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L. A. REED, D.D., Editor

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Editorial

WITH WHAT?

The Christian Herald tells of a young clergyman who was spending a vacation in a small town, which was a very out-of-the-way place. Going into a barber shop to get a shave, he encountered a very loquacious individual, as barbers generally are. This one surely held to the reputation and showed a very friendly interest in the stranger, who, incidentally, wore no clerical garb. In order to begin the conversation the barber asked, "A stranger here, aren't you?" The parson admitted it. "Traveling man?" The parson denied it. "Then what are you doing here?" continued the barber. "I am supplying the pulpit," answered the parson. Now the barber had never heard such a phrase, so in a rather questioning tone asked, "Supplying it with what?" That question was the beginning point of a chat of the utmost interest to the mind of the preacher, which brought him up sharply with the questions to his own heart, "With what have I been supplying the pulpit?" "What have I given to my people?" "What have been the substance of my message and the spirit of my sermon and the inspiration to my hearers?"

As pastors, it is a very good practice to discipline ourselves to a review. Businessmen take periodic inventories in order to place an estimate on their profits and losses. When the barber asked the parson the question "With what?" it was time to take inventory, which suggests to us six questions which might assist us in our findings.

1. Have your parishioners enjoyed a healthy spiritual growth?
2. Have they deepened their devotional life under your ministry?
3. Have they become so enthusiastic that they are active advertisements for their church?
4. Are you preaching to more people today than you were a year ago?
5. Has your ministry caused your congregation to become more intensive Bible readers?
6. In an honest evaluation of your efforts, which has been the stronger influence, your example or your preaching?

1. When a physician ministers to one of his patients, he watches closely for signs of improvement. When the fever rises, the pulse quickens, the respiration approaches the abnormal, then a diagnosis is very necessary. Not only is the proper diagnosis necessary; but, when the conclusion is reached, the physician must be prepared to do something about it immediately. When he observes his patient, under medication, approach normalcy, he knows that health is returning.

The preacher is a physician to souls. He constantly faces abnormal individuals whose abnormalities are generally caused by sin. When they are converted, health—spiritual health—approaches. The preacher expects to observe these dear ones begin to grow into a normal Christian character. The pastoral ministry functions just for this purpose. Many times people are saved through our ministry, light comes to them through our ministries, and our preaching guides them into truth, and what we dispense is in the form of food for their souls, in order that they might grow thereby. Brother pastor, as you look out over your flock next Sunday morning, begin to single them out as...
individuals and endeavor to evaluate their spirituality as over against a year past. Have they enjoyed a healthy spiritual growth? I think that possibly introspection would be of help here, for generally the pastor who grows spiritually can observe a growth approximating that in his parishioners. "Like priest, like people" is true in more than a single sense. A true Christian is constantly reaching out for the deeper things of God. The pastor is also reaching out in the same sense. The people look to the pastor as being a channel for much spiritual refreshment that they receive. The pastor looks to God for His blessing upon his life. The people look to both pastor and God, but the fact of their pastor's standing before them and their confidence in his devotion to God causes them sometimes to place a dependence upon him which we might think to be infantile but nevertheless is real. Sometimes it really is pathetic to observe how much trust a congregation places in its spiritual leader. O God! what a responsibility we have! Let us not betray that trust by being less spiritual than we should be, but live so that we can entertain the same sentiment that Paul expressed when he said, "Be ye followers of me, even as I also am of Christ."

2. Have the people deepened their devotional life under my ministry? A pastor can be very influential in forming the spiritual habits of his membership. The daily devotion, the family altar, attendance upon the means of grace, these are all observable; and the people take the pastor for their standard more frequently than he realizes. Many times the pastor is unaware of the unobservable influence which he wields over his people. He does not need to preach on prayer in order that his congregation will know him to be a man of prayer. He need not preach, although he will, on the family altar, for it gets around when the family altar is neglected in the parsonage. They can sense if the Bible is a familiar or an unfamiliar Book with the pastor as well as with any other person. They can also sense a lack of interest if the pastor is away too much from his pulpit. I know there is a sense in which a pastor needs the refreshment of a change, but the occasions should be few and far between. I have never been able to understand how a pastor or an officer can do his task without being "on the job." Only radio is efficient by "remote control."

The heart of the pastor, the shepherd heart, is thrilled when he observes his sheep deepening their devotional life and becoming habitual in their religious practices. Sheep are great followers. The true shepherd will always lead them. In the spiritual sense, this is true even in detail. When the sheep have no shepherd, and are accustomed to having one, they become panicky and scatter. A devout leader almost universally will produce a devout people.

3. Have they become so enthusiastic that they are active advertisements for their church? They say that, outside of newspaper advertising, the most influential force is that of the personal invitation. There is no doubt but that if a congregation is enthusiastic over their pastor they will invite others to come out and hear him. Frequently they will meet strangers and ask, "Have you heard our pastor?" If the reply is, "No," then they will begin to extol his virtues if they are really "sold on him." The greatest advertising force in any community, be it rural or urban, is an enthusiastic constituency. The only one to entice them is the pastor himself. Possibly he may not be a "great" preacher in the commonly accepted sense of the term, but he may be a universally accepted personality because he may be a good preacher as well as a wise counselor. This will not only bring people to his church but it will draw them to his study or to the parsonage. Enthusiasm for a preacher finds its first expression as a reaction to his ministry from the pulpit and from the private consultation chamber. But the preacher should at least be classified as a good preacher, especially because of his spiritual emphasis.

4. Are you preaching to more people today than you were a year ago?

If you are not and are in the same pastorate, then you should take time off and evaluate your situation. Too many of our pastors are satisfied with too little. You may use all kinds of excuses for the fact that more people are not coming to hear you, but you should first get an introspective vision and look yourself over, if your congregation has not grown under at least one year of your ministry. If a pastor has tapped all the possibilities in his community, if all the unchurched have been reached, then, instead of becoming static, he can at least have periods of spiritual emphasis, wherein others might be interested and be revived. I am unaware of such a possibility, which seems on the face of it to be absurd. There is only one reason for a man preaching to the same number and possibly the same folks that he preached to the year previous, and that reason is found in himself. There could be circumstances which might alter the case, but they would be so infrequent that they need not be considered.

5. Has your ministry caused your congregation to be more intensive Bible readers?

One time a man asked me why it was we did not have an altar with the brass cross and lighted candles on either side, etc. He asked, "Is not your church cross-centered?" I answered that it was not cross-centered. I said, "Our church is Bible-centered. That is why we do not have two pulpits, the reading pulpit and the preaching pulpit. Our pulpit is in the center and holds the Bible, for that is the center interest of our people."

This attitude must be reflected in our ministry, and it should be further reflected in the conduct and practice of the people. If our ministry is Bible-centered and our preaching is on the Word of God, with most of its support found in that Word, then the people will be impelled to read the Word also. Topical preaching generally discourages Bible reading, but textual and expositional preaching encourage it. The people become stimulated to thorough study of the Word of God whenever the pastor furnishsthe stimulus in his preaching. Give the people the Word. Give them lots of it. Git it to 'em in your Bible study on Wednesday nights as well as in your Sunday morning sermons. When you leave a pastorate, the people should be better students of the Bible than when you came.

6. In an honest evaluation of your efforts, which has been the stronger influence, your example or your preaching?

Of course any reader knows that the two are inseparable. It is an incontrovertible fact that example must lead the procession of virtues. The life of the preacher must exemplify his ministry if he possesses any influence. Hence his life must be an
The Counselor's Corner

L. A. Reed

Praying for people is a real therapy, both for the prayer-er and the one for whom the prayer is being made. Every Nazarene pastor-counselor uses prayer for its therapeutic value whether he is conscious of doing so or not. The trouble with most of our prayers is that we, through habit, adopt a pattern which seems to pertain regardless of the object of our prayer. In fact, the object of our prayer should determine to a large degree the type and pattern of our prayer, and we should put forth a conscious effort to effect such an adaptation.

There is never any objection to one's taking an intimate relationship to God as he prays, providing that intimacy does not take on the altitude which would suggest a lack of dignity. That is why it has always been acceptable in prayer to use the old English form of address such as thee, thou, and thine. Even when praying with someone who has a very formal background, as for instance an Episcopalian, the dignified intimacy of a prayer with such a person would create a new attitude of interest on the part of the counselor, for he would not have experienced such a type of prayer, having used the printed form in both worship and intercession.

But it must be noticed that the entire content of the prayer should have a very close relationship to the spiritual need as revealed by the counselee. It must not generalize; it must be very particular. It must declare that God is interested in the most intimate affairs of life, and especially in the case at hand. A holiness counselor would not make God a distant Deity, so far removed from the individual that the personal touch was eliminated. He would bring God very near, and such an attitude would produce a psychological effect possessing an almost instantaneous healing. However, we would not eliminate the possibility of physical assistance, even though we referred above to spiritual, mental, and moral healing.

With the Nazarene counselor, a different segment of social culture does not necessarily mean that we have to change our type of prayer. The individual and his problem will determine the content of the prayer. It is, as it were, the priest laying before the Great Physician the facts of the case or the case history, expecting this. Great Physician not only to give a prescription but to use His divine intervention in giving assistance for this particular individual. There are many prescriptions that are already given in the Word of God, which are available to the pastor-counselor. Norman Vincent Peale, in his book, A Guide to Confident Living, suggests such scriptural aid on the prescription basis (the pastor writing it out for the parishioner). Reading such prescriptions from the Word will help the seeker, as far as such a technique can go. (It will give the pastor a personal lift to read Norman Vincent Peale.) However, the holiness pastor will depend more on the experience therapy than the suggestive therapy.

The pastor must also remember, as he prays, that there may be involvements in the case which bring other persons into the picture. These must also be remembered, for they are associated with the spiritual concern of his counselee. This is generally the case, and care must be taken that the pastor takes no sides in an issue and prays with no bias, but for the welfare of all concerned. God is not primarily interested in a problem, although we know He can solve any problem; but He is primarily interested in the personality involved, just as the counselor should be.

It is to be remembered that prayer is a therapy. This being the case, if a very emotional situation is being considered, the prayer should be so worded and the intercession made in such a way that the emotional situation would not be aggravated. We have heard of preachers who felt that if the ones with whom they were dealing did not weep, they had not accomplished anything. Of course the case at hand will determine any expression of emotion, but such an expectation as a pattern is foolish. Most of our effort will be to calm the troubled heart rather than purposely to cause any emotional expression.

The pastor should always make it plain that the resources of God are always available. Peace, quietness, and strength are obtainable and will take the place of stress and tension. If sin is the involvement, then forgiveness and peace can take the place of guilt and condemnation; and, incidentally, this is the place where godly sorrow (don't hinder weeping here) will bring repentance. Whatever the individual needs as a spiritual therapy, God has assets available to supply that need. The pastor becomes more or less the mediator. The counselee expects him to intercede, and his faith in prayer can bring the seeking individual so close to God that contact, with its beneficial results, will be the very necessary thing.

If a person does not leave the counselor chamber better than when he came in, then we must feel that immediate and further assistance must be attempted.

The parishioner should be made to realize that he can pray and also clarify situations as they might be related to his trouble and suffering. So widespread is the belief that God sends suffering to try us that it hinders people from praying, for they feel that God must be placated and that He is secretly angry and His anger must be assuaged. We know that, when suffering or trouble comes, God may use it; but we are inclined to believe that it is a grave mistake to endeavor to show a person that God is the cause of his trouble. Such a philosophy might be described as pagan. We believe that God must have our devotion and respect as well as our love and worship. When we do not give this to Him, we get ourselves into trouble through sin and yielding to the carnal urges. To assume the tenet that God brought this about, or God did this, is to take on the attitude of a self-appointed interpreter of the divine prerogative. The counselor should assist the counselee in realizing that God will get them out of trouble or assist them while in their difficulties, but that He must have their co-operation through new motivations and by maintaining those contacts with Divinity through prayer which will produce a Christian life. They must be shown that God is not merely a "spare wheel" to be used in an emergency, or that He is a Deity to be considered only when one is in trouble, but that there is a fillal relationship which is continuous and permanent; that, as our Father, He is always and constantly interested in our welfare. There seems to be prevailed among many people which may be interpreted by a poem:

...
With What?

example of his preaching, and it must
be exemplary in the sight of the con-
cgregation. If this is so, then his
preaching will have a tremendous
influence in the community.

So, brother pastor, stop long
even to take inventory. It does not,
hurt or harm us to evaluate our work
once in a while, and also our lives.
We are here such a short time, and
generally we are in one pastorate too
brief a period; hence, it behooves us
to do our best while we are on the
field of action. What is your life? It
is but a vapor; it is like the span of
a hand; it is like a hurrying messenger;
it is like a weaver's web; in short,
it is mighty brief. What we
do, let us do quickly and well.—Sinc-
ere, Try Brothers.

Something to Think About

Does my life please God?
Do I cherish in my heart a feeling of
dislike or hatred for anyone?
Am I studying my Bible daily?
How much time do I spend in secret
prayer?
Have I ever won a soul to Christ?
Am I praying and working for any-
one's salvation?
Is there anything I cannot give up for
Christ?
How does my life look to those who
are not Christians?
Where am I making my greatest mis-
take?
Is the world better or worse for my
living in it?
Am I doing anything that I would
condemn in others?
Am I doing as Christ would do in my
place?

—Tract

The Preacher's Magazine

Zechariah

By Ralph Earle

It is still the same year, 520 B.C.

Only two months have passed
since Haggai began his public min-
istry. Now another prophet appears
on the scene, likewise encouraging
the rebuilding of the Temple. The
two are linked together in Ezra 6:14,
where we read: "And the elders of
the Jews builded, and they prospered
through the prophesying of Haggai,
the prophet and Zechariah the son of
Ido."

Who was this Zechariah? Nehemia-
iah 12:16 indicates that he was a priest
as well as a prophet. In this he was
like Jeremiah and Ezekiel.

What was Zechariah's main mes-
gage? He sounds the keynote of his
ministry in his opening utterance:
"Turn ye unto me, saith the Lord of
hosts, and I will turn unto you, saith
the Lord of hosts" (1:3). The proph-
et's first cry was a call to repentance.

But turning to God involves turn-
ing from evil (1:4). One cannot cling
to God unless he is separated from
sin. Repentance means more than be-
ing sorry. It means forsaking our sins
and turning to God with our whole
heart. The introduction to the book
(1:1-6) closes with the testimony that
God has kept His word. The new
generation does not need to test that
point. It can accept the witness of its
fathers that the truth has already
been amply demonstrated.

This opening appeal, delivered in
November of 520 B.C., was soon fol-
lowed by a second message in Febru-
ary, 519 B.C. This oracle highlights
one of the outstanding characteristics
of Zechariah, namely, apocalypticism.

Apparently all the material in 1:7—
6:15 was delivered on the same day.
It consists of a series of symbolical
visions, written in the language of
apocalyptic.

Zechariah saw these visions "in the
night" (1:8). Calkins has made a
beautiful comment on this. He says:
"The inspiration of apocalyptic prophec-
ey lies in this: that when it is
night and others can see only clouds
and darkness, these seers of God can
discover divine powers at work for
man's redemption" (op. cit., p. 118).

There are eight of these visions.
The first (1:7-17) might be titled
"God's Scouts." The prophet saw
among the myrtle trees of a glen near
Jerusalem what looked like a group
of Persian cavalry scouts on recon-
naissance. But soon he discovered
that they were angels, God's scouts,
checking up on earthly affairs. What
was their report to their leader? "We
have walked to and fro through the
earth, and, behold, all the earth sit-
teth still, and is at rest" (1:11).

