. Adoption Paul found in the old record. Look at his reasoning in Romans 9:4-7: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called."

6. Justification comes to the believer according to Genesis 15:6, as quoted in Romans 4:3: "For what saith the scripture? Abraham believed

God, and it was counted unto him for righteousness."

7. From scripture outside of the dispensation of the Holy Ghost he found the teaching of sanctification and the indwelling Spirit. Notice II Corinthians 6:16-18: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In this passage are thoughts from Exodus 29:45; Leviticus 26:12; Jeremiah 31:33; 32:38; Ezekiel 11:20; Zechariah 13:9; Isaiah 52:11.

8. Faith was given strong scriptural support in Romans and Galatians. Look especially at Romans 1:17; 4:3; 4:11-16; 9:33; 10:5-8; Galatians 4:22-31.

9. Grace as against merit has strong support in Romans 9, especially vv. 13-16: "As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

10. Judgment was found in the Old Testament by the great apostle. Read his statement and quotation from Isaiah 45:23 as recorded in Romans 14:10-12: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live,

saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

11. He advanced the New Testament hope of the resurrection with the truth found in the Scriptures. He took the half-hidden expectancy in Isaiah 25:8 and made it a bright star of assurance of the Christian. See it in I Corinthians 15:54: "So when this corruptible shall have put on incorruption, and this mortal shall have

put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Truly he could write to the Ephesians, "... ye ... are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:19-20). Everything he had taught was on the authority of God's Word. Fortunate indeed were those early Christians to have such a shepherd.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

ON GOING TO HEAVEN

When Ben's master died, they told him that he had gone to heaven. Ben shook his head. "I 'fraid Massa no go there." "But why Ben?" someone asked. "Cos," said the old colored servant, "when Massa go north, or go on a journey to the springs, he talk about it a long time, and got ready. I never heard him talk about going to heaven, never seen him get ready to go there."

—Selected

WHY DO CHRISTIANS SUFFER?

1. They suffer sometimes by the will of God (I Peter 4:19).
2. They also suffer for Christ's sake (II Timothy 3:12).
3. The righteous suffer for disciplinary purposes (Hebrews 12:6).
4. The Christian suffers that he may be compassionate (II Corinthians 1:4).
5. The righteous suffer for the glory of God (Romans 8:18; I Peter 4:12-13; James 1:2-3).

—BUD ATTICK

SIX REASONS WHY I BELIEVE IN SANCTIFICATION AS A SECOND WORK OF GRACE

1. I found in my own experience a longing for something more after I was converted (Matthew 5:6; Hebrews 6:1).
2. I found those who believed it and preached it were the most spiritual people I could find, and God blessed them in a peculiar way.
3. Because the more I read the Bible, the more I saw it taught there.
4. Because all spiritual people reckon with it in one way or another.
5. Because I found it made my own spiritual life more victorious.
6. Because I very much believe that without "holiness ... no man shall see the Lord."

—NELSON G. MINK

NEW DEFINITIONS

Modesty: the art of imperfectly concealing your talents.

Duty: a task we look forward to with distaste, perform with reluctance, and brag about afterwards.

—Belton, Texas

Nazarene Bulletin

The Preacher's Magazine

THOUGHTS GATHERED BY THE WAY

"Too many have the malaria type of Christianity—a fever and a chill.

"The reason a dog has so many friends—he wags his tail instead of his tongue.

"If some sermons were for sale they would be labeled, 'Dry goods and notions.'"

A man came home and saw his children out on the steps doing something he regarded wrong. When he enquired, they replied: "We're playing church—we've sung, and prayed and now we're out on the steps smoking!"

"A man who says he is boss at his house will lie about other things too."

—Selected

WORTH CONSIDERATION

"The brook would lose its song if you removed the rocks.

"Did you ever watch someone else carry a responsibility which really should be yours?"

"It takes a great listening, as well as great preaching to make a great sermon.

"A dewdrop does the will of God as much as a thunderstorm.

"The critic who begins with himself will be too busy to take on outside contracts.

"The great task of the church is not only to get sinners into heaven, but to get saints out of bed."

—North Wildwood Baptist Church (N.J.)

SUPERLATIVE WORDS

The greatest word is God.

The deepest word is soul.

The longest word is eternity.

The swiftest word is time.

The darkest word is sin.

The meanest word is hypocrisy.

The broadest word is truth.

The strongest word is right.

The tenderest word is love.

The sweetest word is home.

The dearest word is mother.

(Selected)

NEW WAY OF SINGING OLD SONGS

"I love Thy Church, O God;
Her walls before me stand."

But please excuse my absence, Lord;
This bed is simply grand!

"A charge to keep I have,
A God to glorify."

But, Lord, no cash expect from me;
Thy glory comes too high.

"Am I a soldier of the Cross,
A follower of the Lamb?"

Yes, tho' I seldom pray or pay,
I still insist I am.

"Must Jesus bear the cross alone,
And all the world go free?"

No, others, Lord, should do their part,
But please don't count on me.

"Praise God, from whom all blessings flow!

Praise Him all creatures here below!"
Oh, loud my hymns of praise I bring,
Because it doesn't cost to sing!

—Selah

THE DIMENSIONS OF FAITH

1. No faith. Mark 4:40, "How is it that ye have no faith?"

2. Little faith. Mark 6:30, "O ye of little faith."

3. Great faith. Matthew 8:10, "I have not found so great faith ..."

4. Fullness of faith. Stephen and Barnabas both were "full of the Holy Ghost and faith."

5. All faith. I Corinthians 13:2 "Though I have all faith ..."

—N. G. M.

SERMON AMMUNITION

1. Abraham believed God and went out.

2. Noah believed God and went in.

3. Daniel believed God and went down.

4. Three Hebrew boys believed God and went through.

5. Elijah believed God and went up.

—N. G. M.

*Pastor, Waco, Texas.

