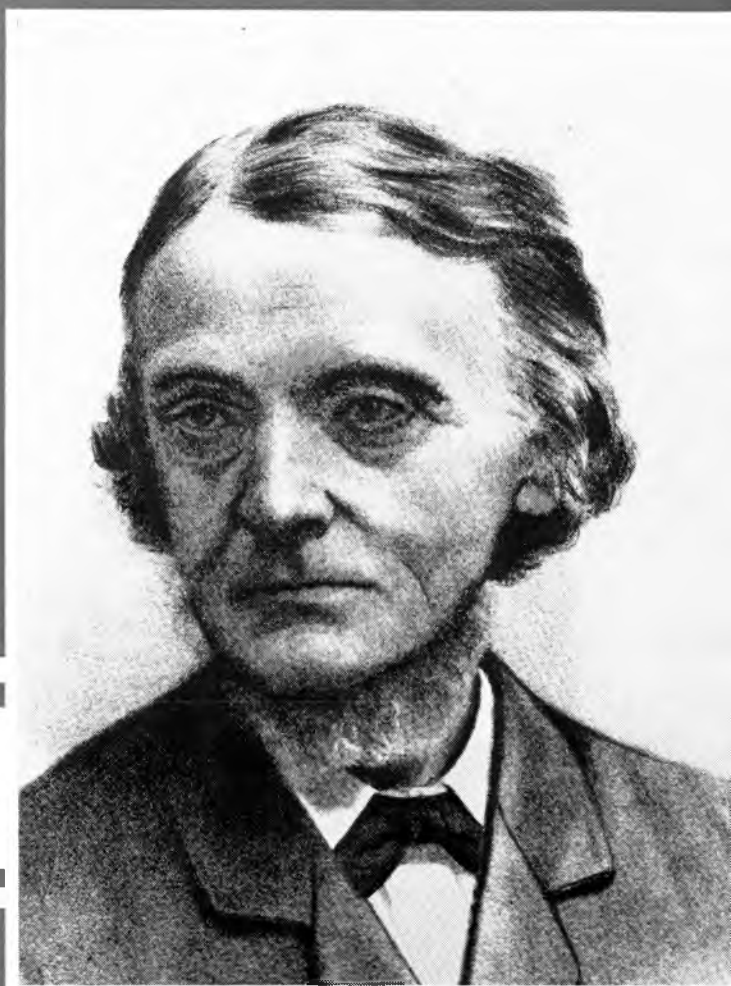


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Helpful Passages from the Chinese Union Version

By R. G. Fitz*

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

The superiority of the *Union Version* over former translations was

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

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

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

*Nampa, Idaho, Retired Missionary.

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

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

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

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

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

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

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

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

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

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

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

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

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

INNER SUNSHINE

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

—Sunshine

Soil Service, Inc.

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

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

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

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

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

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

The Wayside Convert

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

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

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

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

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

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

Rock-Ledge Converts

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

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

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

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

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

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

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

Brier-Patch Converts

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

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

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

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

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

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

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

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

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

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

Profitable Christians

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

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

will largely depend upon the ministry under which he sits.

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

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

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

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

PRAYER:

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

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

The Preaching of Alexander Maclaren

By James McGraw*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DEPTH

It's a shallow brook that babbles.

—HOWARD HILL

Characteristics of True Holiness

By Robert L. Leffel*

SCRIPTURE: Ephesians 4:20-32

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

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

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

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

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

*Pastor. Independence, Kansas.

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

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

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

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

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

I. True Holiness Is a Life of Separation

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

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

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

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

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

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

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

II. True Holiness Is a Life of Submission

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

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

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

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

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

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

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

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

III. True Holiness Is a Life of Service

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

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

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

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

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

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

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

V. The Neo-orthodox View (Cont.)

By Ralph Earle*

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

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

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

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

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

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

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

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

¹⁵Ibid.

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁸*Ibid.*, p. 118.

¹⁹*Ibid.*, p. 127, n. 21.