There are two ways of interpreting
this. Actually the period was a rather
tumultuous one. When Darius took
the throne in 522 B.C., after the death of
Cambyses, he had to put down one
revolt after another. Apparently
there had come a lull in the storm.
But the stillness may have been
omnipresent with forebodings of the
future.

Another interpretation would re-
late this to the task of rebuilding
the Temple. The opposition was still,

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and now the work could go on apace:  
"My house shall be built" (1:16).  
The cities of Judah would overflow  
with prosperity.

The second vision (1:18-21) might  
be called "God’s Workmen."  
The prophet saw four horns and four  
smiths. The four horns represent the  
totality of Israel’s foes, her enemies  
from all directions. But God’s smiths  
are busy breaking these horns. Those  
who had scattered God’s people are  
now shattered by God’s power.

These two visions are supplementary  
to each other. The first teaches us  
that God’s watchful care over us  
is constant. The second tells us that  
God’s workmen are always on the job  
and that the power of evil will  
eventually be broken.

The third vision (c. 2) is that of  
"The Unwalled City." Zechariah saw  
a man with a measuring line in his  
hand, about to measure the length  
and breadth of Jerusalem. But an  
angel was sent to tell him that the  
ancient boundaries would not be able  
to confine the large population the  
city was to have in the future. Jeru-  
salem would be like unwalled vil- 

There is here a prophecy of God’s  
blessings on Israel in the future. But  
perhaps the most important lesson for  
us is that God wants us to overflow  
our walls of narrow prejudice—racial,  
religious, national—and view things  
from His perspective. It is a sad  
commentary on the measure of the influence  
of Jesus’ spirit on ours when we  
think that the white race is the race,  
that the church of our denomination  
is the Church of Jesus Christ, and  
that America enjoys special immuni- 
ties as God’s pet nation. We are clearly  
told in the New Testament that  
"there is no respect of persons with God" (Rom. 2:11), and we find in the  
Old Testament a few foreshadows of  
this truth. One of these occurs in  
verse eleven, where we are told that  
"many nations shall be joined to the  
Lord in that day, and shall be my  
people." God’s redemptive purposes  
include all nations, not Israel alone.

The account of the vision proper  
(2:1-5) ends with the beautiful  
declaration: "For I, saith the Lord,  
will be unto her a wall of fire round  
about, and will be the glory in the  
midst of her. For her shame is not  
defense is not walls of stone or steel,  
but the glory  
of God’s presence. The world would  
have been saved untold war and  
bleeding if this truth had been  
recognized and accepted.

The vision is followed by a lyric  
poem (2:6-13), in which God  
assures Israel of His care. The brief  
passage is replete with precious promises.  
The Lord says to His people: "He  
that toucheth you toucheth the apple  
of his eye" (v. 8). What a picture of  
tender care! The poem closes with  
the word of mingled warning and  
comfort: "Be silent, O all flesh,  
before the Lord: for he is raised up  
out of his holy habitation."

The fourth vision (c. 3) is that of  
"Joshua and Satan." The prophet  
saw Joshua the high priest standing  
before the angel of the Lord; that is,  
in God’s presence. The second part  
of the verse is most accurately trans- 
lated: "and Satan standing at his  
right hand to be his adversary."  
The word Satan means "adversary."  
The Hebrew reads: "Satan to satan him."

The picture is that of a judgment  
scene. The Jews believed that those  
who are overtaken by misfortune  
have been accused by the adversary,  
as in the case of Job. The many mis- 
fortunes of exile and post-exilic days  
had caused the people of Judah to  
see if Satan was accusing them  
before God. But through this vision  
the prophet assures the people that  
God has rebuked their adversary  
and has defended His own, "a brand  
plucked out of the fire" (v. 2).

But another problem remained.  
Joshua was covered with filthy gar- 
ments. Cleansing, as well as forgive- 
ness, was needed. So the change was  
made to clean clothes. Then the  
prophet interjected, "Let them set a  
fair mitre upon his head," and that  
was done. Now the high priest stood  
clothed with clean garments and  
crowned, a type of the coming  
Messiah. The connection is suggested  
in verse eight: "Behold, I will bring  
forth my servant the BRANCH."

The stone of verse nine perhaps  
symbolizes the finished Temple. The  
"seven eyes" in the stone typify God’s  
complete care of His people. He is  
watching over them with tender love.  

The closing picture of chapter three  
is one of peace and prosperity: "In  
that day, saith the Lord of hosts,  
shall every man his branched box  
under the vine and under the fig  
tree. It is the day of Messiah’s kingdom.

The main lesson of the fourth vision  
is that peace and prosperity must be  
preceded by a moral cleansing. God  
cannot pour out His blessings on an  
unclean people. How sorely is that  
message needed today!

The fifth vision (c. 4), is of "The  
Temple Candelstick and the Two  
Olive Trees." The prophet was  
roused by the angel, so that he would  
be wide-awake to apprehend this new  
vision. Before him was the Temple,  
lighted by the golden candelstick, or  
chandelier. The seven lamps were  
supplied with oil by seven pipes,  
which conveyed the oil from two  
olive trees. The two olive trees—  
which particularly perplexed the  
prophet (vv. 11-13) — are the two  
aointed ones, or "sons of oil," Joshua  
and Zerubbabel.

Just as the previous vision was  
especially for Joshua’s consolation,  
s so this one is intended to encour- 
g Zerubbabel. God’s message to him is  
that which has been both a correction  
and a comfort to all generations.

Verse six is one of the greatest  
texts in the Old Testament. Not by  
might, nor by power, but by my spirit,  
saith the Lord." The strongest force  
in the world is not military might nor  
boasted power—ancient or atomic—  
but God’s Spirit. One of the greatest  
travesties of religion has been the  
Church’s substitution of carnal  
weapons for spiritual power.

Another passage often quoted from  
this chapter is, in verse ten: "Who  
hath despised the day of small  
things?" Though the beginnings of  
the second Temple looked pitiful, yet  
God would enable Zerubbabel to  
finish the task. Many a large church  
had a small beginning. The China  
Inland Mission started with J. Hudson  
Taylor when he had fifty dollars—and  
faith in God. In the first seventy  
years thirty-seven million dollars  
were passed through its treasuries and  
hundreds of missionaries carried the  
gospel to the unevangelized provinces  
of interior China. Essentially, it is not  
how much money we have, but how  
much of God we have.

This vision pictures the nation as  
deriving its light from both the civil  
and the religious heads. Both govern- 
or and high priest were to minister  
to the welfare of the people.

The sixth vision (5:1-4) is that of  
"The Flying Roll." The scroll was  
a large one, some thirty by fifteen  
feet. On it were written the crimes  
of the people, especially stealing and  
perjury. It would bring a curse into  
the house of every thief and false  
swearer. Every sinner must be cut  
off. As in the fourth vision, the truth  
is emphasized that the nation must  
be cleansed of its sins.

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The seventh vision (5:5-11) pictures what Paterson calls “Madame Wickedness.” The prophet saw an ephah, or seven-gallon measure. Suddenly the leaden lid was lifted and he saw a woman sitting in the barrel. She was pushed back inside, the cover clamped on again, and two women flew the burden away to Babylonia.

The meaning is that sin will be purged from the land. George Adam Smith points out the fact that, whereas the previous vision dealt with actual transgressions, this one typifies the removal of the principle of sin. It is not enough to have one’s sins forgiven. There must be a purging of the heart from the principle of sin.

The eighth vision (6:1-8) is that of “The Four Chariots.” These represent “the four spirits of the heavens” (v. 5). Probably a better translation would be “the four winds,” as the same Hebrew and Greek words mean “wind” and “spirit.” The four winds are thought of as protecting God’s people in all directions. The chariot with black horses went north. That, with white horses followed the first; or, as some translate, went west. The fourth chariot, with dappled horses, went south. It is not clear just what is meant by “the bay” of verse seven; the Hebrew reads “strong.”

The vision closes with the statement that conditions in the north have been quieted. The main threat to Judah’s safety lay in that direction, for the center of world power was in the north, Egypt, in the south, was not to be feared much at this time.

The series of eight visions is followed by a sort of epilogue (6:9-15), portraying a coronation scene. The high priest Joshua is to be crowned. (Some scholars hold that the reference should be to Zerubbabel.) The passage is Messianic in its implications. We find reference again to “The BRANCH” (v. 12). The Temple will be rebuilt. The language of verse fifteen seems to look forward to the Christian age for its spiritual application.

The seventh chapter opens with another definite dating in Zechariah’s ministry. The message here was given in December, 518 B.C. So we know that Zechariah’s prophecies covered two years, as his first oracle is dated November, 520 B.C. Probably his ministry continued much longer.

A deputation had arrived in Jerusalem to ask advice of the priests and prophets: “Should I weep in the fifth month, separating myself, as I have done these so many years?” (7:3). The fact that they arrived in the ninth month suggests that these questions may have come from Babylonia.

In answering them the prophet mentions the fact of ‘the seventh month’; as well as that of the fifth. The fast of the fifth month commemorated the burning of the Temple when Jerusalem was taken in 587 B.C. That of the seventh month was in memory of the murder of Gedaliah (Jer. 41:1, 2), the governor appointed after that event.

These had been observed for seventy years (7:5). The seventy years of the Babylonian captivity are generally dated 606-536 B.C. But the only reference to 606 B.C.—“the third year of the reign of Jehoiakim king of Judah”—is in Daniel 1:11. No mention of this invasion by Nebuchadnezzar is made in Kings, Chronicles, or Jeremiah, the three books that record the close of Judah’s history. It is clear that the seventy years mentioned here refers to the period when the Temple was in ruins, following its destruction in 587 B.C. (date given in the Westminster Historical Atlas, 1945). If we prefer the better known figure, 586 B.C., it would probably be best to date the Babylonian captivity as 586-516 B.C. (The date of 516 B.C. for the completion of the second Temple is accepted by almost all scholars.) If we wish to be precise, we could say that the seventy years of Zechariah 7:5 would be 587-518 B.C.

More important than chronology, however, is the timeless, though timely, truth contained in the Lord’s answer through His prophet. It was not fasting from food which God desired. It was rather abstinence from unjust judgments, “Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart” (vv. 9, 10). This is the kind of fast that would be pleasing to God. One is reminded of the very similar words in the fifty-eighth chapter of Isaiah. People are always prone to offer religious activity in place of right doing.

The eighth chapter is one of the most beautiful in all the Old Testament. It describes the glories of the Messianic reign. But these blessings cannot be enjoyed without truth and justice (vv. 16, 17). Then fasts are to be turned into festivals (v. 19). [The fast of the fourth month commemorated the fall of Jerusalem (Jer. 52:6) and that of the tenth month the beginning of the siege (II Kings 25:1).] The chapter ends with a prediction that Gentiles will turn to God.

For the past three hundred years the unity of the Book of Zechariah has been called in question. The first eight chapters are carefully dated and the subject matter relates to the events of 520-518 B.C. But the remainder of the book, chapters 9-14, appears to have been written in a different period. Scholars have disagreed as to whether it was written earlier or later than the first part. But liberals are united in holding that these chapters do not come from the pen of Zechariah. Conservatives have sometimes suggested that this section may have been written by Zechariah in his old age. As the prophet’s name does not occur in chapters 9-14, his belief in divine inspiration does not bind him to any one figure of the period. The fact that Zechariah 11:12, 13, the New Testament attributed to Jeremiah (Matt. 27:9) has led some to suggest that at least a part of these chapters came from his pen.

This section has an unusually large number of Messianic passages. We shall point out just a few of them in closing. The so-called triumphal entry of Jesus into Jerusalem is figured in 9:9, which is quoted in Matthew 21:5. “They shall look upon me whom they have pierced” (12:10) is quoted in John 19:37.

The thirteenth chapter contains at least two striking Messianic references. The first verse declares: “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” The sixth verse is pathetic: “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.”

The book closes with a picture of holiness triumphant: “In that day shall there be upon the bells of the horses, HOLINESS unto THE LORD; and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.”
Why We Should Believe and Faithfully Study

The Old Testament

By Peter Wiseman

The Reasons Are as Follows:

I. BECAUSE OF ITS INFLUENCE ON THE ENGLISH LANGUAGE AND LITERATURE

In The English Bible and Its Story, Dr. Balfe says: "Among all the links which bind together the scattered branches of the English-speaking race, one of the very strongest is their common possession of a book of which not a single line was written nor a single thought conceived by an Englishman. "It is a striking fact that this book translated into English using some 5,000 words has exerted a striking influence, still felt, upon a language that numbers now over 400,000 words. What wonder, then, that those who would write and speak be 'understood of the people' should find even now the Bible, the best mentor of vocabulary and style."

Charles A. Dana, one of the great journalists of America, in speaking before a body of students said: "Of all books, the most indispensable and the most useful, the one whose knowledge is the most effective, is the Bible. . . . I am considering it not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never becomes commonplace, which recaptures the greatest events with solemnity, of course, but without sentimentiality or affectation, nor which you open with such confidence and lay down with such reverence."

What a vast debt we owe to Tyndale and to Coverdale and their associates, who so skillfully and so inspired a manner drew upon the idiomatic language of the people of their day for the direct and potent expression of the greatest truths the world can know! From Tyndale came such expressive combinations as 'peace-maker,' 'long-suffering,' 'broken-hearted,' 'scapegoat'; from

Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, Matthew with sixty, Luke with thirty, and Romans with twenty-one, contained Wardlaw's, in Shakespeare and the Bible. And yet he had the use of the Authorized Version only about six years before he died; so it is understood."

Matthaeus Arnoldus (1828-1888) wrote in Literature and Dogma: "To understand that the language of the Bible is fluid, passing and literary, not rigid, fixed, and scientific, is the first step towards a right understanding of the Bible."

Ralph Waldo Emerson (1803-1882) quoted extensively from the world's literature, and all his writings testify to his indebtedness to the Bible. Concerning it he wrote: "The most original book in the world is the Bible. This old collection of the calculations of love and dread, of the supreme desires and contributions of men, proceeding out of the region of the grand and eternal, seems the alphabet of the nations. . . . The elevation of this book may be measured by observing how certainly all elevation of thought clothes itself in the words and forms of thought of that book."

Samuel Johnson (1709-1784) cannot be chargeable with a lack of respect for the author of The Dictionary, who also put his miscellaneous learning to such wise and varied uses, such as the Lice of the Poets, The Rambler, and Rasselas, found in the Bible that inspiration which gave him a deep compassion and profound sympathy during his 'courageous and independent career, as all readers of Boswell's Inimitable Life of Johnson well know. In this (written April 3, 1772), Boswell writes: "I paid him short visits both on Friday and Saturday and, seeing his Testament before him, beheld him with reverential awe and would not intrude upon his time." Dr. Johnson himself made this entry at this time in his journal: "I resolved last Easter to read within the year the whole Bible, a very great part of which I had never looked upon. I read the Greek Testament without constraining this day concluded the Apocrypha and Easter Day.""

John Ruskin (1819-1900) acknowledges that his literary ability was due to the fact that he had absorbed the English Bible from childhood. This is his testimony: "All that I have taught of art, everything that I have written on art, my inability to express what I have not been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

Lord Macaulay (1800-1859), whose literary fame rests secure in his History of England and his Critical and Historical Essays, said, "A person who professes to be a critic in the delicacies of the English language ought to have the Bible at his fingers' ends."

Charles Dickens (1812-1870) gave full play to his sentimental mood without apologies. Carlyle well described him as "good, gentle, ever friendly, every inch of him honest." With sympathy for the unfortunate, his Pickwick Papers, The Christmas Carol, David Copperfield, Little Dorrit, A Tale of Two Cities visualized conditions with pathos and humor, journalisticueness and realistic touches. It might be said of him, as it was of Lincoln, that "the poverty of his library was the wealth of his life." The Bible was among the few books he diligently read. Next to it was the book of daily life, which was wide open to him and which he opened to others. I believe a study of the Old Testament among your books because it is the best book that ever was or will be known in the world, and therefore it teaches you the best lessons humanity, the lesson which tries to be truthful and faithful to duty can possibly be guided." His Life of Jesus, written for his children, was recently published.