FOOD for MIND and HEART

THE FOUR-WAY TEST

Taking over a defunct business, Herbert J. Taylor, a manufacturer of Park Ridge, Illinois, built a two-million-dollar enterprise on the following four-way test:

- Is it the truth?
- Is it fair to all concerned?
- Will it build good will and better friendships?
- Will it be beneficial to all concerned?

—Sunshine

SERVICE

What a gift it is to make all men better and happier without knowing we are doing it!

—HENRY WARD BEECHER

POTENTIAL WORTH

We judge ourselves by what we are capable of doing; others judge us by what we have done.

—LONGFELLOW

OFFERINGS

If taking an offering in church hurts the spirit of the meeting, it is not God's Spirit, for He does not advocate a miserly attitude toward the church or His work.

—Chicago Crusader

ADVICE TO SPEAKERS

In the old farmer's words, "When you're through pumpin', let go the handle."

—Horizons

WORRY

Worry often gives a small thing a big shadow.

—Swedish Proverb

GOSSIP

He who carries a tale makes a monkey of himself.

—Sunshine

WORKERS

The church needs workers, not a wrecking crew.

—HOWARD HILL

OFFERINGS

Three ministers, serving churches near railroad lines, were comparing their troubles.

"Our first Sunday morning hymn always is interrupted by the Burlington passenger train rumbling past, right outside the window," the first complained.

"That's nothing," chimed in the second. "Right in the middle of my sermon the Rock Island fast freight always drowns me out."

"Brother, I wish all I had were your troubles," added the third. "Every time my deacons take up the collection, I look down the aisle, and there comes the Nickel Plate!"

—Sunshine

CHRIST'S THREEFOLD PRINCEDOM

He shall be called "The Prince of Peace."¹

Isaiah thus is singing.

From sin's unrest a glad release
His sovereignty is bringing.

And Peter terms Him "Prince of life,"²

Of the life that is forever,
With victory and glory rise,
He is the bounteous Giver.

Also "the Prince of kings of earth,"³

St. John our Lord is naming;
Their Emperor by right of birth
He is to them proclaiming.

My peace, my life, in Him I find,
Ascending on faith's pinion;
With heart love-conquered sing His kind,
Triumphant, sweet dominion.

—E. WAYNE STAHL

¹Isa. 9:6;
²Acts 3:15.
³Rev. 1:5.

Stop the Summer Slump

PREACHING THE THEMES OF HYMNS

- I. "Rock of Ages," Praise and Worship, No. 400
- II. "Guide Me, O Thou Great Jehovah," No. 374
- III. "I Gave My Life for Thee," No. 102
- IV. "My Faith Looks Up to Thee," No. 16
- V. "When the Tithes Are Gathered In," No. 310
- VI. "What a Friend," No. 63
- VII. "Blessed Assurance," No. 236
- VIII. "Take My Life, and Let It Be," No. 11
- IX. "Amazing Grace," No. 418
- X. "My Jesus, I Love Thee," No. 52
- XI. "My Soul Is Filled with Glory," No. 372
- XII. "Holiness unto the Lord," No. 199

—JOHN W. MAY

Charleston, West Virginia

QUESTIONS OF THE BIBLE

WHY

- I. "Why Is the House of God Forsaken? (Nehemiah 13:11; II Samuel 7:7)
- II. "Why Stand Ye Here All the Day Idle?" (Matthew 20:6; Haggai 1:9)
- III. "Why Do They That Know Him Not See His Days?" (Job 24:1)
- IV. "Why Will Ye Die?" (Ezekiel 18:19, 31; 33:11)

WHERE

- V. "Where Is God?" (II Kings 2:14; Job 23:3)
- VI. "Where Art Thou?" (Genesis 3:9)
- VII. "Where Is Your Faith?" (Luke 8:25)
- VIII. "Where Are the Nine?" (Luke 17:17)

WHAT

- IX. "What Hast Thou Done?" (Genesis 4:10)
- X. "What Aileth Thee?" (Genesis 21:17)
- XI. "What Is That in Thine Hand?" (Exodus 4:2)
- XII. "What Is Man?" (Job 7:17)

—JOHN W. MAY

Charleston, West Virginia

SUBJECTS FOR THE SUMMER

- Chopping with Ax Handles (II Kings 6:1-7)
- Life in the Tomb (II Kings 13:20-21)
- God's Obstacle Course (I Kings 17:1-7)
- The Battle Is Not Yours, but God's (II Chronicles 20:15)
- The City of Refuge (Joshua 20; Psalms 46:1-11)
- Is God's Salt Shaker Empty? (Matthew 5:13)
- Living on the Beam (Matthew 12:50)
- Christ Before Pilate—Pilate Before Christ (Matthew 27:1-2, 11-26)
- The Quartet That Raised the Roof (Mark 2:1-5)
- Lot's Lot (Luke 17:28-29)
- Letter's That Live (II Corinthians 3:3)
- The Question Without an Answer (Hebrews 3:2)

—DON PETERMAN

Kennewick, Washington

SUBJECTS FOR THE SUMMER

- Let's Go Fishing (Mark 1:17)
- A Dozing Church in a Dizzy World (Luke 22:45)
- A Mystery—but Not Mysterious (I Timothy 3:16)
- Passing the Test—but Never Graduating (II Timothy 2:15)
- Melchizedek's Sacrament (Genesis 14:18)
- Heaven Is My Vacationland! (Revelation 22:1-2)
- Is Not This the Land of Beulah? (Isaiah 35)
- The Call of the Streets (Lamentations 1:12)
- Waters to Swim in! (Ezekiel 47:5)
- Playing the Game (Galatians 6:16)
- Horticultural Hints for the Heart (John 15:8)
- Making Hay While the Sun Shines (John 9:4)
- What Will the Harvest Be? (Galatians 6:8)

—DONALD R. KEITH

Springhart, Indiana

WHAT DOES CALVARY MEAN TO YOU?

