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

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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 chain of thought in 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 ministrations, 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 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 enthrall 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 out 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 expository preaching encourage it. The people become stimulated to a daily study of the Word of God whenever the pastor furnishes the stimulus in his preaching. Give the people the Word. Give them lots of it. Git it to them 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

(Continued on page 8)

The Counselor's Corner

L. A. Reed

PRAYING FOR PEOPLE is a real therapy, both for the pray-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 attitude 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 counselee, 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 as-

sociated 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 answer to the need. If a person *does not* leave the counsel

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 too 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 counselees 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 filial relationship which is continuous and permanent; that, as our Father, He is always and constantly interested in our welfare. There seems to be prevalent an attitude among people which may be interpreted by a poem

which I observed on the wall of a physician's office:

*God and the doctor we alike adore,
Just on the brink of danger, not be-
fore.*

*The danger past, both alike are re-
quited:*

God is forgot and the doctor slighted.

The counselor must eschew such thinking and point out that Christianity is a life and not an emergency apparatus.

When a person comes to the pastor, we take it for granted that he expects the pastor to help him get assistance. He also takes it for granted that the pastor will use every resource at his disposal in giving this help. But let it not be forgotten that people not only expect prayer but they also expect more than prayer. Sometimes a prayer can be totally misplaced. It must not be looked upon as a magical rite, or a sesame that will presto-chango, regardless of the attitude of the suppliant, solve all problems. Prayer is quite often the start and not the finish of the situation. It is generally used by the pastor as the link which makes the connection between the Source and the recipient of the power. As we have suggested, it should be shown to be available to all and not just a special asset of the pastor. And above all, it must be shown that prayer needs co-operation of conduct or it is of little value as a panacea.

Brethren, don't hesitate to use prayer. But use it simply, directly, quietly, kindly, tenderly, and in the Spirit of God. Associate with it a living, believing faith. Put your whole being into it. Dulcify it. Never be harsh, but always remember that you are a representative of a loving, kind, considerate, and atoning Saviour.

With What?

(Continued from page 5)

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

So, brother pastor, stop long enough 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.—Sincerely, THY BROTHER.

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

Paul's Conception of Divine Sovereignty or Is Calvinism Pauline?

By Richard S. Taylor

I AM CONSIDERING only Paul's treatment of the subject in Romans, chapters 8—11, particularly 9:14-24.

Although, theoretically, presuppositions should not be carried into an exegetical investigation, actually no inquiry can be made by anyone on any subject without them. My presuppositions are:

1. Paul is essentially not self-contradictory. His paradoxes are not unresolvable. His antinomies are not irreconcilable. Without this presupposition there would be little point in studying Paul seriously, for a self-contradictory mind on such momentous issues could not merit either our intellectual respect or our religious discipleship. Therefore, we must interpret these immediate passages in the light of the entire epistle. What he says here on divine sovereignty must be seen in the light of what he says elsewhere; otherwise we will miss the true synthesis of his thought. This is not a process of taking two antithetical positions and trying doggedly to find a middle ground; it is, rather, seeing that Paul is presenting different sides of the same total truth, and that the composite view yields a deeper and higher conception than would either position alone.

Nor is this to imply that Paul is consciously developing a dialectic, as does Hegel, or that he is presenting a "closed" theological system. But to

assume on the other hand that Paul had no system, and that his letter has in it the growing pains of a theological novice, and that here is a man groping his own way through these difficult problems as he dictates, seems to me unhistorical, if not absurd. A certain disconnectedness could be due to the method of dictation, perhaps to the outward stress under which he may have been at that time, certainly to the deep emotion manifest in some portions; but surely not to any basic confusion or uncertainty in understanding. This is not the essay of a schoolboy, or the diary of a mystic, or the sermonic effort of a fledgling preacher. It is rather a profound, carefully wrought-out letter to an important and intelligent church by a mature apostle. He is writing as their teacher, not their fellow learner. It is unthinkable that he would spread before their eyes his own questionings and uncertainties (if any), or permit himself to write contradictions.