II. BECAUSE OF ITS INFLUENCE ON THE NEWSPAPER AND THE VERBAL

An interesting evidence of the currency of Biblical phrases can easily be noted by watching newspapers and magazines. Often the context is inappropriate, often apt. As these pages were being prepared for the printer, these items drifted in: New York Herald Tribune, Aug. 1, 1933, headline: "Policeman's Blarney Disperses Loose 'Packets'. Soft Word Turneth Away Wrath of Restaurant Strikers'! New York Daily News, Aug. 4, 1935, headline: "Shirley Temple, Child Movie Star: "A Little Child Shall Lead Them.' An editorial in the New York Times, Aug. 6, 1935, was talking about the ancient home, says: "It is the old story, as told in the Book of Amos, of the man who has to escape perilous odors into the house and learn against the wall and a spotless heart."

A news dispatch from Ethiopia, in the same issue of the Times, signed by the

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Lord Arthur Hervey says: "In a few chosen sentences, we acquire more accurate knowledge of the affairs of Egypt, Tyre, Syria, Elymais, and the Parthian and Chaldaean quarters; and the ruling powers of all the surrounding nations, than had been preserved to us in all the other remains of antiquity."

The character of the history of the Old Testament is worthy of special note. On this point, Dr. Pusey has well said: "Indeed, it is only in the Bible that we find a large, free, and unprejudiced history, for the reason that it is taught incidentally. When written for the spiritual edification of the believers, the sacred author, with a divine inspiration, has stated it without design. But the Bible simply reflects the ages; they shine through its pages by their own light. And above all, it gives us the secret of history: it tells us why for what the nations have existed, and shows us whither they are tending."

"The Old Testament is the battlefield just now upon which the advocates of the natural and supernatural order of things are engaged in a life and death struggle."—Princapal Cave.

Not only is the relation of the Old Testament to modern philosophical investigation a strong one; its relation to scientific thought may also be given. Viewing this subject in a general way, one thought is presented. In an article contributed to the Saturday School Times of April 15, 1889, Prof. Dr. Otto Zschokker, one of the most distinguished Lutheran divines of Germany, discusses what modern Christianity has done for science. In the article he treats two questions, one of which is, "Why is it that the vast development of the knowledge of the present age is possible?" and which in all my perplexities and distresses has never failed to give me light and strength.

William McKnight while a youth joined the Methodist Episcopal church and was a member of the number of clergy. So he would have men study the Scriptures, so that they might become better citizens. He said: "The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become, and the higher will be our destiny as men."

Woodrow Wilson, on May 7, 1911, while governor of New Jersey, spoke these words regarding the Bible: "If this is a book which makes every man very man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees anything in a free man, whatever may be the circumstances of his life."

A few days before his inauguration to the presidency, Wilson made this diatribe in an interview with a New Jersey newspaper: "The opinion of the Bible bred in me, not only by the teaching of my home when I was a boy, but also by the history and experience of my life and every step of study, is that it is the one supreme source of revelation, the revelation of the meaning of the world, and the world to man, and the world through and need of men. It is the only guide of life which really leads the spirit in the way of peace and salvation."
VI. BECAUSE OF ITS INFLUENCE ON MISSIONS

God to Abraham: "In thee shall all
nations of the earth be blessed." This is
indeed an ancient missionary challenge.

The Psalmist of Judaea:
Lord, bless and pity us;
Shine on us with Thy face;
That earth Thy way and nations all
May know Thy saving grace.

Thou'lt justly people judge,
On earth rule nations all;
Let people praise Thee, Lord; let them
Praise Thee, both great and small.
The earth her fruit shall yield;
Our God shall blessing send.
God will us bless; men shall Him fear
To earth's remotest end.

VII. BECAUSE OF ITS FULLFILLED PROPHECY
AND PROPHECY TO BE FULLFILLED

This section is passed, with the recom-
mendation that the student spend a few
hours in making a list of prophecies found
in the Old Testament which have been
already literally fulfilled. Begin with cities,
like Tyre, Nineveh, Babylon, Jerusalem,
and pass to persons, giving special attention
to what the Old Testament says of Jesus
Christ.

Unquestionably the Messianic prophecies
of the Old Testament comprehend the fu-
ture. Here is a wide field but a very
fruitful one, Indeed. That which God has
spoken in His Word will come to pass.

VIII. BECAUSE OF ITS APOLGISTIC VALUE

Ephesus, once said: "John Bright has
told me that he would be content to stake
upon the book of Psalms as it stands:
the great question whether there is or is not a
divine revelation. It was not to him con-

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ceivable how a work so widely severed from
Psalm, as standing upon a level so much higher,
could be accounted for except by a special
and extraordinary aid.

Of the chief divilal book of the Old
Testament Luther wrote: "If all the greatest
excellencies and most choice expres-
sions of all the true saints should be gathered
from the whole Church since it first ex-
tended, and all must be condensed into the
form of one book—if God, I say, should
permit any the most spiritual and gifted men to
form and concentrate such a book—such
books could not be the work of men, for
book of Psalms we have not the life of the
saints only, but we the experience of Christ himself,
the head of all the saints. So that you may
tuely call the book of Psalms 'a little
Bible.'

This proposal of John Bright about the
Book of Psalms might be extended to other
portions of the Old Testament. The Bible is,
in fact, a library of books. The Old Testa-
ment contains thirty-nine of the sixty-six
pamphlets which is to say the books of
New Testament. Each one of them must be accounted for. It is
a mistake to suppose that because one rejects
Jonah, for example, he has disposed of even
the other minor proclamations or the
songs, if you can, the Psalms, the Joshua,
Judges, and Ruth, all the minor prophets,
Ecclesiastes, the Song of Solomon, Daniel,
and Lamentations, each of which contains
one and forty-four must be disordered by separate
and sufficient charges, and there still re-
mains fifteen books to be disposed of, upon
the existence of any one of which the claim
for a supernatural revelation may with
reason be made.

IX. BECAUSE IT REVEALS GOD AS HOLY,
SOVEREIGN, KIND, AND GOOD

"In the beginning God" and forever an
unfolding of Him for our good.

"God is love," and what He has done and
what He does for the good of the in-
dividual and the race. Even His righteous
judgment must be considered in this light.

X. BECAUSE IT LEADS TO CHRIST AND
CHRISTIAN CHARACTER

"Search the scriptures . . . . and they are
they which testify of me"—Jesus. Yes,
they lead to Him.

The Old Testament is a book of lives.
One is struck, on reading, at the number of
persons introduced. We have every
age, condition, and reltion. The mother,
the father, the son, the daughter, the wife,
the babe, the subject, the ruler, are all here

as they lived. We have hero and villain
alike faithfully described. There is a sim-
plicity and charm about these records which
make the Old Testament, in a peculiar
manner, the children's book, and there is
a reality and a depth which bring back
the age to repeated meditation.

"Much has been said about the freshness
of the Bible. One declares it will stand a
thousand readings. A chief reason for this
is that the Bible is full of human nature.
In it we find ourselves. The psychology of
it is quite as wonderful as its theology, and
it is because both are true. It may be sug-
gested that the charm of the lives portrayed
in the Bible is, in the main, due not only
and it is, the fact that they are presented as true
to nature, but as true to nature in person
who in their lives are brought into relation
to God. The attitude of the Most High to-
g Andrews the good and the bad in each life is
made prominent. The complete psychology
must take God into account in relation to
the soul. The Old Testament will ever be
new and worthy of study, for it furn
ishes abundant material for the study of
manifest as related to God—because it
presents opportunity for a combined study
of theology and psychology in due propor-
tion.

The biography of the Old Testament has
another striking characteristic which re
quires it to be placed in a category of
its own. It is this: that whereas the study of
human biography frequently tends to dis-
courage the reader, because of the idealiza-
tion of the subject, the exact opposite is
true in the study of biblical characters. The
bad as well as the good is told of them, and,
great as some of them were, they are seen
in to have been truly men of like passions
with us. A bond of sympathy is at once formed
between us and them. However far astray
one has gone, he is led to believe that there
is yet hope; that God will yet receive. A
striking illustration of this principle was
given a few years ago in Sing Sing prison,
where a murderer was led to repentance
and hope in Christ through the story of
David and the fifty-first Psalm.

A friend once told me how he had re
ceived a new impetus to Bible study and at
the same time hit upon what was for him a
new method. He was discouraged. The
thought came to him to read his Bible, and
he took up the study of Nehemiah, as one
having reason for being cast down, who yet
triumphed. He told me he was as-
tonished to find how many parts of the Book
of Nehemiah fitted him. "I made a thorough
study of Nehemiah and recorded the re
sults," said he. "That was several years ago,
and I have never been discouraged since."

The material contained in this article is largely from a
publication of the "Bible Section of the Young Men's Christian

The Viewpoint

I read a book last week.
The author dipped his facile pen in
fire
And seared raw facts into my brain.
Up from the mire he dragged dark
truth
And flaunted it.
And, as I read, I knew his soul was
His mind must know despair, thinking
all
truth
Was ugliness laid bare.
And then I read another book.
The author sat upon the very throne of
thrust

And used a pen far mightier than a
sword.
He wrote of youth triumphant, clean
And fine.
He wrote of sin, compassion in each
line.
He wrote of love—it blossomed like
a rose.
Sprung from good soil. He wrote of
One.
Giver of that great trinity of gifts,
Life, love, and beauty; and when he
was done
I knew somehow my stammering feet
had trod.
The trail he'd blazed for me to his
Friend, God!

—Selected

July-August, 1895

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The Supreme Business of Life

By Asa H. Sparks

In the middle of the last century, John saw the year 1800 and was filled with grief. The world was in a terrible state. It was a time of great suffering and travail. But there was hope. Jesus had come to save. The world was in a terrible state. But there was hope. Jesus had come to save. The world was in a terrible state. But there was hope. Jesus had come to save.

Yet it is impossible to bring the world to Christ with preaching alone. Jesus left the synagogue and went into the market places and into the seashore. Multitudes were saved to Christ and the church. The work must be done, but we should not fail to make new contacts for Christ and the church. The work must be done, but we should not fail to make new contacts for Christ and the church.

Brethren, the ministry must not fail at this point. I heard a preacher tell how he started out to walk the personal work from house to house. The first place he came to he had to climb a long flight of stairs; as he knocked, he was so scared that in his heart he half hoped that no one would be at home. At the next place, after he had climbed a long flight of stairs and knocked on the door, a colored person answered the knock. All he could say was, "Do any white people live in this house?" How many of us have had a similar experience? We may run into barking dogs, and perhaps one or two that will actually bite, but we cannot stop. Regardless of all discouragement, we must do personal work among the unsaved today. Our laymen will follow if we lead the way. It is not enough that we just direct a program of personal visitation; we must learn to do the actual work ourselves. In our visitation evangelism recently, we ran into a dope addict. He had sought help in sanatorium, and was desper-

to you as they have been to me, or even more so.

I. Determine to Do It.

Someone asked Lyman Beecher this question: "Mr. Beecher, you know a great many things. What do you count the greatest thing a human being can be or do?" And without any hesitation, the famous pulpit-revered replied: "The greatest thing is not that one shall be a scientist, important as that is; nor that one shall be a politician, vastly important as that is; nor even that one shall be a theologian, immeasurably important as that is; but the greatest thing of all," he said, "is for one human being to bring another to Christ." He spoke wisely and well. The supreme ambition of every Christian should be to bring someone to Christ.

Brethren, the ministry must not fail at this point. I heard a preacher tell how he started out to walk the personal work from house to house. The first place he came to he had to climb a long flight of stairs; as he knocked, he was so scared that in his heart he half hoped that no one would be at home. At the next place, after he had climbed a long flight of stairs and knocked on the door, a colored person answered the knock. All he could say was, "Do any white people live in this house?" How many of us have had a similar experience? We may run into barking dogs, and perhaps one or two that will actually bite, but we cannot stop. Regardless of all discouragement, we must do personal work among the unsaved today. Our laymen will follow if we lead the way. It is not enough that we just direct a program of personal visitation; we must learn to do the actual work ourselves. In our visitation evangelism recently, we ran into a dope addict. He had sought help in sanatorium, and was desper-

ate. God wonderfully moved on his heart. After two or three calls, conviction deepened. On Friday night after the workers had returned, he came to the parsonage. At about ten o'clock, after a hard struggle, he prayed through and shouted. His wife has been saved. She says he is a changed man. It is truly wonderful what the Lord has done.

Dwight L. Moody was sanctified while walking on the street in New York City. Moody's talents with the power of God back of them were to be a veritable gold mine. Before he died, he had won a million souls to Christ and prayed personally with three-fourths of them. He made it the rule of his life to speak to at least one person each day about his soul. One night after he had gone to bed, the thought came to him that he had spoken to no one about his soul that day. He arose, dressed, and went out on the streets; he found a young man and won him to Christ. Determination to do personal work is four-fifths of the battle. Let us determine to do it.

II. Train for It.

Very little need be written on this point to a group of ministers, for almost all of them have made a special study of this subject and probably know more than this scribe about the matter. Certainly, it is not more knowledge we need, but more determination to do the job. There are many avenues of contact. Thirty-eight per cent of church members come through the Sunday school. Ushers can get the names and addresses of all visitors at the church. From the list of obituaries in your local newspaper you may get many names and addresses and send a letter of sympathy and later make a call in that home. It is easy for church members to have a pastor make a call. In a new home when they should do
The Supreme Business of Life

By Asa H. Sparks

We now stand at the mid-century. John said of his time, "The whole world lieth in wickedness." The atomic age has burst upon a world lying steeped in sin. The day is so dark and uncertain that no one would be willing to prophesy what will happen in the next twenty-four hours. Surely the discovery of the hydrogen bomb must be the "beginning of sorrows" mentioned in the Bible.

Yet there are thousands of people here in our own nation who are hungry to hear a well-arranged, well-preached gospel sermon. The minister must first of all be a preacher. "Thou shalt preach" is the first command of the ministry. Jesus said, "Go ye into all the world, and preach the gospel." The Apostle Paul said to the young preacher Timothy, "Preach the word; be instant in season, out of season." In every calling there must be belief in its great value before there can be intense ardor in its prosecution. It is not in the nature of mind to be stirred by what it deems a trifle. Patriots are not born of low ideals. The things for which a man is willing to die are great things to him. The poet thinks no other task like his. He calls it divine. The preacher in the pulpit may cause a scene of overwhelming power or of tragic disaster. Preaching is a great door of opportunity for the minister. The most hardened sinner will listen to a good gospel sermon. No other form of public speaking has attracted so many people as preaching. What a field! What an opportunity!

Yet it is impossible to bring the world to Christ with preaching alone. Jesus left the synagogues and went into the market places and to the seashore. Multitudes were not coming to the churches of that day, so the Master went out where they were. Someone has well said, "It is impossible to build a church with good preaching alone." We must go out into the highways and hedges and "compel" them to come in. Oftentimes, we preachers make a mistake by spending an entire week calling on the sick and church members and fail to make any new contacts for Christ and the Church. This work must be done, but we should not fail to enter new homes. It is not wise for us to deplete our busy life and lack of time. We have all the time there is; let us improve on our use of it. More and more the pastoring ministry of the Church of the Nazarene is coming to use the morning for study and the afternoon for visitation. Would it not be wise for each one of us here today to determine that he is going to use as much of that afternoon as possible to win new people to Christ and the Church? Personal evangelism among the unsaved will inspire any minister and build the church of which he is pastor.