SCRIPTURE: I Peter 3:18-22

TEXT: I Peter 3:18

- I. IT MEANS THE DEATH OF THE INNOCENT. *The just for the unjust.*
- II. IT MEANS APPROACH TO GOD. *That he might bring us to God.*
- III. IT MEANS AN OPEN DOOR TO THE HOLY OF HOLIES (Hebrews 10:9).
- IV. IT MEANS LIBERTY FROM THE ENTANGLEMENT OF SIN (Galatians 5:1).
- V. IT MEANS ASSURANCE OF ETERNAL LIFE TO WHOSOEVER WILL (Romans 6:23).

—JOHN W. MAY
Charleston, West Virginia

WHY DID CHRIST NOT SAVE HIMSELF?

SCRIPTURE: Matthew 27:33-43

TEXT: Matthew 27:42

- I. BECAUSE MAN HAD FAILED IN FORMER DISPENSATIONS.
- II. BECAUSE HIS MISSION MUST BE COMPLETED.
- III. BECAUSE THE BLOOD OF SACRIFICES COULD NOT SUFFICE.
- IV. BECAUSE HE BORE THE SINS OF THE WORLD. He died to bring
 - A. Pardon to the guilty.
 - B. Freedom to the captive.
 - C. Purity to the believer.
 - D. Home to the wanderer.

—JOHN W. MAY

SOME BROKEN THINGS THAT ARE PRECIOUS IN GOD'S SIGHT

- I. BROKEN BODY OF CHRIST—UNRESERVED SACRIFICE (I Corinthians 11:24; Psalms 69:20).
- II. BROKEN HEART—UNRESERVED REPENTANCE (Psalms 51:17; 34:18).
- III. BROKEN BANDS—UNRESERVED LIBERTY (Psalms 2:3; Jeremiah 2:20; John 8:36).
- IV. BROKEN WILL—UNRESERVED SUBMISSION.

V. BROKEN BREAD WHICH FED THE MULTITUDE—UNRESERVED BLESSING (Luke 9:16).

VI. BROKEN BOX OF ALABASTER—UNRESERVED DEVOTION (Mark 14:3).

—HAROLD W. HOFFMAN
North Surrey, B.C., Canada

SIN IN THE CHURCH

TEXT: ... make not my Father's house an house of merchandise (John 2:16).

INTRODUCTION: Not everything is wrong with the Church, however. Christ loved the Church. He wants it without spot or wrinkle.

- I. THE BASEMENT
 - A. All of God's house is His. Danger: that portions will be used for actions out of harmony.
 - B. Cleanse the temple.
- II. THE SANCTUARY (the pews)
 - A. Half empty—"forsake not."
 - B. Half asleep—"Take heed how ye hear."
- III. THE CHOIR
 - A. Not to be the "war department" of the church.
 - B. Watch the spirit; "in honour preferring one another."
 - C. A means of spiritual benefit.
- IV. THE PULPIT
 - A. Boost the pastor.
 - B. Lack of sound doctrine.
 - C. Need for people to preach as they go.

CONCLUSION: Make God's house a house of prayer. We may cleanse and fail to make.

—ROBERT A. RAPALJE
Patchogue, New York

SIN IN THE NATION

TEXT: *The wicked shall be turned into hell, and all the nations that forget God* (Psalms 9:17).

INTRODUCTION: "Americans profess higher ideals and fall farther short of attaining them than any people on

earth" (quotation from a visiting Chinese statesman).

- I. SIN IN GOVERNMENT
 - A. Government officials, union officials, and local officials.
 - B. Pray for those in authority.
- II. SIN IN SOCIETY
 - A. Depth of degradation.
 1. Drinking, tobacco (give statistics).
 2. Gambling
 3. Morality problem
- III. SIN IN THE HOME
 - A. Divided homes.
 - B. Delinquency.
 - C. Divorce.
- IV. THE CHURCH IN OUR WORLD
 - A. We are to minister.
 - B. We are to be ex-temporary.
 - C. Your soul—don't be a part of the world; be a contrast.

—ROBERT A. RAPALJE

SIN IN THE HEART

TEXT: *Keep thy heart with all diligence; for out of it are the issues of life* (Proverbs 4:23).

INTRODUCTION: Man will take care of bodily ailments, especially heart trouble, but puts off spiritual heart ailments.

- I. DIVISION OF HEART TROUBLE HOMILETICALLY SPEAKING (Let us use our imaginations.)
 - A. Right auricle—sins of commission
 - B. Left auricle—sins of omission
 - C. Right ventricle (lower part of heart)—inbred sin by inheritance
 - D. Left ventricle—inbred sin retained after light on the subject, one backing up by not letting God remove it
- II. SOME SIMILARITIES OF DISEASES RELATED TO HEART TROUBLE AND THE SPIRITUAL LIFE
 - A. Rheumatic fever—hidden infection
 - B. Leaky heart
 - C. Hardening of the arteries
 - D. High blood pressure
 - E. Blood clots

—ROBERT A. RAPALJE

SIN IN THE HOME

TEXT: *When thou buildest a new house, then thou shalt make a battlement for thy roof . . .* (Deuteronomy 22:8).

INTRODUCTION: Story of Jewish houses and need for battlements for the roof contrasted to present need.

- I. PORCH
 - A. Reception of those who come to your door
 - B. Influence on friends
 - C. Testimony for those who come to the door
 - II. LIVING ROOM
 - A. Care as to what enters
 - B. No living any more
 - C. No Bible prominent
 - D. No prayer—sometimes low magazines, cards, etc.
 - III. DINING ROOM AND KITCHEN
 - A. Temperance
 - B. Always food for the stomach, none for the soul
 - C. Care for the needs of others
 - IV. BEDROOM
 - A. Too much sleep—no work for God
 - B. Too little sleep—hurts your testimony
 - V. GUEST ROOM
 - A. Entertain angels unaware
 - B. Christ not a Guest; to abide
- CONCLUSION: Modern homes too small—no prayer room.