²⁰*Ibid.*, p. 127 f.

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

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

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

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

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

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

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

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

3. John Baillie

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

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

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

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

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

²²*Ibid.*, pp. 110 f.

²³*Ibid.*, p. 111.

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

²⁵*Ibid.*, p. 170.

²⁶John Baillie, *The Idea of Revelation in Recent Thought* (New York: Columbia University Press, 1956), p. 110.

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

4. Conclusion

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

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

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

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

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

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

²⁷*Ibid.*, p. 111.

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

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

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

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

Revelation has place only within the relationship between the Holy Spirit of God and the individual soul. Nothing is the vehicle of revelation for me unless I hear God speaking to me through it.²⁸

²⁸*Ibid.*, p. 119.

The Clerk Was Not to Blame

By E. Wayne Stahl*

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

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

The clerk showed me a heavy black

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

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

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

*Lowell, Mass.

The Pastor as an Evangelist

I. The Evangelistic Attitude

By J. Melton Thomas*

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

From My Hebrew Bible

Good and Evil

By James H. Whitworth*

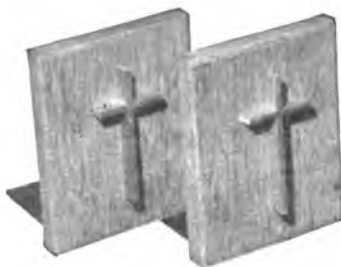
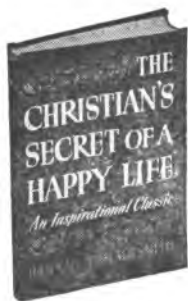
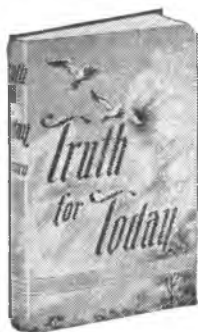
NO STUDY OF HOLINESS is complete without consideration of the sin question. Hence a word study in any aspect of holiness leads to a contrast of these ideas which are exactly opposite. Since such a comparison is inevitable, why not start with a study of words for sin and holiness?

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

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

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

*Normal, Illinois.



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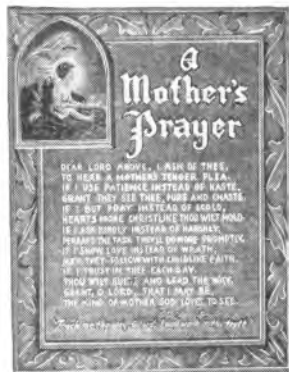
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V. Social Psychiatry

Mental Illness and Personality**

By Edwin Fair*

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

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

a mental hospital sometime during his lifetime.

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

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

*Psychiatric Clinic, Ponca City, Oklahoma.

**Lectures, Nazarene Theological Seminary, 1958.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Unanswerable Questions in the Bible . . .

The Question of Heaven and Hell

By Fletcher Spruce*

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

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

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

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

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

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

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

*Pastor, Canton, Ohio.

V. The Pastor and Prayer

By Roscoe Pershall*

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

Scope of His Praying

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

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

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

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

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

*Director of Evangelism, Oregon Pacific District.

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

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

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

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

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

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

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

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

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

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

we present our people's needs to the Lord!

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

Paul Taught His People to Pray

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

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

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

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

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

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

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

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

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

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

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

Our Poor Public Prayers

By S. L. Morgan, Sr.*

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

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

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

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

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

Training in Public Prayer

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

*Wake Forest, North Carolina.

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

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

POOR PRAYERS THE WEAKNESS OF PROTESTANTISM

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

Perhaps he is not far wrong in

calling our prayers the "failure" of Protestantism.

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

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

GOD'S PATIENCE:

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

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

Contributed by Nelson G. Mink*

HOME INFLUENCES

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

SURE, I NEED THE CHURCH:

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

—EDGAR A. GUEST

SENTENCE SERMONS

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

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

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

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

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

—SELECTED

THE DEATH OF A SPARROW

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

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

—OLIVER G. WILSON

SO THEY OBJECT

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

—SELECTED

PEARLS GATHERED BY THE WAY

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

—J. B. CHAPMAN

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

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

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

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

—From *here and there*

*Waco, Texas.