Four simple rules have been a blessing to me in this type of work for some time now. I first discovered them as a student in a pastoral theology class in college more than a dozen years ago. Here they are, I trust they will be as great a blessing to you as they have been to me, or even more so.

I. DETERMINE TO DO IT.

Someone asked Lyman Beecher this question: "Mr. Beecher, you know a great many things. What do you count the greatest thing a human being can be or do?" And without any hesitation, the famous pulpitteer replied: "The greatest thing is not that one shall be a scientist, important as that is; nor that one shall be a statesman, vastly important as that is; nor even that one shall be a theologian, immeasurably important as that is, but the greatest thing of all," he said, "is for one human being to bring another to Christ." He spoke wisely and well. The supreme ambition of every Christian should be to bring someone to Christ.

Brethren, the ministry must not fail at this point. I heard a preacher tell how he was when he first started out to do personal work from house to house. The first place he came to he had to climb a long flight of stairs; as he knocked, he was so scared that in his heart he half hoped that no one would be at home. At the next place, after he had climbed a long flight of stairs and knocked on the door, a colored person answered the knock. All he could say was, "Do any white people live in this house?" How many of us have had a similar experience? We may run into barking-dogs, and perhaps one or two that will actually bite, but we cannot stop. Regardless of all discouragement, we must do personal work among the unsaved today. Our laymen will follow if we lead the way. It is not enough that we just direct a program of personal visitation; we must learn to do the actual work ourselves.

In our visitation evangelism recently, we ran into a dope addict. He had sought help in sanatoriums, and was desper-

ate. God wonderfully moved on his heart. After two or three calls, conviction deepened. On Friday night after the workers had returned, he came to the parsonage. At about ten o'clock, after a hard struggle, he prayed through and shouted. His wife has been saved. She says he is a changed man. It is truly wonderful what the Lord has done.

Dwight L. Moody was sanctified while walking on the street in New York City. Moody's talents with the power of God back of them were to be a veritable gold mine. Before he died, he had won a million souls to Christ and prayed personally with three-fourths of them. He made it the rule of his life to speak to at least one person each day about his soul. One night after he had gone to bed, the thought came to him that he had spoken to no one about his soul that day. He arose, dressed, and went out on the streets; he found a young man and won him to Christ. Determination to do personal work is four-fifths of the battle. Let us determine to do it.

II. TRAIN FOR IT.

Very little need be written on this point to a group of ministers, for almost all of them have made a special study of this subject and probably know more than this scribe about the matter. Certainly, it is not more knowledge we need, but more determination to do the job. There are many avenues of contact. Thirty-eight per cent of church members come through the Sunday school. Ushers can get the names and addresses of all visitors at the church.

From the list of obituaries in your local newspaper you may get many names and addresses and send a letter of sympathy and later make a call in that home. It is easy for church members to have a pastor make a call in a new home when they should do
it themselves. However, the minister must not overlook this as an opportunity to enter new homes and win others for Christ. Another way is just to go up and knock on the door. Right here, we should mention the three books put out by the Nazarene Publishing House recently. Already many are familiar with the question, "Do you know of a boy or girl in this neighborhood who does not attend Sunday school?" This is a good way to find prospects. Organize a visitation evangelism group and ask the workers to write names and addresses of those they know on 3 by 5 cards. In the night evangelistic service on Sunday, pass out cards to those present and ask them to write the names of people whom they want to see saved on the cards. The Cradle Roll furnishes a real opportunity to find parents who need Christ. Check the absentees in the Sunday school. Go after them in a big way. If we really try, there will be plenty of people to work on. Speak to every fellow you meet about his spiritual condition, if you haven't already done so.

III. DON'T BE A SLAVE TO ANYBODY'S METHOD.

There are some methods which have been tried and tested and will work in almost any community, some others that will work part of the time, and a few that will not work anywhere. Man swings from one extreme to another, and in trying not to be a slave to anybody's method one is apt to go a bit too far. There is danger here. For instance, one pastor was doing personal work in the hospital. At this time, he happened to be in a lady's ward. He was talking to one of the patients about salvation, and had his back turned to the others. One of the other patients reached over, picked up a cigarette from the table, and said, "Say, mister, do you have a

(Continued on page 34)
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On the other hand, we can swing to the opposite extreme and become so negative that we can help no one. Someone has gone to “gathering honey, don’t kick over the beehive.” Destructive criticism very rarely helps anyone. Let me illustrate: Two ministers dealt with a backslider; not at the same time, but one right after the other. This backslider was a frequent visitor of the bowling alleys and had become quite an expert in bowling. The first pastor went into the home and, upon finding that this person went to the bowling alleys, reproved her for her conduct and condemned her severely for doing such an awful thing. Needless to say, this woman took a dislike to the first pastor. The second minister came along a little later. The case was explained. He said nothing about bowling. He had prayer and went away. After two or three times of visiting in this home, someone asked the question, “How come you don’t say anything against the bowling alleys?” He answered, “I am not hunting something to condemn you for, but would like to see you saved and sanctified and established in the Lord.” Today, she is saved and a devout church member.

W. Dale Oldham said: “My father was walking along the street some time ago and came upon a little boy who was crying. Beside him stood a colored boy of the same size and age. My father said, ‘Sun, why are you crying?’ The little fellow answered, ‘This boy hit me.’ Turning to the colored boy, my father asked, ‘Why did you hit him?’ ‘Well,’ answered the dark lad, ‘he called me a negro.’ Father, amused, said, ‘Well, you are a negro aren’t you?’ ‘Yes, mister,’ came the answer, ‘I am; I guess it wasn’t so much what he said but the way he said it that made me hit him.’”

We, as ministers of the gospel of Jesus Christ, must believe that the world wants what we have. The world is not soured on religion. By the grace of God, let us believe this is so. Who knows? But that a great spiritual revival is about to break in upon us and thousands will be swept into the Kingdom? Don’t allow anybody to tie you down; go with a prayer in your heart that God will help you in winning souls.

IV. Fourth and finally, GO WITH THE ASSURANCE THAT GOD IS WITH YOU.

Many times the reason we are not more effective when we go out to win souls for Christ is that we have failed to pray as we should have:

- Prayer is the key to the door of grace;
- Prayer is a look toward the Father’s face;
- Prayer will bring blessing from heaven above;
- Prayer claims salvation for those we love.

Pray, then go with the assurance that God is with you; this is God’s work and He is more interested in the battle, according to the Bible, than we are. Let us go out believing that God will help us in this great task. Our little candle will soon burn out, so let us do what we can when we can. The late Dr. Chapman said in his book Your Life, Make the Most of It: “At the battle of the Big Horn, when General Custer found himself and his little band surrounded by thousands of merciless savages, making escape impossible, he is said to have addressed his men in these brief words, ‘We can but die; let us sell our lives as dearly as we can.’” We, too, can but die; let us sell our lives as dearly as possible. A prominent physicist has said, “There is enough atomic energy in the body of one man to destroy the city of New York.” If that is true, and it may be, surely there is enough of the power of God to turn the hearts of the cities to the greatest cause on earth.

One of our hardest problems is getting our people to work. We are looking for a solution to this problem. We are willing to work ourselves, but how to get our people stirred on this matter is indeed a problem. The only answer I know is to be a good example yourself, preach, and use every plan you know. If one thing doesn’t work, then try another. The prayer of my heart today is “O God, teach me how to win souls through personal evangelism and to get my people to do the same.” Let us work and pray lest the millions of earth die and perish unsaved and we be condemned for failing to bring them the message.

Two young men were returning from a dance one evening near Crawford, Colorado; but as they crossed a

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The Development of

The Apostolic Greeting or Salutation

By Paul S. Hill

In all of the epistles and pastoral letters, with the exceptions of Hebrews, James, and the first and third Epistles of John, the apostolic salutation is recorded fairly close to the introduction of the letters. The salutation is of “peace” as the evident basis with the inclusion of “mercy” in the two letters to Timothy and in the Second Epistle of John. In Jude the word “grace” is omitted while the word “mercy” is used. Each of the salutations in both Old and New Testament in content and is presented as coming from the God of the Old Testament through Jesus Christ, the Central Person of the New. It is an apostolic, authoritative salutation of peace from the God of the Old Testament through Jesus Christ of the New Testament. The fullest apostolic salutation is in the Revelation of Jesus Christ as recorded in Revelation 1:4-6. Just why the other epistles did not use this form of greeting is difficult to say. James, who did not use it, was writing to the “twelve tribes scattered abroad”; and, as it can readily be supposed, many of them were not at peace with God through Jesus Christ. The same could be the reason for the omission in the Book of Hebrews. The Third Epistle of John reveals the deeds and attitudes of Diotrephes, who surely was not in the position for apostolic blessing and sanctification. First John is doctrinal and, though it does not contain the formal apostolic salutation, it does state: “That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.”

The pronounced use of this apostolic salutation in its frequency in the epistles and pastoral letters induces us to study its content as containing a meaning both historical and doctrinal.

In the tenth chapter of St. Matthew we have the names of the twelve apostles together with their appointment and commission. These were instructed to go only to the “lost sheep of the house of Israel.” They were to heal the sick, cleanse the lepers, and cast out devils. They were to preach the kingdom of Heaven. They were forbidden to prepare scrip or money. They were not making brief or formal social calls, but were about the business of the kingdom of God. They evidently were instructed to use an apostolic greeting or salutation, for “Into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you” (Matthew 10:11-13).

The evidence in the scriptural apostolic salutation is one of presenting the immediate issue of acceptance of God and of Christ with peace or continued estrangement from God and the fellowship of the disciples of Christ. If peace with God through Jesus Christ is accepted and acknowledged, then the peaceful fellowship of and with the apostles is established and continued. If, on the other hand, Jesus Christ is not accepted as the ground of peace with God, then the peace is withdrawn and the fellowship of the apostles through Christ is invalid and the apostles are commanded to leave the house and city, shaking off the dust of their feet as a testimony against those who dwelt there. The final results of rejection are seen at the Judgment, when it shall be more tolerable for Sodom and Gomorrah than for that city. While there was evidently an immediate promise of blessing from God and fellowship with Him and His Church through Jesus Christ, there was also a call for an immediate decision in the matter. To decide against peace through Christ meant alienation from God.

The finality of it was: “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me” (Matthew 10:40).

The Old Testament also contains greetings or salutations of peace from God. These in their content were based upon the general idea of a reconciled Creator and Preserver. The entire Old Testament carries a strong tone of expectancy of the coming Messiah, who would visit and redeem the people, and all of the peaceful relationships with God were understood to be because of and through Him. Though He had not been yet revealed in the flesh, still as the coming Redeemer He was the basis of peace from a reconciled God. The psalms and prophetic messages are replete with wishes of peace from God through redeeming grace and forgiveness. The Aaronic benediction has this content. It is a salutation as well as a benediction and conveys the thought of a most favorable attitude from God to the people. Therefore the New Testament apostolic salutation or greeting is not new in the divine economy, but is an enlargement of all that was contained in the Old Testament forms of pronouncements of peace from God to the people who believed.

Thus the historic position of the apostolic salutation is seen. The Christ of history, God manifest in the flesh, Immanuel, not only enlarged the Old Testament meaning of greetings of peace from God, but also presented a claim that men should believe Him as the “mediator between God and man.” It was this claim in the redemership of Jesus Christ the Son of God that was contained in the apostolic salutation, “Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.” It was this claim that went with those first apostles into the cities and houses they visited. It was this that demanded immediate decision. It was Jesus Christ, the Author of peace and reconciliation with God, who was to be accepted or rejected. If accepted, peace should be on that city, on that house, on that heart. If rejected, then Sodom and Gomorrah were in a more tolerable position at the Judgment. In Acts 13:50, 51 is a record of Paul and Barnabas’ shaking the dust from their feet as a witness against the unbelieving and rejecting Jews at Antioch in Pisidia.

Jesus, the “great high priest and apostle of our profession,” also used this apostolic salutation to his disciples, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you,” (John 14:27). The greatness of this salutation...
THE SUPREME NEED

By Samuel Chadwick

T he conviction is that the supreme need of the Church is the spirit and habit of prayer. There are many other needs. There is need of laborers and funds, of wisdom and reform, of simplicity and of love; but the need of prayer transcends them all. If only the Church of Christ could be impelled to pray, there would be an end of barrenness and failure. It is the lack of prayer that lies at the root of all our troubles, and there is no remedy but in prayer. The habits of worldliness will never be broken by strong and fiery words of censure. The powerlessness of the Church cannot be cured by reproach. Spiritual destitution and moral laxity are not to be removed by clever analysis and urgent appeal. Things will never be better till prayer is restored to its true place in the organization of the Church and the habits of individual believers.

There is no substitute for prayer, but to prayer all things are possible. This is a truism of the Christian faith. Nobody denies it. Everybody says it. All history confirms it. If only the people of God could be baptized into a passion for prayer, life would quicken, miracles would return, souls would be saved, and coffers would overflow. Why do we not set ourselves to pray? The remedy is sure and simple; the need is urgent and acknowledged. Why is it so slow in getting to work?

The remedy is not so simple as it seems. The command to ask seems simple enough, and the promise is to them that ask, "Ye have not, because ye ask not." "Ask, and ye shall receive." What could be simpler than that? And yet the Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in His marvelous works the ease of omnipotence; but of His prayers it is said, He "offered up prayers and supplications with strong crying and tears." There was no strain in healing diseases, raising the dead, and stilling the tempest; but in prayer there was agony and the sweat of blood. All who have shared His intercourse have found it a travail of anguish. Great anguish. Great saints have always been mighty in prayer.

Their words are to us an unknown tongue. It is useless to quote them, for we have lost the key to the mystery. They spent cold winter nights in prayer; they lay on the ground, weeping and pleading; and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere.

In the open life of the Church and in the fellowship of the believers there is little power in prayer. There is a marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy instead of a passion. The powerlessness of the Church needs no other explanation, and the counselors of the Church need no other cause. To be prayerless is to be both passionless and powerless. The supreme need is the spirit and the habit of prayer.

—From Heart and Life

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The Eternal Purpose of God

By James Weeks

(Winner Makes Senior Sermon Award, Nazarene Theological Seminary)

The scriptural setting this evening is the prophecy of Malachi, the last prophet of the Old Testament. Three verses will bring before us the conditions against which he spoke, the message that he delivered, and the promise to be fulfilled in those who heeded. These verses are found in chapter two, verse-eight; and chapter three, verses one, and three.

Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, said the Lord of hosts.

Behold, the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

In these brief strokes the prophet paints for us one of the many views of the plan of salvation that stand out in such bold relief from the pages of Holy Writ. In types and shadows, facts and substances, that they may offer unto the Lord an offering in righteousness.


Sin is a hideous spectacle, wherever it protrudes its ugly head. As the Bible scenes unfold, we see it as more than a philosophical negation, or absence of the good; but as a progressive principle of perpetual degeneration. It is a ceaseless, debasing force that plagues mankind gradually—but relentlessly—into lower, and lower, and then still lower levels of deguration or degradation.

Not only individuals, but nations and institutions are caught in its clinging tentacles, and spun in its swirling vortex until their powers of resistance are so stultified that they can be flung to destruction upon the rocks of moral and spiritual perdition. It is with sin in this collective sense, as it appears in societies, that Malachi deals, and with which we are here concerned.

In the history of Israel, God’s chosen people, the progressive and social nature of this degenerating principle can be clearly traced. God made a covenant with Abraham. He promised that if Abraham and his seed would come out from among the other nations and be a separate people, He would be their God.