—ROBERT A. RAPALJE

SIN'S CURE

TEXT: II Kings 5:1-14

INTRODUCTION: This message draws a parallel between leprosy and sin, a relationship between Elisha and Jesus, and a similarity in the cures of leprosy and sin.

- I. THE MALADY
 - A. Leprosy is characterized by distinct spots and progressively by decaying flesh.
 - B. Sin is characterized by inclination to evil and progressively by lowering and loosening of morals and conduct.
 - C. These diseases result alike in shame, disgrace, and in making one an outcast.

II. THE PHYSICIAN

Elisha, in case of Naaman, became tool of God.

B. Jesus, our Lord, in a case of sinners.

1. Jesus gave us plan of salvation.

2. We're saved as we hear and act upon His plan.

C. Jesus and Elisha qualified for respective tasks by personality, Spirit-filled ministry, and God's anointing.

III. THE CURE

A. Naaman washed in Jordan River.

B. We kneel in prayer. Prayer doesn't save; rather it is power of the living God in answer to our prayer.

C. This cure evidenced in Naaman by a new skin, better than the remainder of his body. Cure is evidenced in us by a new love, conscience, and life.

CONCLUSION: Stanza one and the chorus of the song "Kneel at the Cross"

—PAUL F. WANKLE
East Carondelet, Illinois

SIGNBOARDS

SCRIPTURE: Joshua 4

TEXT: Joshua 4:6-7

INTRODUCTION: This memorial of stones on the banks of Jordan in the days of Joshua was a divine advertisement put up for future travelers to read and study.

We see many signboards today which are likewise instructive to every passer-by. They can teach Christians valuable lessons for better living. Look at some of the more familiar ones which we notice constantly.

I. "SLIGHTLY SOILED—GREATLY REDUCED."

A. This sign is in front of clothing stores, in dress establishments, and even in the windows of bookshops. When things are but slightly soiled they can be sold only at a great reduction.

B. Folks are likewise greatly reduced when they become slightly soiled. The Epistle writer, James, bears this in mind when he insists that man must remain unspotted from the filth of the world.

II. "DUMP NO RUBBISH HERE."

A. People are always inclined to dump rubbish on vacant lots. Whenever a place is empty, there are those who seem to delight in filling it with worthless matter.

B. It is so with empty minds and unoccupied hearts. This is the reason for the old saying, "An idle mind is the devil's workshop." He works there because no one else is using it.

C. Why should we dump no rubbish on vacant lots? Because of the looks of the rubbish heap. People should try to make their city more beautiful. Second, because of the disease which lurks in every rubbish pile. It is the same with the minds of boys and girls.

D. There is so much rubbish in our modern life which ought to be carted away and buried—bad books, bad pictures, bad associations.

III. "PRIVATE ROAD—DANGEROUS."

A. Man runs a great risk if he chooses to travel contrary to the established highways of thought and action through the centuries.

B. Especially is this true when men turn off the highways of prayer and fellowship with Christ, which have been the means of giving peace and inspiration to countless generations.

C. It is always a good rule of living to "ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The old paths are well trodden because they did give rest and peace and inspiration and power to men and women who walked in them.

IV. "DON'T PARK HERE—KEEP DRIVING."

A. When you stop, you obstruct traffic. You not only stop yourself, but you make it impossible for others to go forward.

B. The church today needs men and women who will go forward in the work of Christ.

C. Too many have parked. Let us pray God will give us a great forward move in this year.

—FRANK A. NOEL, SR.
Pastor, Lancaster, Ohio

THE EXAMPLE CHRIST LEFT US

SCRIPTURE: I Peter 2:21-25

INTRODUCTION: The "calling" of Christian "domestics" is to copy the program of their Messiah (v. 21). (The term for "example" here indicates a written copy given by the teacher for his pupils to reproduce.)

The calling is to combine patience with innocence.

This involves following Jesus in such a manner as to step in His footprints.

I. CHRIST IS OUR PATTERN IN WELL-DOING (vv. 22-23).

A. In acting (v. 22; cf. Isaiah 53:9)

1. "He did not sin even once."—Greek.

2. "He committed no sin."—Moffatt.

3. "Never in a single instance did."—Alford.

B. In speech (v. 22; cf. Isaiah 53:7)

1. Guilelessness.

2. In suffering injustice He refrained from threats.

3. Being railed at, He did not return it.

4. Did not "talk back."

C. In meekness (v. 23)

1. Isaiah 53:7a: "He was ill-treated, yet he bore it humbly" (Moffatt).

2. He did not complain.

3. Patience in affliction.

4. Meekness is strength grown tender.

D. In committal to God's righteous judgment and care (v. 23)

1. He gave himself over to Him who judges righteously.

2. Leaving vengeance to God.

II. CHRIST'S PROVISION FOR OUR WELL-DOING (vv. 24-25).

A. As our Sin Bearer (v. 24)

1. Substituting His own body for ours on the Cross.

2. By His wounds we have been healed.

B. As our Deliverer from sins (v. 24)

1. He died for our sins that we might die to our sins and live to righteousness.

2. "That we should be as entirely delivered from them as a slave that is dead is delivered from service to his master" (J., F., and B.).

C. As our Shepherd and Overseer (v. 25)

1. Once we were sheep going astray.

2. "Now" we have become converted to Him.

3. He watches as the Pastor of our souls to keep us from wrongdoing.

CONCLUSION: Thus as Christ took the form of a "servant" himself, He is the servant's Pattern and Provider. (Cf. Psalms 23:1.)

