

6-1-1959

Preacher's Magazine Volume 34 Number 06

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Olivet Nazarene University

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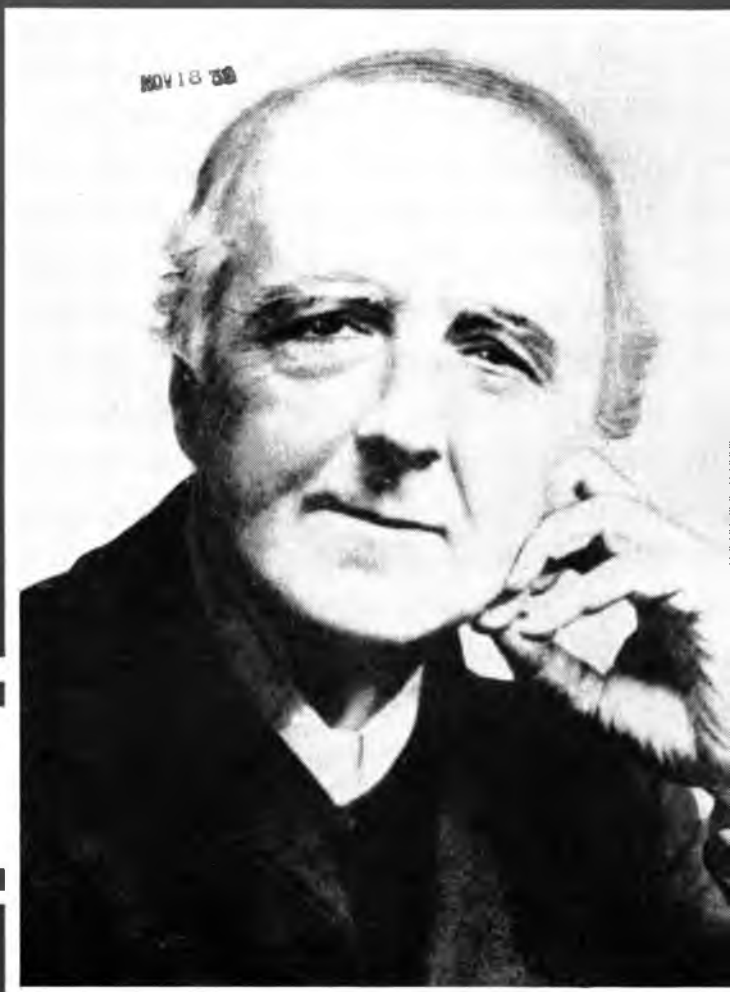
Du Bois, Lauriston J. (Editor), "Preacher's Magazine Volume 34 Number 06" (1959). *Preacher's Magazine*. 344.
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THE *Preacher's* *Magazine*

Editor
Oliver Nathan
BIRMINGHAM

NOV 18 '59



JUNE
1959

The Preacher's Magazine

Volume 34

June, 1959

Number 6

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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 second-hand 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 February 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

*Pastor, Chanute, Kansas.

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 as 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 misguiding 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

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

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

²*Ibid.*, p. 7.

³*Ibid.*, p. 9.

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" (I 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

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

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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 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

... 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 wakened 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.

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-

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**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.

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.
²*Ibid.*

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

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."

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

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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**
Independence, Kansas
2. **H. K. BEDWELL**
Stegi, Swaziland
South Africa
3. **SAMUEL T. LONG**
Rockford, Illinois
4. **WILLIAM J. NICHOLS**
Fort Wayne, Indiana
5. **WARREN BOYD**
Calgary, Alberta, Canada

6. **L. K. MULLEN**
Woodstock, New Brunswick
7. **KENNETH VOGT**
San Jose, California
8. **HOWARD S. SYLVIA**
Toledo, Ohio
9. **NELSON G. MINK**
Waco, Texas
10. **B. WESTON TUCKER**
Missoula, Montana

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

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

¹*The 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.

²*Ibid.*, II, 15.

³*Ibid.*, II, 16.

⁴*Ibid.*, 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 Theeses" 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-

⁵*Ibid.*, III, 791.

⁶Sidney Collett, *All About the Bible* (New York: Fleming H. Revell Co., n.d.), p. 79.

⁷Adam Clarke, *The Holy Bible . . . with Commentary and Critical Notes* (New York: The Methodist Book Concern, n.d.), III, 662.

⁸S. M. Jackson (ed.), *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker Book House, 1950), IV, 393.

⁹Schaff, *Credo of Christendom*, III, 789.

¹⁰*Ibid.*, III, 790.

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).

*Lowell, Mass.

SEVENTH ANNUAL "PREA

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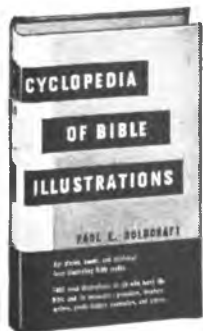
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"QUEEN of the PARSONAGE"

*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

*Pastor's Wife, Amarillo, Texas.

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

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.

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 evan-

*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. That 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 sware 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.

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

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

*Director of Evangelism, Oregon Pacific District.

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

*Pastor, Waco, Texas.

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.

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. 9:6g.

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 2:2)
- 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 of 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 *hypogram* 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 railled 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 department 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

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- 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 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

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