But within Israel, the priests of Levi served under a special covenant. The condition of Abraham’s covenant was separation. The priests, being Israelites, must meet this condition; but also they must meet the condition of dedication for consecrated service at the altar of God. The Lord had said to Moses, “The Levite shall be mine” (Numbers 3:45).

It is to this smaller group that Malachi speaks in our text. In the first verse he indicates two aspects of their spiritual decline and then the result.

Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, said the Lord of hosts.

Not only had the priests sinned; they had been the means of causing Israel to sin, and thus had corrupted the covenant relationship which God had established.

Our interest is naturally aroused in the nature of their sin. Since it was connected with the service of sacrifice on the altar of the Temple, we focus our attention upon the history of this priestly function.

Although the priests had served at the altar of the Tabernacle, the sacrificial service at the Temple altar was initiated by Solomon on the great Day of Dedication.

Up on Mount Moriah, perhaps on the exact spot where Abraham had offered Isaac, the magnificent Temple had been erected. The elders of Israel are all assembled; the finest of the flock are to be slain; the priests of Levi have all been sanctified and stand ready to serve at the altar of sacrifice—all is now ready. Solomon steps out in full view of the people; the priests, and the altar. Getting down on his knees, he lifts his hands toward heaven and begins the great prayer of dedication. He concludes his prayer with the supplication, “O Lord God, turn not away the face of thine anointed: remember the mercy of David thy servant.” And then we read,

The fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the house’s house (II Chronicles 6:42—7:2).

The conditions which prevailed in the “last days” of the prophet Malachi are in sharp contrast to this glorious day of dedication when God’s blessing was so signal upon Israel. Under the pretense of worshipping Jehovah, the priests are offering polluted, deformed sacrifices upon the altar of the restored Temple. So unworthy were these sacrifices that the “table of the Lord” had become a contemptible thing in the sight of the people. Thus by the sin of praying an impure offering upon the holy altar, the priests had caused Israel to commit the sin of contempt for the worship of their holy God.

Because of this, Malachi cries out, “Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain! I have no pleasure in you, saith Jehovah of hosts, neither will I accept an offering at your hand” (Malachi 1:10, A.S.V.).

On the day of dedication the glory of the Lord so filled the Lord’s house, that a separate place for a humble petition, that the priests could not enter. Now, so despicable has the worship in the Temple become that God calls out for someone to close its doors, that His holy name be no longer held in contempt. How deep and how dark is the pit of sin into which Israel has fallen, viewed against the background of her former glory! Several centuries pass, and we see the cry of God being fulfilled. Outside the city’s gate, on what is thought may have been the northern end of the same Mount Moriah, there hangs the dying form of a Man on the middle cross. With a final cry in which both anguish and victory are mingled, Jesus said, “It is finished.” In that, the most climactic instant of human history, “the veil of the temple was rent in twain from the top to the bottom” (Matt. 27:51). No longer now is Israel God’s separate people; no longer is the Temple an approach to God; no longer is the Levitical priesthood sacred; no longer will the blood of ani-
nals suffice to atone for sin. Thus the curtain comes down on
the progress of degradation of a sinful society on the other side of the Cross.
We turn to the picture presented in
the era instituted on this side of that
climactic event. The new covenant is
a spiritual fellowship, universal in its
appeal, and faith is the condition for
entrance.
Seven weeks pass swiftly by. The
fiftieth day dawns. Once more Israel
is assembled—a new Israel, 120 in
number, waiting before the Father's
throne, with consecration complete.
No temple of external splendor is
theirs to dedicate—just mortal men
before God in the Upper Room; no
altar of sacrifice except that which has
been erected in their hearts through
faith in the resurrected Lord; no sacri-
ifice upon this altar but their selves.
We have no record of the dedicatory
prayer which concluded the waiting
period, nor do we know who prayed—
just words, they were all with one
accord. When—

Suddenly there came a sound from
heaven, as the rush of mighty wind,
and it filled all the house where they
were sitting. And there appeared un-
to them cloven tongues like as of fire,
and it sat upon each of them. And
they were all filled with the Holy
Ghost and spoke with other tongues,
as the Spirit gave them utter-

Before, the fire came down from
heaven—now, the Holy Spirit came
down in person. Before, the fire con-
sumed the burnt offering and the sac-
rifices—now, the Spirit destroyed the
charred remains of carnal natures,
purifying their hearts by faith (Acts
15:9). Before, the glory of the Lord
filled the house—now, His indwelling
fulness saturated these living tem-
ple, his presence. Before, the
priests could not enter into the house
of the Lord, because the glory of the
Lord had filled the Lord's house—
now, a royal priesthood were them-
selves, streaming streams of holy fire,
so that they were unable to contain the
burning message in one tongue, but,
breaking through the barriers of their
own language, witnessed to all na-
tions in their native tongues the won-
erful works of God (Acts 2:11).

Not only were individuals filled
with the Holy Spirit on that great Day
of Pentecost, but a new society was born.
In the charnel of Pentecost, Spirit-
filled hearts were forged into vital,
thrilling, living organisms— the
Church of Jesus Christ. The remain-
der of Holy Writ and the histories
which follow record the dynamic pow-
er of this Spirit-filled "society of
saints" as it swept into its folds the
entire Mediterranean world. To be
a Christian then was to be a flaming wit-
ness against sin and for God. When
the Church went to its knees build-
ings shook, jalls opened, and rulers
trembled. The barrier seemed tem-
porarily dissolved between the visible
and the invisible kingdom of God.

Centuries pass with their ebb and
flow of events—both sacred and sec-
cular. Such terms as "The Medi-
terranean world," "the new world,"
and "the Far East" become more figu-
ration, of speech as the earth suddenly finds
itself as "one world." What about this
Spirit-born, Spirit-filled, and Spirit-
led Church? Surely, it should by now
have conquered the world with its
life-giving, sin-killing witness!

No—the sad facts are that the vis-
ible Church has long since been di-
verted from God and His invisible
kingdom. Its spiritual history can be
traced in a few short sentences. For
several centuries, Satan tried to wipe
out the Church, by bitter persecution.
He soon found that "the blood of the
martyrs was the seed of the Church,"
and turned to a more subtle scheme.
Since then "his most effective method
has been to give the Church a place
of honor in the community and lead it
to sleep." Here we see the same old
process dressed up in a new outfit.

Before, the priests had held back
the best animals and offered a polluted
sacrifice; the visible Church soon sold
her soul—also for temporal gain. It
looked foolish to the priests of Levi
to offer good, healthy, whole animals
on the altar; the Church soon found
that it, too, could "get by" without a
pure and a complete offering of selves
to God. Sin, the only force in the
universe that could silence the testi-
mony of truth, had crept within its
folds and numbed its moral and
spiritual powers.

Take a look at the institution which,
although not inheriting its name, now
represents our Lord to most of the
world in which we live. Closed doors
are the order of the day; some com-
pletely, others for Sunday evenings,
prayer meetings, and revivals. But as
pitiful as this picture is, there is a
worse one. Altars where the fore-
bears of our generation kneel in humb-
lent contrition so that
God came down their souls to meet
And glory-crowned the mercy seat
now ripped out to make place for a
divided chancel better to aid their
halfhearted, listless, ritualistic wor-
pship. Pulpits which once thundered
out, "Thus saith the Lord," now piping
out a godless, Christless, bloodless,
sin-stained, social gospel. Men
who claim to ministers of Christ,
picturing the almighty, holy God of
our fathers as an anemic, do-it-your-
self looking through rosy-hued glasses,
tinted by the blood of Christ, wink-
ing at the sins of His so-called children.
Institutions which purport to be agen-
cies of the Church of Jesus Christ
denouncing these sins by chopping up
the Word of God. When Ezekiel reads
the soul that sinneth, it shall die
(Ezekiel 18:4), they are sure that
since this reading is not in Documents
P, D, or Q, they must have been added
by an overseer, redactor in the
Inter-Testamental period. Surely closed
hearts, who do no more for the
kingdom of God than such mock-
ery!

One look through yesterday's Kan-
sas City Star, or a few radio programs,
will show the effect of this condition
upon the wider society of which the
Church is a part. Like Israel of old,
the world looks with contempt upon
God and religion because of a con-
taminated Church. There is certainly
being written in our day a dark chapter
in the history of sin.

If the degeneration of Israel and the
Levitical priesthood, viewed against
her glorious background, was a heart-
rending sight, what must the
He feeling toward the apostate
Church of our day as seen against the
heritage of Calvary and Pentecost?
If the sinfulness of the children of
Israel and the priests of Levi, under
the old covenant, merited the punish-
ing hand of a holy God whereby the
Temple was destroyed, their land dev-
astated, their people dispersed, and
their name made it a curse, how much
more, think ye, shall His judgment be
upon those who have spurned the Son
of God . . . . profaned the covenant-

bLOOD . . . . [and] insulted the Spirit
of grace? (Hebrews 10:28, Moffatt).
The Lord told John to tell the church of
this age, I stand before thee out of my
mouth (Rev. 3:16).

Nor does the picture of the power
of sin end here. Not until the devil
has been cast into the lake of fire and
brimstone, where the beast and the
false prophet are (Rev. 20:10), shall
the picture be complete.

We have seen in panoramic view the
dynamic force which, in Malachi's
day, and ours, is producing the pro-
gressive degradation of a sinful soci-
ety. We turn, now, from the blackest
subject that finite man or an infinite
God has ever faced, and notice the
second series of Biblical scenes sug-
gested by our text.
The hymn writer compares these
two mighty contradictory forces by
singing,

Dark the sin that soiled man's nature,
Long the distance that he fell,
Far removed from hope and heaven,
Near to deep despair and hell;
But there was a Fountain opened,
And the blood of God's dear Son
Poured out on the earth, and
Deeper than the stain has gone.

Joly-August, 1950
II. THE PROGRESSIVE REVELATION OF A SUFFICIENT SAVIOUR

The Bible is a story of people who looked forward to the coming Christ. That is the golden beam that shines as a ray of hope throughout the Old Testament account. From the promise of Genesis, that the Seed of woman would bruise the serpent's head, to the verse before us, a composite is progressively revealed which is wonderful to behold. Whenever sin drag man to a lower level of degradation, a prophet is raised up to show that One is coming who will solve even this new depth of the sin problem. And not only will He solve it but, as in the case before us, a more glorious reality will follow that which has been its type.

Since, by sin, the covenant relationship had been corrupted, Malachi saw the coming Lord as the messenger of the covenant. And when he thought of how sufficient He would be to take away the sorrow of the corrupted covenant, he explains, even the messenger of whom you delight in. Hear him as he calls out joyfully:

Behold . . . . the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. (Mal 3:1)

As the echoes of the voice begin to fade, a heavenly choir breaks forth in full-voice praise, Glory to God in the highest, and on earth peace, good will toward men (Luke 2:14).

In the midst of heaven's rejoicing and in earth's amazement—He had come! Just as the prophet had foretold—He came. Who came? The angel had clearly said, Christ the Lord. How did He come? Suddenly, like a bolt out of a clear sky! Where, you ask, did He come? To the fleecy form of a babe. Yes, He came all the way down. God actually became Man! Feeble, finite, frail humanity had become the living temple of the omnipotent, infinite, and holy God! Oh, the wonder of it all! And do you ask why He came?

Once I was lost in sin's degradation, Jesus came down to bring me salvation, Lifted me up from sin and its shame. Now I belong to Him.

Yes, not only did He come physically, but He comes personally. The Lord, whom ye seek, shall come. It takes a 2,000-year linking of the Kings of Israel and Lord of Lords to gain a definite reception; but if He is earnestly sought, He will come! He shall suddenly come! Is there not a process to salvation? Yes, but when God comes personally—He will come suddenly. As at Bethlehem, when He comes in pardon—He comes suddenly. As at Pentecost, when He comes in purity—He comes suddenly.

The preparation may be long or it may be short; the later growth may be slow or it may be rapid. But standing in the midst of the process there are the distinct crises! And His coming shall be to His temple. You mean for His temple. The text says to and with the people. When He comes, He will not merely impute, but impart, newness of life, and then purity of heart! He comes to save His people from their sins, not in their sins! Sin is the nature of man. Paul said, WHERE sin abounded, grace did much more abound (Rom. 5:20). Christ has been revealed as a sufficient, personal Saviour.

But not only did He come physically and not only does He come personally, but He's coming again! Even as the Old Testament saints looked forward to the coming Christ, so the New Testament saints and the true Church of all the ages have looked forward to their Lord's return. The physical and personal revelation have been glorious and soul-thrilling; but how can we describe His soon coming? Our eyes are dazzled by the glory already revealed, but Paul says, Now we see through a glass darkly; but then face to face (1 Cor. 13:12).

We know that He shall banish all the sorrow, all the defects, heal all the infirmities, and remove all the limitations of this mortal, sin-blighted existence forever! But that is only the negative aspect of His coming again. These are only the things we shall be delivered from by one look into His face. But beyond these we know that throughout the eternities Jesus Christ will be revealed in vast areas of positive blessings. John, realizing his inability to describe this coming reality, cries out, It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him; for we shall see him as he is (1 John 3:2).

No wonder we sing,
Wave the banner, shout His praises, For our victory is nigh! We shall join our conqu'ring Saviour; We shall reign with Him on high!

Thomas Hastings said, the wonder and the glory of the physical, personal, and perhaps a glimpse of the coming revelation of Christ when He penned,

Majestic sweetness sits enthroned Upon the Saviour's brow; His head with radiant glories crowned, His lips with grace o'erflow.

He saw me plunged in deep distress, And flew to my relief; For me He bore the shameful cross, And carried all my grief.

No mortal can with Him compare; Among the sons of men, Father is He than the fair Who fill the heavenly train.

The contrast between this progressive revelation of a sufficient Saviour and the progressive degradation of a sinful society is not an abstraction from reality. It is a picture of the forces that right now are engaged in an all-out spiritual struggle. Of every contest, we are interested in the results of this battle of the centuries. If we look for the victor in numbers alone, we shall miss the whole tenor of divine revelation; for although God is certainly a God of infinite quantity, as indicated by the vastness of His creation, He is
sentially the God of infinite quality, as revealed in His Son. He is inter-
ested in bringing out of this conflict a great host who are victorious; but never be deceived into thinking that He will lower His standards to increase His ranks! The Bible clearly reveals that there is a triumphant minority emerging from this great spiritual warfare.

This victorious band is referred to many times in the Sacred Book. Isaiah and Jeremiah were ever conscious that God would spare a remnant of Israel. Malachi speaks in the context of a godly seed (Malachi 2:15); so that we now

III. THE PURPOSE REALIZATION OF A SACRIFICED SEED.

One clear fact stands out about this triumphant group wherever they are revealed in the Scriptures: they are to be godly, righteous, or holy. Nowhere is this quality more clearly stated in the Old Testament than in the third verse of our text. Note that, by speaking of the priests of Levi, the prophet calls our attention to the covenants of separation and dedication as prerequisites for the experience he here in promises:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Several other factors in this verse and the remainder of his prophecy confirm our view that Malachi is laying the foundation for the revelation of the twofold plan of salvation, to be more clearly shown in the New Testament. First, Malachi shows that Elijah, or John the Baptist as later revealed, will prepare the way; and then the Lord will come. Then we see that His coming cannot be understood in its least sense as to sinners, for it shall be the Lord whom ye seek and whom ye delight in who shall come to a temple that is already His.

As important as these points are to indicate the foreshadowing of the second work of grace as the qualifying principle for God's victorious band, the clearest teaching of this truth is found within the verse before us. Here we see the nature and the effect of His coming and the purpose of the entire plan. The nature—he shall sit as a refiner. Certainly the Sanctifier who sat upon each of them at Pentecost is meant. The effect—he shall purify the sons of Levi. No clearer description of the essential work of sanctification has ever been given than this Old Testament passage.