—ROSS E. PRICE
Pasadena, California

WINNING WAYS FOR WIVES

SCRIPTURE: I Peter 3:1-2, 6

INTRODUCTION: Peter counsels submissiveness for Christian wives after the manner of the same advice given to Christian servants.

(Cf. "Likewise," v. 1; looks back to 2:18ff.)

I. WHY IS SUBMISSIVENESS A WIFELY DUTY?

A. Because he is "your own" husband.

1. Every time obedience is enjoined upon women to their husbands this reason is given.

- a. He is peculiarly "your own" (Greek: *Tois idiois*).
 - b. Cf. I Corinthians 14:35 and Titus 2:5.
 2. We love our own the best. "Do not even let the need for leaning on one stronger than yourself create competitive relationships with your husband; even in the case of your own spiritual advisors" (J.F. and B.).
 - B. Because you seek to win him to the Lord.
 1. "That... they also may be won." "Gained over to Christ" (Wesley's notes). Cf. I Corinthians 7:14, 16.
 2. "Won by the deportment of the wives" (Wesley on v. 1b).
 - C. Because the one unanswerable argument is your conduct.
 1. "Those who will not be persuaded by the word preached, may be won without a word."
 2. Modest, chaste behavior is an argument stronger than words.
 3. He will be convinced that you reverence him in love (v. 2).
 - a. "Loving fear of displeasing them" (Wesley).
 - b. "Reverential fear toward your husbands" (J.F. and B.).
- II. WHAT WILL BE THE RESULTS OF SUCH CONDUCT?
- A. You will be the true daughter of noble Sara (I Peter 3:6).
 1. In a spiritual as well as a natural sense.
 2. Showing proper respect for your husband (Ephesians 5:33b).
 - B. You will have the calm assurance that comes from godly conduct.
 1. You will have no cause for consternation.
 - a. You need fear no man in doing what is right.
 - b. You need fear no violence at the hands of pagan husbands.

2. You will not be thrown into sudden panic by outbreaks of anger on his part.
 3. You will "discharge your conjugal duties, not out of fear, but for conscience sake" (Wesley).
 - C. You will eventually win your husband to Christ.
- CONCLUSION: Wives, too, may be soul winners. And that in the most difficult field—unpersuaded husbands.
—ROSS E. PRICE

DRESSING DEVOUTLY

- SCRIPTURE: I Peter 3:3-5
- INTRODUCTION: Peter was old-fashioned enough to believe that what is hidden in the heart will be manifested in the outward life. Modesty resides in the heart but is manifest in the way one adorns the body. Peter enjoins both the negative and the positive aspects pertaining to the manner of dress for women professing godliness: "Let it not be" vs. "Let it be."
- I. DO NOT OVERDO OUTWARD ADORNMENT: *Let it not be.*
- A. Modesty, but not worldliness. (v. 3).
 1. Braiding ornaments into the hair.
 2. Excessive use of gold (jewelry).
 3. Ostentation in dress.
 - B. The outward man perishes (is corruptible). Let us not spend excessive amounts of time bedecking the body.
- II. DEVOTE YOUR MAIN ATTENTION TO INWARD GRACES. *Let it be.*
- A. God looks on the inner man (v. 4).
 1. Make this your chief concern.
 2. Character, like Christ, is incorruptible.
 3. The heart is more important than the face.
 - B. Ornament your spirit.
 1. With meekness and quietness.
 2. God evaluates this a most precious jewel.

III. DEFER TO THE EXAMPLE OF DEVOUT WOMEN.

- A. They trusted in God, not apparel (v. 5).
 1. Confidence in God rather than in garments.
 2. Holy women major in wholesomeness.
 - B. They sought the favor of their own husbands, not the admiration of the world.
- CONCLUSION: It is often the case that one who has trouble with the standards of the church is already having trouble with the standards of Scriptures.
—ROSS E. PRICE

THE CONSECRATION OF COMMUNION

- TEXT: Matthew 26:20-35
- INTRODUCTION: Communion is more than a service; it is an attitude of heart and a pattern of living. Jesus at this hour was ready to be offered and was drawing nigh to the Cross. His consecration at this time of communion shows:
- I. WE NEED SAME WILLINGNESS:
- A. To live by God's pattern
 - B. To be offered if God so wills.
 - C. To die if ours is the way of the cross. Peter showed right spirit. He failed that night, yet later did give up his life.
- II. CHRISTIANS NEED TO PARTAKE OF THIS SERVICE TO:
- A. Identify selves with Christ.
 - B. Reveal a desire to be Christlike in actions, motives, and in spirit.
- III. WHAT THIS SERVICE BESTOWS TO CHRISTIANS:
- A. Knowledge of the passing of the "death angel."
 - B. Blessings as we follow in this teaching of Christ.
 - C. Peace; we know all is well.
- CONCLUSION: Communion is for the edification of Christ's followers. Don't discard this opportunity to receive His blessings upon your soul.
—PAUL F. WANKEL
East Carondelet, Illinois

UNITY OF HOLINESS

- TEXT: Hebrews 10:14-25
- INTRODUCTION: Holiness as expounded by Wesleyans of all groups shows a remarkable unity in its teaching regarding Christ's sacrifice, God's plan of salvation, and His one Church.
- I. CHRIST'S ONE OFFERING (vv. 14-16)
- A. A sacrifice once and for all.
 - B. This offering for the perfection of the sanctified.
 - C. These perfected ones are set apart in that the laws of God are in the hearts and minds and that the Holy Spirit is Witness of perfection.
- II. GOD'S ONE SALVATION CONSISTS OF: (v. 22)
- A. A true heart (a complete consecration).
 - B. An assurance of faith (a satisfying experience).
 - C. A sprinkled conscience (peace like a river).
 - D. A washed body (a life clean and without spot).
- III. HIS ONE CHURCH (vv. 17, 24-25)
- A. An assembly of forgiven believers.
 - B. A group prepared for the "approaching" day.
 - C. Ones provoked, "unto love and to good works."
- CONCLUSION: This unity is represented by believers in Upper Room waiting for Day of Pentecost.
—PAUL F. WANKEL

STEPHEN, THE FULL MAN

- A Spirit-filled businessman who overleaped the limitations of his task and became a powerful preacher
1. Full of faith (Acts 6:5)
 2. Full of the Holy Ghost (Acts 6:5)
 3. Full of wisdom (Acts 6:3)
 4. Full of power (Acts 6:8)
 5. Full of light ("face shone," Acts 6:15)
 6. Fullness of vision. Nothing marred his views of God (Acts 7:55-56)
 7. Fullness of love (Acts 7:60)
- NELSON MINK

- a. He is peculiarly "your own" (Greek: *Tois idiois*).
- b. Cf. I Corinthians 14:35 and Titus 2:5.