SEVEN SIGNS OF SPIRITUALITY

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

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

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

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

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

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

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

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

—By KATHERINE BEVIS in the
Wesleyan Methodist

FIVE DANGEROUS THINGS

1. It is dangerous to relax after the revival.

2. It is dangerous to neglect prayer meeting.

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

4. It is dangerous to peddle gossip.

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

—Dunbar, *West Virginia Bulletin*

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

THREE THINGS TO WATCH:

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

—ANONYMOUS

DEFINITIONS (Modern version)

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

Cold War: Nations flexing their missiles.

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

—*Calvary Nazarene Bulletin*
Nacogdoches, Texas

SPIRITUAL ADHESIONS

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

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

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

3. Spiritual adhesions:

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

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

C. Jealousy or envy make bad adhesions.

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

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

The Good Companions

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

Introducing Phoebe

TEXT: Romans 16:1-2

INTRODUCTION:

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

I. PHOEBE, A SERVANT

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

II. PHOEBE, A SISTER

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

centered affection and the partnership of service.

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

III. PHOEBE, A SAINT

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

IV. PHOEBE, A SUCCORER

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

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

—ALBERT J. LOWN, *Pastor*
Lisburn, Ireland

Revival Through Refugees

TEXT: Romans 16:3-5

INTRODUCTION:

- A. Possibilities of Christian marriage for the glory of God and the growth of the church. H. V. Morton: “In their association with Paul we have one of the most beautiful and fruitful friendships in the history of Apostolic Christianity . . . of power for good exerted by husband and wife working in unison for advancement of the kingdom.”
- B. Position of Aquila and Priscilla—no certain dwelling (Rome, Corinth, Ephesus, Rome); uncer-

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

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

I. HOSPITABLE CHRISTIANS

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

II. HOLINESS CHRISTIANS

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

III. HONORED CHRISTIANS

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

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

—ALBERT J. LOWN

First and Faithful

TEXT: Romans 16:5

INTRODUCTION:

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

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

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

I. NO PLACE IS TOO HARD FOR GOD

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

II. GOD HAS A KEY SOUL IN EVERY PLACE.

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

III. A MAN WHO FULFILLED EARLY PROMISE OF HIS LIFE.

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

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

—ALBERT J. LOWN

The Mary with the Martha Spirit

TEXT: Romans 16:6

INTRODUCTION:

- A. Comparatively unknown bearer of familiar name. Cf. Mother of Jesus, Mary of Magdala, Mary of Bethany, wife of Cleopas, mother of John Mark. This Mary not connected with great events of the gospel of the Early Church.
- B. Commended for quality open to all, faithful, loving co-operation with those who lead the work of God.

I. SERVICE WHICH WAS WHOLEHEARTED

- A. "Much labour"—word associated with toil, exertion, pain, and difficulty. All work is not labour, minus "the heat and burden of the day." Labor demands time and strength.
- B. God is seeking "labourers" of this character; service beyond motives of tradition, love of the lime-light, a hobby—"labour [that] is not in vain in the Lord."

II. SERVICE REGARDED AS A GIFT

- A. "Bestowed," to make a gift with pleasure—service accepted as a privilege, an offering to Christ and His Church.
- B. Inspired by grace; love's return for the gifts and goodness of God.

III. SERVICE DIRECTED TOWARD THE MINISTRY

- A. The sensitive heart—recognized the practical, behind-the-scenes needs of Christ's servants, even as women "ministered unto him [Jesus] of their substance."
- B. The serving hand—ministries fulfilling Galatians 6:6 and provoking the gratitude of Philippians 4:18.