The purpose of His coming is that they may offer unto the Lord an offering in righteousness. The purpose underlying the plan of salvation, then, is not merely to realize a purified band. The eternal purpose lies not in man, but in man's relation to God. This sanctified seed is produced to glorify God by their actions. Malachi saw this progressively realized purpose of God and likened it unto the construction of a great temple when he wrote:

Ye who . . . were far off are made nigh by the blood of Christ. . . . And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: . . . according to the eternal purpose which he purposed in Christ Jesus our Lord (Ephesians 2:13-21).

Now we are able to see the whole series of pictures suggested by our text in the purposive pattern that God has revealed in His Word. Although the power of sin's degradation has driven humanity to unfathomable depths, God has revealed Himself as a Saviour sufficient still to realize His original and eternal purpose of creat-

ing man in his own image (Genesis 1:27).

Thus the picture revealed in the past is clear. But what of the present, and what of the future?

There can be no question about the reality of the forces of degradation about us. There can be no doubt about the mighty Arm of Righteousness that is available. God is still interested in realizing an even greater number of "sanctified seed" to glorify His name. Where then does the answer lie to the problem of focusing all the power of a holy God upon the sinful society of our day, that saints might be produced to His glory?

To ask the question in the light of the past plan of God is to provide the answer. The key to the outpouring of the Spirit in the past was the sacrifice, and so it is today! A fit sacrifice on the day of dedication was consumed by the glory of the Lord. Lives completely consecrated through faith in the Lord Jesus were filled with the presence of God. And it remains to be seen what God will do in our day if we will present the same whole sacrifice in the same unified faith.

C. B. Jernigan's expression, "God cleanses every nonexisting object," is but another way of saying that God will answer from heaven when His conditions are fully met. Other churches might be able to profess ignorance of this fact, but we as Nazarenes—never! We were born as a group under the ringing words of Dr. Bressee, "Keep the glory down!" We know that the heavens contain an abundance of glory and that our task is to recover it, and keep it down! Only thus shall there be enough of God's power focused upon our day to burn through the stupor and lethargy of the modern church and through the filth and degradation of a sinful society! Only thus shall we be able to "girdle the globe with salvation, with holiness unto the Lord."

We have been

"Called unto holiness," Church of our God,

Purchase of Jesus, redeemed by His blood;

Called from the world and its idol to flee;

Called from the bondage of sin to be free.

"Holiness unto the Lord," is our watchword and song, "Holiness unto the Lord," as we're marching along;

Sing it, shout it, loud and long, "Holiness unto the Lord," now and forever.

How can we fulfill our calling? We know the way! Our problem is not one of knowledge but of志愿! Our problem is not one of doing good things; it is one of doing "first things." Our lives are bursting at the seams with legitimate activities, but the song writer touches the pivotal condition for realizing God's eternal purpose for our day when he exhorts us to Take time to be holy; speak oft with thy Lord; Abide in Him always and feed on His Word; Make friends of God's children; help those who are weak, Forgetting nothing His blessing to seek.

May God help us so to live and so to serve in this day that Paul's benediction may become a reality in our lives, as he prayed for the Ephesians: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."
Forms of Worship

By Edward T. Dell, Jr.

And Jesus went into the temple of God.—Matt. 21:12.

The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.—Matt. 23:2-3.

An article which we recently read began by speaking pointedly of ritualistic or formal worship as inherently dangerous to heartfelt religion. While I would agree that form and ritual have often been substituted for the personal consciousness of God in many decadent churches, it can hardly be said that the fault lies in the form itself. It might be more fair to point out that it is in the misuse of a form of worship that men have demonstrated cold hearts.

Formal or ritualistic worship has its basis in a pictorial portrayal of abstract religious truth. Symbols in form or color are designed as helps to human minds that think almost entirely in patterns and pictures. Because abstract religious truth is seldom palatable as such, it is to be expected that churchmen throughout the ages should use symbols and rituals in the religious service to aid men in a clearer perception of the character of God.

It is undeniable that the aesthetic appetite of men can be constructively used in helping to catch a glimpse of God and of life's realities as well. The Old Testament law called for a ritualistic pattern in helping men to worship and understand their dehovah. The Temple in its smallest details was a symbol for God's truth. The Jewish ritual symbolized perfectly that revelation about God's relations with men and their sins that was to be revealed later in the perfect archetype—Christ Jesus our Lord.

The literary form of Sacred Writ is strongly symbolical and contains countless hidden meanings. The messages of the prophets were often cast out in life pattern in order to make the message more emphatic. Ezekiel, Jeremiah, and Hosea are good examples.

Jesus' use of the parable and the "like unto" is a marvelously successful method of picturing abstract truth. Symbolism and ritual in worship have their dangers, admittedly. History gives conclusive evidence of this fact again and again. Men, having become complacent and satisfied in their religion, have continued the symbol long after the reality of the truth behind the symbol has disappeared. It is almost a truism that men replace God in His reality with the nearest thing at hand when He ceases to be important to them. In the case of the formal church—that nearest thing is its ritual.

Yet there is value in a formal worship. Its reverent attitude and secondary handling of the sacred truths about God are a guard against presumption. A genuine, heartfelt personal relation to God is the key to the realities which lie hidden in the symbols. Ritual at best is a help. Jesus, too, used the parable to "reveal to babes" and "confound the wise."

II

Because the Church of the Nazarene is a reaction to a church whose formality seemed to be a contributing cause to its downfall, it has been our policy to eliminate formality from our service pattern. Freedom, as the keynote of a joyous experience received through a free choice, by free grace, for all, and a resulting glorious freedom from sin, has understandably molded our attitude on the question of forms of service. In fact, it is not too much to say that the typical Nazarene service is radically anti-formal.

This has thrown the burden of new pictures on other carriers. For it is true that, while we can eliminate ritual effectively, we still cannot eliminate the need for pictures in human minds. Thus there has arisen a new set of words, words with special meanings often unintelligible to the uninitiated—"the blessing," "the old man," "die out," "the victory." Of course, these terms are often Biblical; but, even so, they are special symbols.

The Church of the Nazarene has a special brand of song as well. The songs used in our services are certain. They are happy, joyous, and centered in the feelings and experiences of the individual. They have an unmistakable trait that marks them as a special kind of religious music. The older, more traditional hymns center their emphasis on praise to God for himself. Wesley's hymns always bear the strong flavor of evangelism mixed with aweful reverence.

Preaching in the Church of the Nazarene has taken on its own unique characteristics. Experiences, stories, and vivid illustrative material have bulked large in the typical sermon from the predominantly evangelistic Nazarene pulpit. The need of the age for evangelism of a virile and dynamic sort has called forth our men to such a ministry.

All these general facts about the character of our movement, however, should lead us to a few simple conclusions.

July-August, 1950

1. While not formal or ritualistic, our church has adopted a type of worship that is peculiarly its own and symbolic.

2. That particular type of worship in our church has in it the dangers still found in the more ritualistic types. A casual appraisal of our movement will recognize, I think, tendencies which are already beginning to manifest themselves. The type of service used in our churches could easily be adaptable to a form of hypocrisy. Men who have lost the reality of Christ's redeeming and sanctifying presence easily continue in the same old patterns and forms. They use the same vocabulary, testify with the same well-worn phrases, sing the same jubilant songs without meaning or heart and say "Amen" to the same kind of preaching.

Informal worship is as easily counterfeited and misused as formal worship by any who continue a "form of godliness without the power thereof."

III

The problem remains. Men will, yea, must, worship. And they will form habits and plans of expressing a heartfelt devotion to their Maker. We cannot worship without a form any more than we can talk without words. But words, without the integrity and sincerity of the speaker behind them, become hollow and empty. We revolted from a misuse of formality. We doubt if formality itself was the guilty party.

Our reaction from formality and ritual, however, robbed us of an essential part of what seems to be a well-rounded pattern of worship. The character of our services, in their emphasis on expressions of joy over our own inner experience, sometimes ignores the values of glorifying God for His own sake as well as for what He has wrought within us. Certainly the
The World Is Mine

Today, upon a bus, I saw a lovely girl with golden hair.
I envied her, she seemed so gay,
and wished I were as fair.
When suddenly she rose to leave, I saw her hobble down the aisle;
She had one leg, and wore a crutch,
as well as passed—a smile.
O God, forgive me when I whine.
I have two legs. The world is mine.

And then I stopped to buy some sweets.
The lad who sold them had such charm.
I talked with him—he seemed so glad
—if I were late 'twould do no harm.
And as I left he said to me, "I thank you. You have been so kind.
It's nice to talk with folks like you. You see," he said, "I'm blind."
O God, forgive me when I whine.
I have two eyes. The world is mine.

Later, walking down the street, I saw
a child with eyes of blue.
He stood and watched the others play;
It seemed he knew not what to do.
I stopped a moment; then I said:
"Why don't you join the others, dear?"
He looked ahead without a word, and then
I knew—he could not hear.
O God, forgive me when I whine.
I have two ears. The world is mine.

With ears to hear what I would know—
With eyes to see the sunset's glow,
I'm blessed indeed. The world is mine.
—Selected

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I am among you as he that serveth" (Luke 22:27).

**THE MINISTER SERVES**

By Ellis L. Teasdale

SERVING THE COMMUNITY THROUGH AN EXPANDABLE PROGRAM

It is not my purpose in presenting this paper to try to tell you what you should or should not do in your service to your community. But it is to point out a few ways of service that I have found an effective means to the ultimate end of building good will and prestige for our church. If the paper should suggest to you that I am lifting up my methods to a place of prominence, just mark it up to ignorance on my part. I realize that I have a long way to go and many things to learn before presenting anything of that nature to you. Anything that I suggest has been the result of experiments, for I, as a pastor, find myself still in the communal stage of life.

SERVING THE COMMUNITY THROUGH CIVIC ORGANIZATIONS

If I am to help the community in which I live, it is vitally necessary that I know something about it. It is not enough for me to know or to be familiar with the world conditions or the sad conditions of the east side of Chicago. What I must know is, "What are the conditions of Stillwater, or the city where I live?" What kind of city is it? What class of people live there? I must know the mayor, his politics and policies; the city commissioner, and the county commissioner; what kind of schools we have; of what faith the superintendent of schools is. Will the children of Nazareth go to the public schools? Are we going to follow the Master in example in the matter of winning souls, our business and ultimate goal, we cannot and dare not withdraw our influence from the affairs of the community.

One of the first things I did upon arriving in Stillwater was to join the senior chapter of the Chamber of Commerce. This organization is in existence for but one major purpose and that is to try to make the community better and to recommend policies to that effect. Yes, there are times when after a meeting one feels like going through the process of purification, but at the most it costs only a dollar to have the smoke cleaned out of a suit. Is it worth it in terms of helping the community and the church? My answer is "yes." Being a member gives me access to every business man in the city on the same level. Being a member often finds me seated next to the mayor, the professor at the college, or even Dean Doremus. A number of members allowed us to put 500 dice cards into the hands of our Sunday-school children, who in turn returned thanks to pay for the tile on this floor and the plastering in the basement. Being a member has enabled us to get our church before the community in a way that we could have without the aid of this organization.

At Christmas time, the various organizations held Christmas parties for the poor children of the city. They questioned, "Where are we going to serve the poor children of Stillwater?" So they decided to ask Rev. Teasdale and his wife are musicians. He does not belong to our club, but he does belong to the Chamber of Commerce. Let the first thing that he would do. But this paper was to deal with helping the community—helping our church was just as it was the church a part of the community. We did not make the community affairs a part of our ministry, then are we measuring up to the complete duties of the church.

Stillwater has a Master Planning Board composed of the city council elected and appointed to form and direct the policies of the city government. This includes: new streets, paving, schools, taxes, boundaries, parks, recreation, race problems, and any other questions that arise in the affairs of a city this size. I am one of the two ministers that have been elected to serve on this board. It does take time and effort, and at times one does it too much time and effort. But to the Church of the Nazarens it brings forth the opportunity to introduce the church as a whole, and it has introduced us, and immediately I saw the anger rise within him. Someone in our church had crossed him and he was reflected about it. I do not know of any church that has any less objective. Oh, yes, he asked me to go fishing with him.

SERVING THE COMMUNITY THROUGH THE RADIO

This is a subject upon which there is much controversy, especially now since we have the "Showers of Blessing" program. I do not wish to get into a debate as to the value of the moments of programs like this. But I do know that the radio should be used as a means of winning the last to Christ. We are told to be as wise as serpents and as harmless as doves. We must use every means at our disposal to "seek" out the lost ones. If the devil can sneak into a million homes through the radio, seeking women to listen
to "Linda's First Love" or "Pirata Faces Life," I believe the Lord would help us put on a program just as exciting and interesting and a million times more satisfying than any "soap opera."

If we cannot win them by one method, it is our business to seek just as diligently as our predecessors did and some way of winning them. My duty to my fellow man does not stop with an invitation to attend my church. It is my business, in so far as is possible, to see that the church attends him. Perhaps the best way we can popularize the radio is because we sit by with folded arms while he "seeks" his listeners through a flood of emotional tears over the hardship of life, winning a trip to the Hawaiian Islands or being "Queen for a Day." We have the greatest message and reward in all the world, and yet many times we must the chance of a lifetime to be of real service to our community and the surrounding country.

I have heard many a condemnation by the preachers of the "rot" on the radio, but these selfsame ministers were doing nothing to put out something good. Yes, the radio can be of real service to the community. Many a shut-in has had the day brightened and the burden of soul a song or prayer coming through his radio. The hospitals in every town and city are full of people who need a little encouragement. Out on the farms where it is impossible for them to get to church because of various reasons, they need spiritual help. There are many country churches that cannot get a pastor and the church. It is too suggest and furnish a radio for the church and have them partake of your service at the eleven o'clock hour. Yes, I know that all such work does not in the beginning make a church, it is and many will come because they received the radio as a portion of that for which their hungry souls are crying.

Our broadcast is yet in the experimental stage, but the response to it has been tremendous for a new program. The local station has a potential listening audience of one and a quarter million people. We have had reports of the last program as far away as 150 miles. Our telephone has brought us the comments of the local people who heard it. All this has led us to believe that we are helping to serve the community and in a wider field than we could cover by any other means.

Serving the Community Through the Newspaper

The newspapers have often been charged with not cooperating with the minister. In many instances this is true, and sometimes it is exceedingly hard to get the cooperation that is needed in order to put the job across. We are apt to say, "But let a boy kid a girl in Bethany and the whole country hear about it." I would not question the validity or the "cupidity" of the kiss, but I question the amount of "hurt" the newspaper deserves by printing the story. I wonder if we have become so respectful or respectable that we blush to see in print what we cry out against in the pulpits.

I am afraid we have exploited the good will of the newsmen and have turned into publicity beggars—hoping that we can pick up a few crumbs from the journalist's table now and then. After all, how little it costs to keep the name of the church before the public? Where can we get so much for so little as through newspaper advertising? Why, for a few dollars you can have an ad printed and distributed the same day that is equal to several thousand handbills. It must pay or Proctor and Gamble would not be spending millions of dollars a year to do it. It must pay in dividends for them. How do you know that "Dux does everything?" You have seen it a million times, more or less, spread all over a page in the newspaper. You pay millions of dollars for Tori home permanents? Because they have had the ads in every newspaper they pick up. Looks as though we would soon wake up and see how much we are paying.