2. We love our own the best. "Do not even let the need for leaning on one stronger than yourself create competitive relationships with your husband; even in the case of your own spiritual advisors" (J.F., and B.).

B. Because you seek to win him to the Lord.

1. "That . . . they also may be won." "Gained over to Christ" (Wesley's notes). Cf. I Corinthians 7:14, 16.

2. "Won by the deportment of the wives" (Wesley on v. 1b).

C. Because the one unanswerable argument is your conduct.

1. "Those who will not be persuaded by the word preached, may be won without a word."

2. Modest, chaste behavior is an argument stronger than words.

3. He will be convinced that you reverence him in love (v. 2).

a. "Loving fear of displeasing them" (Wesley).

b. "Reverential fear toward your husbands" (J.F., and B.).

II. WHAT WILL BE THE RESULTS OF SUCH CONDUCT?

A. You will be the true daughter of noble Sara (I Peter 3:6).

1. In a spiritual as well as a natural sense.

2. Showing proper respect for your husband (Ephesians 5:33b).

B. You will have the calm assurance that comes from godly conduct.

1. You will have no cause for consternation.

a. You need fear no man in doing what is right.

b. You need fear no violence at the hands of pagan husbands.

2. You will not be thrown into sudden panic by outbreaks of anger on his part.

3. You will "discharge your conjugal duties, not out of fear, but for conscience sake" (Wesley).

C. You will eventually win your husband to Christ.

CONCLUSION: Wives, too, may be soul winners. And that in the most difficult field—unpersuaded husbands.

—ROSS E. PRICE

DRESSING DEVOUTLY

SCRIPTURE: I Peter 3:3-5

INTRODUCTION: Peter was old-fashioned enough to believe that what is hidden in the heart will be manifested in the outward life.

Modesty resides in the heart but is manifest in the way one adorns the body.

Peter enjoins both the negative and the positive aspects pertaining to the manner of dress for women professing godliness: "Let it not be" vs. "Let it be."

I. DO NOT OVERDO OUTWARD ADORNMENT. Let it not be.

A. Modesty, but not worldliness. (v. 3).

1. Braiding ornaments into the hair.

2. Excessive use of gold (jewelry).

3. Ostentation in dress.

B. The outward man perishes (is corruptible). Let us not spend excessive amounts of time be-decking the body.

II. DEVOTE YOUR MAIN ATTENTION TO INWARD GRACES. Let it be.

A. God looks on the inner man (v. 4).

1. Make this your chief concern.

2. Character, like Christ, is incorruptible.

3. The heart is more important than the face.

B. Ornament your spirit.

1. With meekness and quietness.

2. God evaluates this a most precious jewel.

III. DEFER TO THE EXAMPLE OF DEVOUT WOMEN.

A. They trusted in God, not apparel (v. 5).

1. Confidence in God rather than in garments.

2. Holy women major in wholesomeness.

B. They sought the favor of their own husbands, not the admiration of the world.

CONCLUSION: It is often the case that one who has trouble with the standards of the church is already having trouble with the standards of Scriptures.

—ROSS E. PRICE

THE CONSECRATION OF COMMUNION

TEXT: Matthew 26:20-35

INTRODUCTION: Communion is more than a service; it is an attitude of heart and a pattern of living. Jesus at this hour was ready to be offered and was drawing nigh to the Cross. His consecration at this time of communion shows:

I. WE NEED SAME WILLINGNESS:

A. To live by God's pattern

B. To be offered if God so wills.

C. To die if ours is the way of the cross. Peter showed right spirit. He failed that night, yet later did give up his life.

II. CHRISTIANS NEED TO PARTAKE OF THIS SERVICE TO:

A. Identify selves with Christ.

B. Reveal a desire to be Christlike in actions, motives, and in spirit.

III. WHAT THIS SERVICE BESTOWS TO CHRISTIANS:

A. Knowledge of the passing of the "death angel."

B. Blessings as we follow in this teaching of Christ.

C. Peace; we know all is well.

CONCLUSION: Communion is for the edification of Christ's followers. Don't discard this opportunity to receive His blessings upon your soul.

—PAUL F. WANKEL

East Carondelet, Illinois

UNITY OF HOLINESS

TEXT: Hebrews 10:14-25

INTRODUCTION: Holiness as expounded by Wesleyans of all groups shows a remarkable unity in its teaching regarding Christ's sacrifice, God's plan of salvation, and His one Church.

I. CHRIST'S ONE OFFERING (vv. 14-16)

A. A sacrifice once and for all.

B. This offering for the perfection of the sanctified.

C. These perfected ones are set apart in that the laws of God are in the hearts and minds and that the Holy Spirit is Witness of perfection.

II. GOD'S ONE SALVATION CONSISTS OF: (v. 22)

A. A true heart (a complete consecration).

B. An assurance of faith (a satisfying experience).

C. A sprinkled conscience (peace like a river).

D. A washed body (a life clean and without spot).

III. HIS ONE CHURCH (vv. 17, 24-25)

A. An assembly of forgiven believers.

B. A group prepared for the "approaching" day.

C. Ones provoked, "unto love and to good works."

CONCLUSION: This unity is represented by believers in Upper Room waiting for Day of Pentecost.