2. Paul is not out of harmony with the rest of the Scriptures. He is constantly, in chapter nine, quoting from the Old Testament as his final court of appeal. It is inconceivable that he would deliberately take a position which contradicted the Old Testament on any vital, underlying principle. Nor, furthermore, can we doubt any want of familiarity with it. It is just as inconceivable, therefore,

that he would contradict at a major point without knowing it. All that we have learned about Paul's early training and temperament, as well as all the evidence possessed in his writings, would make any other position untenable. If, then, we would correctly interpret Paul, we must comprehend not *our* but *his* attitude toward and treatment of the Hebrew Scriptures.

The pertinency of this presupposition is apparent when we relate Paul's use of the potter-clay analogy to Jeremiah's. Paul uses the figure to show God's sovereignty from the side of its absoluteness, whereas Jeremiah uses the same figure to show divine sovereignty from the side of its limitation.

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Here the original design had to be altered, and a substitute pattern followed, because the vessel was marred, not through a slip of the potter's finger, but presumably by an unyielding element in the clay. The application makes this clearer.

O house of Israel, cannot I do with you as this potter? saith the Lord.

Cannot I remold you, though you have not yielded to My original plan? The case is strengthened yet more in the exposition which follows immediately:

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation . . . to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Here is the divine intention reversed by the human reaction. Here

is divine sovereignty by human freedom. Yet God remains the Potter, and puts the clay again on the wheel. He does not resign His over-all sovereignty, but overrules where He cannot rule. Jeremiah's picture is neither the extreme of an absolutely imposed will nor an absolutely withheld will, but a persistently overruling will. He remains the Potter. He designs the patterns. And ultimately He *will have a vessel*. But it may not be the vessel He desired; which means that if it proves to be a vessel unto dishonor it is not necessarily because He predestined it to be so.

Now my assumption is that Paul was as well acquainted with Jeremiah's position as I am, and would not have repudiated it by a contradictory doctrine; and that therefore any interpretation which makes Paul teach the absolute and arbitrary imposition of God's will upon the final destiny of the soul, irrespective of personal choice or character, and its eternal bliss or pain as a consequence solely of this will, is a flagrant misinterpretation of Paul—John Calvin notwithstanding.

In the whole of chapter nine Paul is steering his course *between* the rocks of no-sovereignty and all-sovereignty. In doing so he finds his bark in waters too deep for him and us: God does not unveil all the mysteries of His workings. But the waters, though deep, are the *channel*, and therefore the only safe course. Following it, we will escape shipwreck on the rocks either of God's weakness or of His tyranny. In the words of Olshausen, the apostle "neither intends by the grace of God to take away from man the free determination of will, nor by the latter the all-sufficiency of grace; his object is to establish both in reciprocal connection."

On the one hand is the rock of divine weakness: the problem of the apparent breakdown of God's sovereignty. For centuries divine promises had been read, recited, and believed concerning the glory that was to be Israel's when the Messiah came. To the Israelites pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." But *now* the Messiah *had* come—yet look at the wretched condition of blind Israel! Has God failed? Is God to confess defeat by casting off His chosen people utterly? "Has God done with the race to which he guaranteed such a perpetuity of blessing?" writes Moule. Paul quickly steers away from this reef by saying: "Not as though the word of God hath taken none effect."

He then proceeds at once to show that the promises were never intended to mean the unconditional inclusion of every blood-born Jew.

For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Just as genealogically the supernatural children of the promise (not Ishmael and his posterity but Isaac) are counted as the true seed of Abraham, so now the spiritual inheritors of the promises in Christ are accounted as the true Israel. This is made clear when he returns to complete the argument in verse 25 f:

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Even Isaiah supports him in his thesis

that the fulfillment of the promises is to be realized by the remnant, not the whole mass of Israelites:

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

Paul sees "in the whole past a long warning that, while an outer circle of benefits might affect the nation, the inner circle, the light and life of God indeed, embraced 'a remnant' only."