Again, the newspaper is a time saver. It takes time to deliver 5000 handbills, but the newspaper boys will do this for you and the toll the church pays for the Friday paper run a good picture of the church together with its name and address and the Sunday sermon topic. Does it pay? Listen! "Say, preacher, I got your Friday's paper and you, I know, have never been down on Eleventh Street, so I drove by today. My, but you have a nice church there!" Or, "Yes, we came tonight because we saw by your ad in the paper that you were speaking on 'A Baby's Tears' and wondered what kind of sermon that would be."

Serving the Community Through Sunday-school Extension

The easiest way to work and help any community is through the Sunday school. How natural it is for the children to be enthusiastic and sympathetic to your plans to build a large building. The latter is the extras. I have discovered that there are twenty-four hours in a day, and I do not need nearly so much time for sleeping. It gives me a chance for any advertising that I may care to do for the Village and at the same time it gives me a chance to preach short, pointed sermonettes.

July-August, 1950
The Pastoral Ministry

Ideas for Wide-awake Pastors

By the Roving Pastor-Reporter

In February I stepped into the first church which was featuring ideas from this department of THE PREACHER’S MAGAZINE. Taking the suggestions of the November, 1939, issue, the pastor had outlined a program for each month of 1940 and was working at the job. By Easter he had broken every record in attendance, not only for Sunday school but also for church services and Wednesday night prayer meetings. This pastor had been in this church only since September, but already the board was talking about a new church building. You too can enlarge your crowds and number of converts and intensify the spiritual life and growth of your congregation if you will add a little imagination to your plans and programs.

I have always wondered why the church lets down in its program during the summer. Just because the devil seems to take possession of the crowds, we should not quit or let down. We should do more in the summer than ever. Also, when some of the old line churches close for the summer, at least close their Sunday night services, that is to say, open up greater opportunities than ever for great crowds and great Sunday night services.

Instead of disbANDING the choir for the summer I would organize, reorganize, or develop a summer choir. I would specialize on music in July and August, and develop a series of Sunday night messages that would excite interest or curiosity or something.

For your publicity a card the size of a large envelope or a blotter can well be used on music matter. Questions and answers with questionnaires and answers have been given: Christ has been glorified and many people helped. All this means good will for the church and for the Christ whom we serve. Others may think we are “going the second mile,” doing just a little extra, but we personally think it is our duty to do our utmost for His kingdom and glory.

The Preacher’s Magazine

July-August, 1950
but for the salvation of men and women and boys and girls. I couldn’t get out of that church, building unnoticed. The ushers wanted my name, my address. Personal workers at the door made it a point to ask me if I was a Christian. As far as I could see, they didn’t let a single person out of that church without finding out whether or not each person was saved.

Gospel teams in this church were making announcement of Sunday afternoon services, it seemed to me, all over New York City.

In developing any of these suggestions I know you will hold out before your people always the thought that this plan, this service must lead to definite results of salvation in the crowds which we draw to the church.

I spent a Sunday visiting the First Baptist Church of Fort Worth, Texas, with J. Frank Norris. We are in a Mid-Century Crusade right now and I want to say that the First Fort Worth Baptist Church has been built on the crusade idea.

Monday night is visitation night. For years new hundreds of members have gone out two by two on Monday nights the year around in house-to-house calling. I too have used this plan in several churches of our denomination and I can state from experience that Monday night is by far your best night for calling.

First, because when you call on Monday night per cent of the people you call will be at home. When you call on Thursday or Friday nights you will find in calling that, is block-by-block, house-to-house calling, Sunday night people are away. They go to parties, dances, theaters, or school programs or games. But Monday night the average American family plans to stay at home. You waste little effort when you call on Mondays.

Second, your people are still enthusiastic about the Sunday service and will have much to talk about to the people they call your church. When you call on Sunday or Friday as your calling night, a percentage of your callers will fail to show up for one reason or another. The enthusiasm of Sunday dies off on Monday and unless they really have a burden for calling, any trivial excuse will keep them home.

Third, and this is important, if you can send out the young people or the new converts who have been at your altar Sunday night, if you can send them out with an experienced and established Christian, on Monday night, it will solve in a great measure the problem of backsliding and temptation. I believe that 95 per cent of the people who bow at an altar on Sunday backslide and fail to turn up for prayer meeting the first week after they are saved—I believe that 95 per cent of them backslide on Monday night. It is the crisis night of their religious experience. The old gang comes around. The churches are open; the old gang seeks to drag them away or back to their old habits, and the old gang is out Monday night to get them. Too often the church is taking to it, the church doors are closed, the lights are out, and, even if they wanted to engage in religious activity, there is nothing to do, so that the devil finds idle hands are easy to fill.

As you deal with these new people, at your altar and you can say, “Now can you come back tomorrow night to help us?” you will find them eager and willing to tell someone else of this first love. Send them out with an experienced caller and get the joy of watching them grow in grace. Get the joy of constantly adding new folk to the congregation and new members to the roll.

First Baptist of Fort Worth buys regular ads for the daily paper for the fact that Monday night is visitation night. They tell the people to expect callers from the church on Monday night. For years and years they have advertised in the city, every year. This type of calling pays big dividends. A little spurt is almost wasted motion. It’s the follow-up that counts.

Now, this summer, while the daylight is long, why don’t you set up a program every doorbell in your city? You can do it. If you are pastor of one of two or more churches in your city, then divide the city up fairly and set up your own doorbells and plan a program for fifty-two weeks of the year. Sell your people on ringing every doorbell every year. It pays.

The day I visited Frank Norris I arrived early in the morning to study his methods and watch him at work. I arrived twenty minutes before Sunday school. I went right down to the front seat and sat near the windows. I took off my coat before a fine-looking young woman came up to ask me what my name was. I told her and then she said, “Have you been to our church before? Do you want to join our church?” As I explained that I was just a visitor, she welcomed me and went on to others. A man followed her, and gave me the same kind of treatment. I lost track, but about twenty-five people came right up to me and ask me who I was in the twenty minutes before Sunday school. I can really say that these people found the king has come to England by that time. Here I was in a great church with 5500 seats on the main floor, and I was not a stranger. I knew the names of twenty-five individuals, but—what was more important—they knew who I was!

There were 50 people in the Sunday-school class I visited that day. Yes, nine hundred, not in Sunday school but in one class. And they told me they had five other classes as large or larger than that one—all built on Monday night calling.

The bells rang for the church service, so the class began to move about for better seats; but I stayed right there on the front seat. I wanted to watch Norris that morning to learn everything I could about the secret of his success. The choir began to assemble on the platform, 350 that morning. They had a thirty-five-piece orchestra, a grand piano, a Hammond organ, and three marimbas on the platform. And when that great crowd began to swell the old hymn “All Hail the Power of Jesus’ Name,” I felt that I was halfway to heaven right there.

I noticed all through the morning service that I was listening late. They came in groups of each three times each time and sat down on the front seat. At the close of his message, without any personal invitation for membership, he said, “Now those of you are ready for church membership, if you will come forward I will be glad to give you the right hand of church membership.” And immediately thirty people got off from that front seat, went up on the platform, and joined the church.

I never saw anything like it in my life. For those thirty people had been converted in their Sunday-school classes. Every class in that great Sunday school except the one I was in, which was in the main auditorium, had closed the class season with an evangelistic closing. That morning many had knelt at altars in small auditoriums or at the front seat in the classrooms. With personal workers on each side of them they had been talking and forced to forgive the sins of others. Then they were told the requirements for church membership and, after going over the matter completely with these workers, they came up the aisle to receive the services, just waiting for the Doctor to stop preaching so that they could join the church. Pastor, how long is it since anyone got converted in your Sunday-school? What kind of literature are you using, and what are your teachers talking about in Sunday school? Do you and your teachers follow the modern trend in Sunday-school education built on the evolutionary concept of Jeopardy that the citizens should not be brought up with a guilt complex? Do they learn about the birds and bees and butterflies? Are the adults once you can get them. You can hold them without the gospel. Colored pictures and handwork which is not Christ-centered will never build nor sustain a Sunday-school attendance.

I didn’t mean to get off on this line in this same, but I have made a study of all of the great churches and Sunday schools of America of all denominations, and I have found that every one of the great organizations in Sunday-school success use definite literature and materials. This might be a good subject for your next zone rally or presbytery meeting.

That night in Fort Worth twenty more people joined the church, making a total for that day of fifty new members; and everyone apologized to me, saying that it was unusually poor day, that they often had a hundred people join the church and that they took in members every Sunday of the year.

That night Dr. Norris described his activities for the week. He said that he had not made a single call that week alone, that every call he had made had been to some member of the congregation. That Monday morning before he was out of bed, the phone rang and a young man said, “Dr. Norris, do you remember the Jones family we have been praying for and working on? They just came over to use our phone to call the doctor. ‘Their baby is sickly ill. I believe, Dr. Norris, that if you will come with me the Joneses will get converted today.”

Dr. Norris said that he jumped into his clothes, without a cup of coffee or shaving, drove across that city, and with that young man went to his neighbors, the Jones family. Kneeling there around the crib of
The Preacher's Scrapbook

The heavier are your prayers, the lighter are your cares.—Selected.

There was a time when faith began to slip,
When I had lost all I had to lose—
Or so it seemed to me.
I lost my name,
My job.
I had no house, no food, no shoes.
Then suddenly I felt ashamed,
For I, who talked of shoes,
Then chanced to meet
Upon the busy highway of life
A man who had no feet.
—Heart and Life

DRINK

Evangeline Booth, of the Salvation Army, said:

Drink has
Drained more blood,
Plunged more people into bankruptcy,
Hung more crepe,
Sold more homes,
Armed more civilians,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Twisted more limbs,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,
And dug more graves,
than any other poisoned scourge that ever swept its death-dealing waves across the world!

We Know Too Much

We are a generation of tired, fussy little Christians, expect but not examples. We know too much. We have heard all the preachers and read all the books. It is hard these days to be converted and become like little children. We want to be thought philosophers and scholars and brilliant—but childish? Never! Somebody would think we were dumb; so we miss the secrets God has hidden from the wise and prudent and revealed unto babes. Not many wise, mighty, noble have been called; but we go on trying to be wise, mighty, and noble. It is possible, of course, for a rich man to get into the kingdom and for a learned man to become like a child, but not many of them do it. How often, even among the saints, does some simple soul learn the deeper things of God and press through to heaven's best while theologians miss them! We know too much.

—VANCE HAVNER

"When Tomorrow Is Yesterday"

What of your dreams of fortune and gain,
Of pleasure and social array?
What of the tinsel and pleasure of sin
When tomorrow is yesterday?

What shall it profit a man if he
Should lose his soul today
And gain the riches and wealth of earth
When tomorrow is yesterday?

What of your silly excuses in life
In shunning the straight, narrow way?

The Good's a smile and a pat on the back
When tomorrow is yesterday?

What of your own lost, sin-stricken soul
Which is held in sin's dread sway?
What will they say o'er your last remains
When tomorrow is yesterday?

What will you think of the coming of Christ,
When here on this earth you stay;
When the saints are at the wedding on high
When tomorrow is yesterday?

What will you think of the sermons on hell,
When you hear the great Judge say:
"I know him not," and condemned you stand
When tomorrow is yesterday?

What will you think of the decision you made,
As you stood at your pew that day,
When you are faced with reality—
When tomorrow is yesterday?

What will you do when your name is called,
On that terrible judgment day?
What will you give in exchange for your soul
When tomorrow is yesterday?

—GORDON W. NICHOLS

The Tithes' Six Surprises

The Christian who begins to tithe will have at least six surprises. He will be surprised
1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying his tithes.
3. At the ease in meeting his own obligations with the remaining ninetenths.
4. At the ease of going from one-tenth to larger giving.
5. At the preparation this gives him to be a wise steward over what he has left.
6. At himself for not adopting the plan earlier.

Elbow grease is a standard prescription for success, but some men seem to get further using soft soap.—Springfield Republican.

Can Catholics Capture America?

(Continued from page 17)

centered largely in the large urban areas of the Northeast and Midwest. In some areas they represent locally the voting majority, or at least hold the balance of power.

Many reasons are suggested to explain the Catholic crusade to capture America: the poverty of Europe, the life-and-death struggle in Communist-controlled areas, the competitive pressure of better public schools, the difficulty of getting non-in sufficient numbers to carry on their teaching program, and the financial burden of an overambitious program of education and social welfare.

At the time of the adoption of the Constitution of the United States, Catholics represented only 1 per cent or less of the population. By 1950 Catholics had reached about 10 per cent of our national population. The percentage of Catholics has increased little since that time.

The Catholics of the United States have a right to any kind of religion they want. Some things in their religion I deeply admire; others I dislike. I believe Catholics have a right to worship God as they choose with no hindrance from anyone.

When, however, Catholics attempt to determine what non-Catholics may say or do, when they attempt to control public policy by boycott, when they attempt to use political power for church advantage, then we must fight the Reformation battle all over again.

july-August, 1950
HINTS

TO YOUNG PASTORS

By One of Them

Every pastor ought to be missionary-minded. Now that's a fair statement, and I think nearly all of us nod our heads in full assent. However, I have been appalled to find out how little of missions most of my fellow pastors include in the program of the church. My study of the missionary program of other pastors came about when I discovered I was one of the very few pastors on the district that regularly plan to attend the meetings of the Woman's Foreign Missionary Society. I attended because I wanted to be as well informed on missions as possible. Some pastors will manufacture every possible excuse to keep from going to these meetings, and practically turn foreign missions over to the ladies as far as their church is concerned.

I am not going to be arbitrary about these meeting, you can go (as I hope you will) or not, if only you will really put foreign missions into the program of your church.

A few questions will reveal how much of missions you have in your program. How many books on the missionary reading course do you read each year? How often do you preach on foreign missions? How many missionaries do you plan to have speak in your church this year? Do you actively support the Prayer and Fasting League? What plan do you have for informing and inspiring possible prospective missionaries among your young people? How do you educate in missions those in your church who do not belong to the missionary society, including the men?

Do your people, have an opportunity to give regularly to the cause of missions, as well as in such special offerings as at Easter and Thanksgiving? What percentage of the total giving of your church goes for missions?

Every pastor ought to read the missionary study book each year. Furthermore, he ought to read most of the other books on the reading list and be familiar with all of them. They will keep his heart aflame for missions. Surely the pastor should be well-informed on this subject.

Good missionary reading will make it easy for a pastor to preach on missions at least three or four times a year. That ought to be the minimum. In addition, if a missionary can be secured to speak during the year, the people will be thrilled with this opportunity to hear from the fields firsthand. While there are not enough missionaries on furlough to speak in every church, many more churches—even small ones—could have a missionary speaker if they tried.

There are several ways of getting missions across to your people. Try a missionary convention, Thursday or Friday night over Sunday. Use some outside speakers, even if only near-by Nazarene pastors. Advertise it well and the attendance and interest may surprise you.

Another method is the school of missions, conducted for a whole week, or on five or six Wednesday evenings. Study classes in missions are held. Perhaps you could get another church to join with you in such a school. Christian Service Training credit may be offered. Suggestions for textbooks can be secured by writing to the Department of Foreign Missions in Kansas City. The Missionary Education Movement also has an extensive list of books. A missionary offering may well be included in the program, but the purpose of the convention or school should be to give information on missions to your people so that they will carry a burden for this great cause.

Our people should know our own missionaries. I used this method of bringing them personally to their attention one year. Each Sunday in the church bulletin I listed the names and fields of about four of our missionaries. Sometimes these were two couples; sometimes, a couple and two single missionaries. The people were urged to pray for these missionaries during that week and especially on their prayer and fasting day. Whenever possible, individuals who had biographies or articles in the current issue of the Other Sheep or the Foreign Missions column of the Herald of Holiness were used, and reference made to this material. In one year all of our missionaries had been brought before the people in this manner. I checked off their names as they were mentioned on the list of missionaries, which may be secured upon request from the Department of Foreign Missions.