—PAUL F. WANKEL

STEPHEN, THE FULL MAN

A Spirit-filled businessman who overleaped the limitations of his task and became a powerful preacher

1. Full of faith (Acts 6:5)

2. Full of the Holy Ghost (Acts 6:5)

3. Full of wisdom (Acts 6:3)

4. Full of power (Acts 6:8)

5. Full of light ("face shone," Acts 6:15)

6. Fullness of vision. Nothing marred his views of God (Acts 7:55-56)

7. Fullness of love (Acts 7:60)

—NELSON MINK

GOD'S CARE FOR HIS OWN

Scripture: Ezekiel 34:11-15

1. "I will seek them out."
When man was away from God, rebellious, willful, sinful, and unclean.
2. "I will deliver them."
From sin, evil habits, evil thoughts, present world.
3. "And I will bring them out."
Make holy, separate, and sever them from the world; will make them a peculiar people in worship, dress, marriage, and hope.
4. "I will feed them."
On the fat of the land. Manna from heaven. Will care for His own spiritually and financially.
5. "Will bring them into their own land."
Will sanctify, set apart, and fill with the Spirit.
6. "I will cause them to lie down."
To rest (Hebrews 4:9); Revelation 14:13; Matthew 11:29). There will be rest when we make the airport in the skies.

—ED BENNETT
Corpus Christi, Texas

EVENING SERMON SERIES

Seven Steps to Salvation

1. CONDEMNATION—Your Death Sentence
"The wages of sin is death" (Romans 6:23).
2. CONVICTION—Sin-sickness
"And Peter wept bitterly" (Luke 22:62).
3. REPENTANCE—Rightabout face
"Godly sorrow worketh repentance" (II Corinthians 7:10).
4. CONFESSION—Plead Guilty
"I have sinned" (Luke 15:18).
5. FORSAKING—Quit the Sin Business
"Let the wicked forsake his way" (Isaiah 55:7).
6. RESTITUTION—Fix Up the Past
If I have taken . . . I restore four-fold" (Luke 19:8).
7. BELIEVING—Saved! Saved! Saved!
"By faith, we have peace with God" (Romans 5:1).

—FLETCHER SPRUCE
Canton, Ohio

THE URGENCY OF THE SAVIOUR

Text: Mark 1:35-39

INTRODUCTION: The Saviour's ministry was marked by a divine urgency. As His disciples, the same should characterize our lives.

I. THE SOURCE OF HIS URGENCY.

- A. The sunrise prayer meeting.
 1. Great day had preceded.
 2. He must have divine comfort, strength, and guidance.
 3. How much more should we?
- B. The disciples were unaware of its importance.

C. Urgency and vision are born in the place of prayer.

II. THE REASON OF HIS URGENCY—"For this purpose came I forth."

- A. Dedication to His task.
- B. Brevity of time (Kingdom at hand).
- C. The great need.

III. THE RESULTS OF HIS URGENCY—"Let us go elsewhere, to the neighbouring country towns, in order that I may preach there also."—Weymouth.

"The remarkable occurrences of the preceding day would have fettered many a great leader and held him to the spot, but the horizon of Jesus encompassed larger fields and far more significant ministries."—OTTO LINN.

- A. Not satisfied to preach in one place even with success—Jesus was always going into the next town.
- B. He wanted to branch out—Dr. Bresee's plan to establish "centers of holy fire."
- C. His message was universal, but His ministry was localized—meaning that we must have a world outreach but not forget those about our door.
- D. The parable of the Good Samaritan has bearing on this home mission task.
- E. What about the towns and hamlets in our area that have no clear voice of scriptural holiness?

CONCLUSION:

Christ lays the challenge upon each disciple.

—H. RAY DUNNING, Pastor
Maryville, Tennessee

BOOK BRIEFS

Book of the Month Selection, April, 1959

THE UNCHANGING COMMISSION

David H. Adeney (Inter-Varsity Press, \$1.50)

In this ceaseless effort to maintain a wholesome selection in our Nazarene Ministers' Book Club, your Book Man is on the hunt eternally for a combination of value and variety. I was pastor long enough to know that no pastor likes to read two similar books two months in succession. How well I succeed in a continuous cycle of variety you alone know, but at least I am desperately trying.

Which brings me to the reason for the choice this month. *The Unchanging Commission* is one of the most provocative books on the missionary ministry I have ever read and it is the first missionary book chosen in at least four years. It was recommended to me by a pastor who said it had deeply affected his ministry. I read it and corroborated his feeling and now I am passing it along to you, trusting you will discover some of the deep value that both of us discovered in the book.

This is not a brand-new release, but it is produced by a publisher who does not have access to much of our market, and I have a feeling most of you will not have seen this before and so to you it will be a new book.

The author succeeds in being both an interesting and a penetrating writer. He seizes a fellow's conscience and hangs on like a bur. Many writers succeed in saying a lot about missions and their material covers a great deal of ground. This author operates on the wedge philosophy. He keeps hitting away and hitting away until he penetrates down deep. This is missionary depth-therapy.

But this is more than basic philosophy; there's a world of factual material in it that will help you a lot in preaching. Dr. Remiss Rehfeldt read it and commented, "It should be read by pastors and missionaries particularly."

CHRISTIAN MARRIAGE TODAY

Mario Colacci (Augsburg, \$3.50)

Much is said and much more needs to be said about the danger of Protestant and Catholic intermarriage. While we Protestants feel decidedly strong at this point, at the same time we must be guarded lest we make statements that are not factually based. In such a state, the Catholics laugh us off the stage as being unscholarly.