But between verses 9 and 24 he turns aside slightly to show that God's sovereignty is intact not only in the revelation of His will through the *promises* but in the revelation of His will in *election*. He exemplifies by citing two familiar cases: (1) His will that Jacob rather than Esau be the progenitor of the Israelitish line; (2) His will that Pharaoh be an instrument in his self-disclosure to the human race. He further strengthens his defense of the divine sovereignty by the analogy of the clay and the potter:

Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour?

Paul has no doubt that God's will is *decisive*. The apparent breakdown of His sovereignty as seen in the plight of the Jews is not real, but due to a misunderstanding of God's program.

On the other hand, Paul just as carefully veers away from the rock on the other side of the channel: the injustice and tyranny latent in the unlimited and irresponsible exercise of sovereignty. The human mind leaps from one extreme to the other. The extreme interpretation of Paul's position is indicated in the questions: "Is there unrighteousness with God?" and "Why doth he yet find fault? For who hath resisted his will?"

At three points God's justice is defended. The first two are explicit and the third is implicit in the argument.

1. The Jews had no *moral* claim on God's special favor, by virtue of any superior worthiness or works of their own. It was no merit of Isaac's that he and not Ishmael was the son of the promise. Nor was it on any merit of Jacob's that he was chosen rather than Esau:—

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

And the whole nation was in Jacob. Not one descendant had any more claim to merit for having been born into the chosen race than Isaac or Jacob. His birthright was an "accident" as far as he personally was concerned, not the achievement of works or character. Therefore no Jew or generation of Jews had a personal claim on God's promises any more than did non-Jews.

2. The second defense of God's justice is not logical but categorical. For Paul does not give a direct reply to the question, "Why doth he yet find fault?" but rules out the question as being improper.

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

By implication our obligation is to trust God. We do not know why God chose Jacob rather than Esau; we can but acknowledge the fact, and trust God's unimpeachable justice and submit to God's infallible wisdom.

3. The third point of defense is implicit inasmuch as its support is found in what Paul does not say here, in contrast to what he does say elsewhere. If Paul means to teach that God's sovereignty, with its hardening and softening and unconditional election, extends to the final salvation or damnation of the soul, then the ques-

tion, "Why doth he yet find fault?" will not be dismissed, and no amount of adroit ducking or pious shaming will elude its bony finger. If by his vessel made "unto dishonour" Paul means that the Divine Potter deliberately makes a man bad, and then punishes him for being bad, then we *must* raise the question, "Why doth he yet find fault? For who hath resisted his will?" For even Calvin would admit that the eternally damned, whether predestined to be so or not, are *sinner*s. But there can be no sin where there is no resistance to the divine will. Man's badness consists in his rebellion against the Potter. Paul just got through implying that it was sinful to rebel. But if the "badness" of the clay consisted in its rebelling against the the Potter, how could the Potter make a "bad" vessel out of passive clay? Putting it differently: If vessel "unto dishonour" is synonymous with "sinful man who deserves to be punished," then the very word dishonor implies resistance in the clay. If there was no resistance, the "clay" does not deserve to be punished. If the "clay" does not deserve to be punished, God cannot justly banish "it" to hell. This may appear to be going in circles; but I am simply pointing out that to press Paul's passage here on divine sovereignty too far will get us into a far worse dilemma than to follow the lead of the best commentators, personal common sense, and Paul's plain deliverances elsewhere, and simply assume that Paul was not talking about the final salvation of the individual.

Let us take the references in order. There is no final election of individuals to salvation or damnation in the choice of Isaac over Ishmael, or of Jacob over Esau. Sanday and Headlam approvingly quote Gore (*Studia Biblica*, iii, p. 44):

"The absolute election of Jacob,—the 'loving' of Jacob and the 'hating' of Esau,—has reference simply to the election of one to higher privileges as head of the chosen race, than the other. It has nothing to do with their ultimate salvation."