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

—ALBERT J. LOWN

The Wasted Years

TEXT: Romans 16:7, 11

INTRODUCTION:

- A. The sacrifices of life are mercifully limited—Paul "suffered the loss of all things," yet was given Christian relatives.
- B. The apostolic calling is wider than customary thought—the privilege of being "sent forth" is not confined to the founders or missionaries of the Church.
- C. The glory of being "in Christ" inspired a spirit which was willing to bear and share imprisonment, and introduces us to:

I. LIFE'S MOST SACRED RELATIONSHIP

- A. The bonds of the family—"my kinsmen."
- B. The bonds of service—men "of note"; privilege to serve among those outstanding in faith and leadership.
- C. The bonds of suffering—"fellow-prisoners"; hardships in war and experiences in hospitals have drawn people together. None so close as those who suffer for Christ's sake.
- D. The bonds of saving grace—"in Christ . . ." All others are steppingstones to this supreme relationship. Secure, as Noah's family in the ark; united, for good or ill, with Christ as David's men with their chosen savior and king in the Cave of Adullam. The thought of this relationship brings:

II. LIFE'S MOST SINCERE AND SUSTAINED REGRET

- A. Regret for wasted years—"in Christ before me." Remorse over Stephen (Acts 22:20); deeper regret over unbelief (I Timothy 1:13).
- B. Revolution in the coming years—always a desire to atone. "I laboured more abundantly than they all"; achievement always blended with humility, thought of what might have been.
- C. Service of others honored and praised.

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

—ALBERT J. LOWN

A Halo for the Undistinguished

TEXT: Romans 16:8-10a

INTRODUCTION:

- A. Contrast with previous studies of people specially distinguished in experience or service; this group credited with no particular exploit or high office, yet greeted with same warmth by Paul.
- B. Commendation of Apelles—"approved," "that tried Christian"; word used of Jesus (Isaiah 28:16; Acts 2:22). Only claim to fame, trials had refined faith and matured experience.

I. GOD REQUIRES TESTED EXPERIENCE

- A. The necessity of training—only the fully tested merits label "approved." "God would prove Abraham" and all His saints according to His wisdom and purpose.
- B. The nature of testing—through the heart's treasure, Abraham and Isaac; frailty of friends, David and Ahithophel; physical affliction, Paul and thorn; costly mistakes, Abraham and Egypt; antagonism to Christian principles (Hebrews 12:3).

II. GOD REWARDS HIS TESTED ONES

- A. With the assurance that He knows the way and the outcome—example of Job.
- B. By the miracle and mystery of grace sufficient and strength supplied—example of Paul.
- C. With present blessing and quickened anticipation of "the crown of life" (James 1:12).
- D. By an evident deepening of experience (Hebrews 12:11).

—ALBERT J. LOWN

The Devoted and the Divided Home

TEXT: Romans 16:10-11

INTRODUCTION:

- A. Paul's double aim—the salvation of souls and the establishing of Christian homes; e.g., Acts 16:31. Coveted for every Christian parent the testimony of Joshua (Joshua 24).
- B. The fulfillment of this ideal—special responsibilities upon parents. Aristobulus—example of saved head of saved home fulfilling these duties in a devoted home.
- I. **TO UPHOLD THE STANDARD OF LOVE** (Ephesians 5:25, 28, 33)
 - A. The sacrificial nature of true married love.
 - B. The example of Jesus—reverence for covenant and personality, and true self-interest.

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

- A. From "mother's knee" simplicity to guided family devotion.
- B. Not easy in school days, teen-age activities, but essential of home partnership in "the grace of life."

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

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

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

- A. Standards held and taught must be in "your [parents'] hearts."
- B. Jesus said, "Suffer the children . . .," but "they [the parents] brought them to him."