In *Christian Marriage Today* we have a dependable study. The author, a former Roman Catholic teacher and scholar, lays side by side the views of Roman Catholicism and Protestantism at the various points of teaching relative to Christian marriage. He quotes from undeniable sources. This can become a thoroughly dependable source for a pastor to use for reference frequently when he is dealing with anyone who is considering intermarriage of the Protestant and Catholic faiths.

THE FURNACE OF AFFLICTION

William S. Deal (Zondervan, \$1.00)

Among the many treatises on the age-old problem of suffering, here is a good one by a Wesleyan writer. He deals sympathetically, frankly, spiritually, and scripturally with the various temptations that come to those who through affliction are called upon to develop Christian character.

THREE DEADLY FOES

Henry Durbanville (B. McCall Barbour, \$1.00)

We have had a number of very excellent books from the pen of Henry Durbanville and this is no exception. The literary quality of this author is well known. The spiritual insight and the warmth of his writing have blessed many lives. Here he deals with *fear*, *loneliness*, and *worry*, and scarcely will we pass a person on the street or road who is not now or at least has recently fought one of those foes on a bitter battlefield. This would be a splendid gift item.

THE TRUMPET OF THE LORD

William L. Bennett (Zondervan, \$2.00)

Here are a series of very brief sermonettes dealing with a wide variety of subjects in the area of evangelism. They are strongly evangelistic, but there is a Calvinistic tone in them that detracts from the full value in our market. There are not many good illustrations, for the author did not expand each subject sufficiently to give space for illustrations.

THE EPISTLES OF PAUL

W. J. Conybeare (Baker, \$2.50)

Those who have known the vast wealth of benefit in the classic, *The Life and Epistles of St. Paul*, by Conybeare and Howson, will always feel that book to be the greatest ever written on the life of Paul.

This volume, *The Epistles of Paul*, includes only the material from that classic book dealing with the Epistles themselves. It is conservative; however, it does not reveal recent research. Would become one more fine book on the Epistles of Paul for a shelf of Pauline study books.

DID I SAY THAT?

Leslie B. Flynn (Broadman, \$2.50)

In a moment of realistic insight the Apostle James declared, "The tongue can no man tame." *Did I Say That?* is bluntly, frankly, and unapologetically a book about the use of the tongue. It seems strange that new books on moral philosophy of any kind have ever given extended space on the subject of the tongue. Here is a book with eleven hard-hitting chapters, each one based on some facet of speech—its privileges and its pitfalls.

It deals with such utterly out-of-bounds subjects as: profanity, slander, blasphemy, and vulgarity, but it also comes closer home when it speaks with equal candor relative to ingratitude, faultfinding, nagging, and exaggeration.

In one spot the author makes an unwarranted reference to people who profess holiness, but it is a book that could well be read by all of us who use our tongues all day long—for better or worse.

BIBLE MAPS AND CHARTS

Beacon Hill, \$3.50

Here is something new! Vital! Alive!

In one very attractive packet there are eight maps and ten Bible charts, lithographed in beautiful, vivid colors. How often have Sunday school teachers, teachers of training classes, Bible study groups wished for maps of Bible lands and chronological charts of the life of Christ and of the kings of the Old Testament! Each sheet is 17 by 22 inches, on heavyweight paper, large enough for the average-size classroom. In a day when visual education is coming into its own, this—for every classroom and teaching experience—is almost a must!

Music for the SINGING CHURCH

For Singers Only!

The church musician is ever on the prowl for music which is different from the ordinary run of songs. Here are collections which possess that much-sought-after appeal. For those in your church who sing—tell them about these two helpful books!



HAWKINS' SPECIAL SACRED SONGS

60c

A new printing containing many of the delightful melodies by FLOYD HAWKINS which have won their way into the hearts of thousands wherever gospel music is loved and sung. Among the 61 selections, you'll find: "Willing to Take the Cross," "When Jesus Speaks to Me," "He Is No Stranger to Me," "I've Discovered the Way of Gladness," "God Knows That's Enough for Me," "God Was There."



SACRED DUETS

60c

Special arrangements with harmony and message that will bring a spirit of blessing to your congregation. Suitable for men's and women's voices alike, with such songs appropriate for both morning and evening services as: "I'm Glad I Heard Him Call," "Christ Is Not a Disappointment," "Jesus Whispers, I Am with You," "I'm Going Higher Someday," "The Loveliness of Christ," plus 23 additional duets.

BE SURE TO ORDER A SECOND COPY FOR THE ACCOMPANIST

In a Few Short Years . . .

the children in your Junior Department will in all probability carry the music responsibility of your church. Whether or not you are purposefully instructing and inspiring them, they are being molded by strong forces—the public school, radio and television, and their daily companions. Your church should exert the strongest influence. Let these two specialized books help you.



LET YOUTH SING

Cloth—12 or more
\$1.10 each*

Paper—12 or more
60c each*

The Junior High young people love to sing! They learn to sing at school and they may be picking up popular music from their friends. Why not call them all together for a "sing" and then organize them into a Youth Choir? The boys and girls will enjoy singing the choruses, gospel songs, and hymns, many of them in two parts and of easy range. 123 favorites. Returnable examination copy available: cloth, \$1.25; paper, 75c.



SUNSHINE CHORUSES

Only 40c

Packed into this low-priced songbook are 95 bright, cheery numbers for those from seven to eleven. Tie them into the church by featuring these young singers once each month at the Sunday night service. Their parents, relatives, and friends will come and "listen in"—an excellent way to spark your Sunday night attendance. Order one copy for each child.

When ordering, Request Our NEW Music Catalog and Song Finder

*Shipping charges extra

Make 1959 a MUSIC YEAR Throughout Your Church

Nazarene Publishing House

2923 Troost, Box 527, Kansas City 41, Mo.
Washington at Breese, Pasadena 7, Calif.
IN CANADA—1592 Bloor Street, West, Toronto 9, Ontario