I still think you ought to attend some of the meetings of the W.F.M.S. However, there is much more to a missionary-minded church than this. The first missionaries were predominantly men, and I am not in favor of turning the entire promotion of this cause over to the women, while our men remain unconcerned ignorance. The pastor should preach frequently on missions.

One thing more before I sign off, as I may not have another opportunity to discuss our missionary societies. The W.F.M.S. ought to be a feeder for the church, just as the Sunday school and young people's society are. Whatever the pastor can do to encourage the ladies to make their programs interesting and then to invite their friends and neighbors will add to the evangelistic outreach of the local church.

Brethren there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd
From wandering on a foreign strand!
If such there breathes, go, mark him well;
For him no ministrel raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite these titles, power and pel,
The wretch, concentrated all in self,
Living, should forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from which he sprung,
Unwept, unhonored and unsung.
—Sir Walter Scott

Rejoice

Rejoice, the Lord is King! The Lord and King adore!
Mortals, give thanks and sing,
And triumph evermore:
Lift up your heart! Lift up your voice!
Rejoice! Again I say, Rejoice!

Jesus the Saviour reigns,
The God of truth and love;
When He had purged our stains
He took His seat above.
He sits at God's right hand,
Till all His foes submit,
And bow to His command
And fall beneath His feet.
Lift up your heart! Lift up your voice!
Rejoice! Again I say, rejoicing!

—Charles Wesley

The Preacher's Magazine

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**PREACH THE WORD**

By John Thomas Donnelly

PREACH THE WORD: be instant in season, out of season; reproove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers; having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (II Timothy 4:2-5).

We cannot all be great and outstanding preachers, but we can all be consecrated preachers! Many preachers should be preachers, and not a few preachers should be teachers. Many a ten-talent man seems compelled to bury nine, while many a one-talent man has to do the work of the one with ten talents.

What is preaching? Is it saying something, or having something vital to say? Is it a person delivering a sermon, or a holy Ghost-untiling message coming directly to the person? Preaching is a passion, not a profession—and that passion is centered in the Person of Christ. The individual who possesses that passion must possess the Person that the Person possesses him.

Preaching is emphasizing, explaining, expounding, and expounding God's Word. It is not apologizing for that Word, nor minimizing the effect of God's Word. It is not altering, adding to, diluting, or deforming that Word. It is not using a pinch of the Book and pounds of books. "Preach the Word—not philosophy, psychology, science, history, or current events. Telling stories, quoting poems, describing sunsets— is not preaching the Word!"

And remember, the written Word reveals the living Word. Bible study and Bible preaching are not ends in themselves. Christ is the Subject, Source, Substance, and Sum of all the sacred Scriptures. If you do not minister Him, you are not preaching the Word! And if you preach the Word you will preach Christ, for the Book is about Him!

Faults are thick when love is thin.

—Selected.

60 (260)

**A DISCUSSION ABOUT PREACHERS AND PREACHING**

By A. S. London

A ROUND-TABLE DISCUSSION was held by a group of preachers and laymen relative to preachers and preaching. This group of men represented leading preachers and interested laymen. Their questions and answers provoke thought. "The ministry is a career that is different, one that requires special qualifications and training. It implies a measure of service to the larger community. All professions require ethical standards, and the ministry should stand on the highest plane of all."

"The person who has become professional believes in all the doctrinal teaching of his profession, but lacks an open mind for further exploration. He loses contact with the people he is supposed to serve. You might say the ministry is a profession, but we do not want our ministers to become professionalized."

"For a man to be a good minister of our Lord, he must be a man of prayer, and a sense of urgency. With that, he responds to the feeling of commitment. This should lead to adequate training; but when he is trained, he must not lose touch with people, but he has become professionalized, and not simply our Lord's minister, with professional ethics, and skills."

"What is the difference between the teaching ministry of a preacher and the teaching ministry of a teacher? The best preachers are teaching preachers. Our laymen want to know what we believe and why, when the preacher is preaching. Every minister must give a good account of himself. This is one reason why it is not easy for some folks to think of him as a minister."

"But how can we tell whether a minister is effective in his work, and how can he tell? His growth in grace, his demonstrations of personal integrity, the loyalty and generosity with which he comports himself to his responsibilities. The minister makes his church, and the church makes him."

"If a person comes to the minister and says, 'It's as if the roof were lifted off my house this week and you saw the problem I was facing and helped me,' then the minister may be sure he is making some strides forward."

The Preacher's Magazine

I think, also, that the success or failure of a minister may be judged by the souls saved and lives changed. If at the end of the year the congregation had to take a test on Bible knowledge, or Christian growth, that would be a good measuring stick. Developing loyalty to Christ and the Kingdom—these were all mentioned as tests of ministerial effectiveness.

A leading church official said that what ministers do in the realm of the spiritual cannot be laid in the lap of laymen in the form of tests. He also added that in normal conditions statistics are revealing, and that it will be to the advantage of a more effective ministry when there are more active connections. "When a minister goes year after year without receiving persons into the fellowship of the church on confession of faith, he cannot be considered an effective minister."

"Is there a need of ministry that can help people to find the resources of God within their own lives? This might offer a test of an effective ministry."

"Is the business of a preacher to preach the word of God? He is responsible for the maintenance of his own personal Integrity, for his commitment; for unselfish and selflessness, He has no more strong convictions, no more prejudices, no more passions."

"What does a minister do? Of course, the minister preaches, but the services of a minister go far beyond the sermons he gives. He pours into the lives of his people different, vital material, which otherwise is not being heard." He then went on to say that he was not implying that preachers are not people of faith, but that faith sometimes is not in evidence. "If he has faith, he can do something for the people."

Ideas for Wide-awake Pastors

**A very sick baby, Papa and Mama Jones and the two oldest children gave their hearts to the Lord Jesus Christ. That night, he baptized the four, and the two others, and Mrs. Jones and their two older children. They all went into the baptistry together. A neighbor called the pastor to go with him.**

This great church and great Sunday school have been built on a Monday night yearly visitation program. I know your problems of indifferent members. I know your limitations of small churches. I have been there, and also I have seen the church take on spiritual life and revival sides come as the people began to co-operate. Start now. Start this month. Start if you have only one person in your church who will go with you next Monday night. Get all the Mid-Century literature the Publishing House has. Read it and pray until your soul is on fire. Get the New Testament Evangelism, by Arthur Archbold. Read it on your knees, and God will give you visitations that will set you on fire. Start. Start with one, if necessary. Then the following Monday split up, and each of you get someone else to go with you. Get a promise from each seeker at the altar each Sunday night that he will join you Monday night in visitation, and your calling group will grow.

As your groups multiply, your results will begin to be seen. Then you will build your Wednesday evening testimony service around the Monday night experiences of callers. That will give you a midweek punch.

Every church I have visited which has really attempted to use the Mid-Century Crusade material and programs has seen real advances in every department of the church.

**LETTERHEAD SUGGESTION**

I saw the letterhead used by G. Preston, Bishop of Rochester, Minnesota, church. And the name called me—the church with the eternal purpose.
A Code for Christian Marriage

This code has been prepared by the Maryville Ministerial Alliance, Maryville, Missouri, for the guidance of individuals contemplating Christian marriage, that they may be reminded of the special responsibilities that are theirs.

I. We Believe That Individuals About to Enter into Christian Marriage Have the Obligation to:
A. Prepare themselves spiritually and intellectually under the guidance of their minister, as he and they see fit.
B. Assure themselves of their physical fitness by an examination by a competent physician.
C. Plan their wedding that it may be, if possible, administered in the church and by the minister of one of the individuals.
D. Give sufficient public notice of their wedding, and give the minister advance notice.
E. Avoid seeking the blessing of the church upon their marriage unless they intend in their wedded life to fulfill their responsibilities as Christians.

II. We Believe the Minister Has the Obligation to:
A. Impress upon all couples requesting marriage the sanctity of the vows.
B. Satisfy himself that the marriage is worthy of the blessing of the church.
C. Prepare couples for married life through classes or interviews.
D. Suggest to each couple inspirational and informative books on marriage.
E. Help parents to realize that the homes of today are preparing people for the marriages of tomorrow.

III. We Believe, Therefore, That Any Minister Is Justified in Requiring:
A. Advance notice of the request to officiate.
B. Evidence of preparation for marriage.
C. At least one unhurried interview with each person or couple.
D. An interview with the parents of unusually young persons.
E. Evidence of a satisfactory agreement about religious questions.

IV. We Believe That Any Minister Is Justified in Refusing to Marry:
A. Persons unable to comprehend the significance of the marriage vows.
B. Persons believed to be intoxicated.
C. Persons obviously not serious.
D. Couples desirous of making a public "stunt" of their wedding.
E. Any divorced persons except as his conscience and his church allow.
F. Couples "obviously attempting to evade the laws of their state."
G. Couples whose personality patterns make understanding and real fellowship improbable.
H. Any person not acting under his or her own free will.

NOTE: In all matters of the interpretation of this code, the judgment of the minister involved will be final.

The Preparation of the Church for the Revival

By Otto C. Perry

Men, money, and God are the three essentials for a revival. A comprehensive study preparing for a revival would, of course, include the entire setup of the church. But since I am to discuss only the "Preparation of the Church for the Revival," I will endeavor to include only those things directly connected with what would be considered the preparation of the church.

First, and of prime importance in the preparation for the revival, is the preparation of the buildings, equipment, and even the grounds. Some time ago I read from The Preacher's Magazine that a well-kept lawn is good evangelism: In looking forward toward a revival, it would be well to drive along the street by the church and see what the passer-by sees. Take a good look at the things that would attract in an appealing way, and these things that would be uninviting or even repulsive. The buildings and grounds of the church should be in good condition. To be sure, the church could not, even in the most successful of revivals, go into extensive landscape designing, shrubbery planting, painting, and general cleaning up; but certainly there are those little distractions that can be overcome. The general appearance of the property will help to get the congregation in the right atmosphere for a revival.

Then, there is the inside of the building— the furnishing and equipment— that need scrutiny. Noticeable neglect and unconcern bring thoughts that set concretely in the minds of visitors. When entering, they see, decorating the walls, last year's posters calling for the Easter or Thanksgiving offering, or pictures colored and stained by exposure to time. These certainly do not produce thoughts of thrill and aggressiveness. Everything, including the arrangement of furniture and equipment, all that reaches the keen senses of men, should testify that we have been looking forward to this event with much concern. Having prepared well, we are looking for unusual things to happen, things of growth, and things of spiritual wonder; we will see the tools of the church, and it is said, "You can judge a workman by his tools." Should not the church have her tools in polished array for this harvest of the most priceless commodity— people?

Special financial pulls should be kept out of the way during the revival. No doubt it is a good arrangement to have the finance of the revival provided before the revival starts. The workers have been called for this special emphasis, and we should take the attitude that this is a special occasion. They are special workers and the church should accept them as such. The church should never disappoint the called workers by a mediocre offering.

And now, we come to the very essential phase of preparation, preparing the constituency of the church. Let us look first at the community. I do not mean advertising the revival; for that responsibility has been delegated to another. But the outside, the immediate community, is definitely a part of our church and certainly needs preparation. For the attitude of friends and acquaintances of the church will go far toward making or ruining a good revival effort. There must be that indefinable something pervading the air, charging the atmosphere, that something is about to happen. The Nazarenes are having a revival. There should be an accepted thought in the minds of the public that when the Nazarenes advertise a revival it means something. This preparation cannot be done in a day. It is being accomplished when you pay your bills, when the membership of the church participates in worthwhile civic achievements, when it is known that the church has not only negative qualities but high standards of aggressiveness. That your church is doing its part in making the community a highly desirable place in which to live and rear a family is certainly good revival preparation. The product of our church is our best advertisement.

A revival is harvest, but you cannot have a harvest without sowing. One harvesttime,
A Letter Suggestion

“HAPPY BIRTHDAY TO YOU”

By Boyd C. Hancock

DEAR FRIEND:

According to my birthday file, you will have a birthday next week.

Your friend and pastor is beginning the custom of setting aside a portion of each day for special prayer to God for the members and friends of the Church of the Nazarene.

Since it is impossible to pray for several hundred people by name, each day, I plan to follow regularly a systematic, daily period of prayer for those whose birthdays come within the period of the following week, beginning with Monday and including Sunday.

Your name appears on my list for next week. I want you to know that each day between 6:45 a.m. and 7:30 a.m. I shall definitely pray for you by name. My purpose in acquainting you with this program of prayer is two-fold.

First, I am confident that if you know that each day at this hour we are praying for you, you will draw near to God at that same time, or at some other time of day, for prayer. Jesus says, “I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven” (Matt. 18:19).

Second, To let you know that your friend and pastor remembers your birthday. Then, too, it will open the way for you, if you wish, to call upon us and have a heart-to-heart talk with us concerning anything that may rest heavily upon your soul. Feel free to call at the parsonage, to phone, or to write. I shall count it a privilege to be of help to you.

I also invite your daily prayers for your pastor, your church, and for God’s blessing upon every endeavor of our church program. “Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:2).

Faithfully and sincerely,

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PASTOR

July-August, 1959
Heard by the Wayside

"Courtesies is the key to success. There's no lock too complicated for it to open."—Bendix Corp.

God pity the teacher who does not the job for which he is paid (no matter how little). For in time, his students will raise whole generations to curse him for his negligence.—Chas. V. Youmans, College of Education, University of Kentucky.

Recently the American Institute of Public Opinion asked a cross-section of adults: "If a person who is not a citizen of the United States were to ask you what's the one best thing about being an American citizen, what would you say?"—Freedom in general was put down by 41 per cent. Freedom of speech, press, or thought was specifically mentioned by another 15 per cent; 10 per cent liked best all their freedom to do as they please; 7 per cent each favored freedom of religion and the right to vote. In all, about 4 out of 5 of the respondents stressed freedom in one way or another. Only about 15 per cent picked the economic opportunities and system of this country.—This is another impressive indication of the still strong and widespread devotion of our people to their basic liberties as distinguished from economic security.—Birmingham News-Age-Herald.

To the poor man, happiness is money; to the sick man, health; to the obscure man, fame; to the weak man, power; to the homely man, charm. Yet the rich, the healthy, the famous, the powerful, and the charming are often just as miserable as their envious brothers.—Sydney J. Harris, Chicago Daily News.

"It's difficult to explain what a course in logic will do for a person's thinking; but let me illustrate," the professor told a student.

"Suppose two men come out of a chimney—one is clean, one dirty. Which takes a bath?"

"The dirty one, naturally," answered the student.

"Remember," chided the professor, "that the clean man sees the dirty one and sees how dirty he is, and vice versa."

"Now I get it," answered the student. "The clean one, seeing his dirty companion, concludes he's dirty too—so he takes the bath. Am I right?"

"Wrong," said the professor nonchalantly. "Logic teaches us this: How could two men come out of a chimney, one clean and one dirty?"

—Times of Brazil (Sao Paulo).

"Save us from the sin of worrying, lest stomach ulcers be the badge of our lack of faith."—Prayer of U.S. Senate Chaplain, Dr. Peter Marshall.

An optimist laughs to forget; a pessimist forgets to laugh.—Ray D. Everson, Indiana Farmer's Guide.

A real test of patience. When you dutifully call on some old acquaintance and observe three of your longest lost books snug on his shelves.—Chimes.

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By J. B. Galloway

"If the teachings of the modern holiness movement are correct... it seems that we should find some evidences of the faith and teaching in the period of the history of the Church where they were the closest to the days of Christ," the author asserts. Professor Galloway traces this teaching in the writing of the early Church scholars and leaders. It is a book that is fundamental and basic. It is a book every lover of holiness should have.

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