CONCLUSION:

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

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

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

—ALBERT J. LOWN

Triumph and Troublemakers

TEXT: Romans 16:12-24

INTRODUCTION:

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

I. THE PERIL OF THE CHURCH

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

II. THE PROTECTION OF THE CHURCH

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

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

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

CONCLUSION:

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

—ALBERT J. LOWN

Divine Ability for Difficult Days

TEXT: Romans 16:25-27

INTRODUCTION:

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

I. AN ESTABLISHING EXPERIENCE

- A. Defined—motive for the writing (Romans 1:11); pursued through doctrine, consecration, consummated in prayer for fixed heart (as in I Thessalonians 3:10-13). More than enthusiasm, or personal strength without fellowship grace, which may be eccentricity; "established" business—roots down, reputation strong, not here today, gone tomorrow; cause for pride but still need for progress; going forward and deeper.
- B. Displayed:
1. Standing firm for sake of others (Joshua 3:17).
 2. Standing firm when reason is baffled (Psalms 73:17).
 3. Standing firm in God's will (Acts 21:13).
 4. Standing firm in "the evil day" (Ephesians 6:13).

II. AN EFFECTIVE ENERGY

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

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

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

CONCLUSION:

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

—ALBERT J. LOWN

SPECIAL

Following in Your Footsteps

(A Message for Young Parents)

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

INTRODUCTION:

- A. In our day we have many ideas about child raising. Some good, some harmful, some false.
- B. But there is a Book that has ideas and suggestions relative to this subject that are sound and workable.
1. It is our Bible.
 2. Oft-quoted verse, Proverbs 22:6. What does this verse actually say?
- I. "TRAIN UP A CHILD"
- A. Not dedication, although this should be done.
- B. Not education, although it too has a place.

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

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

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

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

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

CONCLUSION:

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

—JACK C. PISCHEL, *Pastor*
Wapello, Iowa

Studies in I Peter

Christian Citizenship

SCRIPTURE: I Peter 2:3-17

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

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

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

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

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

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

II. THE "FREEBORN" IS STILL "GOD'S BONDS�AVE" (v. 16).

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

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

does not set aside obedience in this one.

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

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

CONCLUSION:

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

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

—ROSS E. PRICE
Pasadena, California

The Submissiveness Suitable to Servants

SCRIPTURE: I Peter 2:18-20

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

I. SINCERE SUBORDINATION (v. 18)

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

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

B. Without respect of person.

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

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

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

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

1. This is acceptable.
 2. We must regard God more than man.
 3. We must bear up patiently under injustice.
 4. If saintliness brings sufferings—submit.
- B. There is no credit in enduring punishment for wrongdoing (v. 20a).
1. God gets no glory in our being buffeted for sinning (cf. the Greek).
 2. Punishment is the just desert of an offender.
- C. Enduring suffering for good deeds is what God counts as merit (v. 20b).
1. This is uncommon conduct.
 2. This is praiseworthy in the eyes of God.

—ROSS E. PRICE

MIDWEEK

Why We Do Not Receive More from God

SCRIPTURE: James 4:1-4

- I. BECAUSE WE DO NOT ASK
 - A. Too busy wrangling.
 - B. Just failing to ask—spiritual laziness.
- II. BECAUSE WE ASK IN THE WRONG SPIRIT
 - A. Selfish asking.
 - B. Foolish asking—asking God to do things He could not do and be true to His own nature, or things we should do ourselves.
 - C. Lack of separation from the world. This shorts out the power of prayer.

—VERNON WILCOX, *Pastor
Portland, Oregon*

Some Common Misconceptions

SCRIPTURE: Titus 2

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

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

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

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

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

—VERNON WILCOX

Questions About Revival Time

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

2. What about prayer meetings, and private prayer?

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

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

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

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

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

—VERNON WILCOX

Questions About Temptation

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

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

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

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

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

—VERNON WILCOX

A Revelation of Jesus Christ

SCRIPTURE: Revelation 1:1-18

INTRODUCTION:

- A. Christ revealed to those prepared to see Him.
 1. John was "in the Spirit on the Lord's day."
 2. Would we not behold more of His glory when we come into God's house if we were thus prepared?
- B. The revelation which was given to John consisted of:
 1. The majesty of His person.
 2. The wonder of His works.
 3. The glory of His presence.
- I. THE MAJESTY OF HIS PERSON (verse 5)
 - A. The eternally existent One (verse 8).
 1. 350 million stars and planets—some of them millions of light-years away.
 2. The Master of the deep.
 3. The Master of demons.
 4. The Master of disease.
 5. The Master of death.
 - B. "The faithful witness."
 1. Came to reveal the Father and bear witness to the truth. "He that hath seen me," "God was in Christ."
 2. His witness is true.
 3. His faultless life proved His deity.
 - C. "The first begotten of the dead." The first-fruits of the resurrection.
 1. The first to come from the grave.
 2. His resurrection has begotten the coming forth of all who sleep in Jesus.
 - D. "Prince of the kings of the earth."
 1. He alone is worthy of our worship and adoration.
 2. At the coronation of the king or queen of England, the earthly monarch bows in recognition of His royal supremacy.
- II. THE WONDER OF HIS WORKS (verse 5)
 - A. Love, the great motivating force.
 1. "Behold what manner of love."
 2. A love that is beyond comprehension.
 13. A cleansing from the pollution of sin (Psalms 51:7-10).
 1. The complete cleansing of our natures is implied. A fountain in the house of David for sin and uncleanness opened.
 2. What a wonderful washing this is!
 3. This washing is in the blood of Christ. The explanation of this process is impossible.
 - C. "Hath made us kings and priests."
 1. We are brought into the royal family when we are born of the Spirit of God. We become heirs. We belong to the aristocracy. Will make us kingly in demeanor.
 2. Every believer is a priest in his own right, and he has access to the throne of grace.
 3. As priests we have a responsibility for the souls of men to intercede for them.
- III. THE GLORY OF HIS PRESENCE (vv. 12-18)
 - A. Dazzling to the eyes, inspiring godly fear.
 1. John fell down as one dead when he saw Him.
 2. Also recalls God's revelation of His glory to Moses. No man can look upon God and live.
 3. No wonder people get blessed and have overpowering emotions as they behold the glory of God.
 - B. He is to return to this earth in great glory.
 1. "Behold, he cometh with clouds . . ." "Then shall the Son of man come in his glory." "Now we see through a glass darkly, but then face to face."
 2. For all those who love His appearing this shall be a time of great rapture. To many others it will be a time of great weeping and wailing. "Then shall all the tribes of the earth mourn" because of Him.
 3. How will it be with you?
—RALPH AHLEMAN, *Pastor*
Lexington, Kentucky

Book of the Month Selection, March, 1959

MEN WHO FACE THE CROSS

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

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

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

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

THE ART OF BUILDING WORSHIP SERVICES

Thomas Bruce McDormand (Broadman, \$2.50)

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

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

TO FULFILL THIS MINISTRY

William C. Martin (Abingdon, \$1.75)

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

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

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

SIMPLE SERMONS FROM THE GOSPEL OF JOHN (2 Volumes)

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

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

PSYCHOANALYSIS AND CHRISTIANITY

Arvid Runestam (Augstana Press, \$3.00)

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

DIVORCE AND THE BIBLE

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

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

HEAVEN IN THE CHRISTIAN TRADITION

Ulrich Simon (Harper, \$6.00)

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

TURBULENT WORLD, TRANQUIL GOD

Reuben K. Youngdahl (Revell, \$2.50)

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

STREAMS OF HEALING

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

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

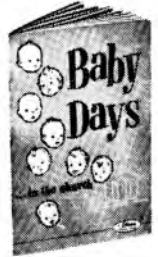


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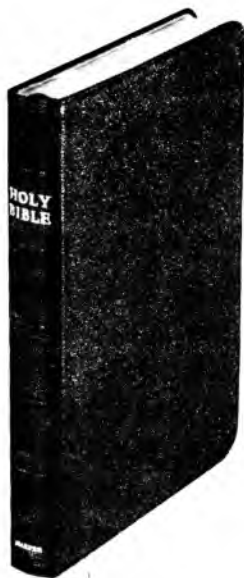
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which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAPTER 40

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her

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