So likewise write Wesley, A. T. Robertson, Garvie, Moule. "No personal animosity is in question," says Moule, but only a "relative repudiation." Of the expression "the purpose of God according to election" found in verse 11, Garvie writes: "The salvation of mankind has been the intention of God from the beginning, and this intention has guided His action throughout the ages." (He thus interprets Rom. 8:28 and Eph. 1:9-11 also.) And Sanday and Headlam significantly concede: "The gloss of Calvin *dum dios ad salutem praedestinat, alios ad aeternam damnationem* is nowhere implied in the text."

The strong statements of verses 15, 16, and 18, climaxing with "whom he will he hardeneth," must be seen in the light of the context, and especially in the light of the example he expressly cites as illustrative of the principles here enunciated: Pharaoh. Of him Garvie writes (commenting on the clause, "Even for this same purpose have I raised thee up"):

The words in their original context mean that Pharaoh had been spared in the plague of boils, as God had further intentions in dealing with him, to use him as an instrument for the release of Israel from bondage.

Concerning the use of the word "hardeneth" he further comments:

Paul is here dealing with only one aspect of God's action; his aim is to assert the divine sovereignty over against all human arrogance; it is altogether to misuse this passage to derive from it any doctrine of Divine reprobation to eternal death.

The Exodus account makes God and Pharaoh both responsible for the hardening. "And I will harden Pharaoh's heart" and "when Pharaoh saw that there was respite, he hardened

his heart" are clauses used without any sense of contradiction, for both are true in different senses. Pharaoh hardened his own heart of his own free will; God hardened it by performing the miracles which became the occasion for his rebellion. "I fed the birds" and "they fed themselves" are in no sense incongruous even to an unlettered mind. They ate willingly, not by coercion; but I threw out the bread. This is not a perfect analogy, for if eating were wrong (as is self-hardening) then I would be likewise wrong in providing the food; but it serves to illustrate the sense in which the hardening can be ascribed to both God and man without canceling the freedom of either. But to make the analogy *really* fit the case I would have to alter it radically and say that all birds are *sick* (sinners), and I am putting out *medicine* (judgments, theophanies, revelations, laws) which if not taken rightly will make them *worse* (harden) instead of better. Then, *knowing* that one old feathered rogue would not take it rightly, I might say, "I'm making him worse." Then if somehow I could make an example out of him by means of his "worseness," and reveal my power through him for the benefit of all the other birds, my analogy would be more nearly perfect. But so much for analogies—which often "darkeneth counsel." The position remains that God was thinking, not just of Pharaoh, but of the whole world; that His motives were kind and His methods just; and that the same acts which "hardened" Pharaoh softened others. And I think that those softened were far more numerous than those hardened.

Now Paul, for the moment, is not interested in showing thus both sides of the matter. With this in mind Moule admirably summarizes the case in this manner:

Pharaoh's was a case of concurrent phenomena. A man was there on the one hand, willingly, deliberately, and most guiltily, battling with right, and rightly bringing ruin on his own head, wholly of himself. God was there on the other hand, making that man a monument not of grace but of judgment. And that side, that line, is isolated here, and treated as if it were all.

Similar modifications of an extreme view of divine sovereignty are implicit in verses 21-24:

Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Garvie thinks the "vessels" of verse 21 still is referring to earthly use, not to eternal destiny; in which case Jacob and Esau would be a perfect example, for they were made, one unto honor and the other unto dishonor, out of "the same lump"—i.e., the same parentage. Garvie further thinks that the switch to what he interprets as a reference to individual destiny in verses 22 and 23, beginning, "What if God . . . , " is a purely hypothetical argument to silence the caviling Jew, but which Paul would not press. The argument, he says, "breaks down in Paul's hands," for as a matter of fact "God does not act as the exigencies of controversy require Paul to assume He would have a right to act." He interprets verse 22 as showing that God's actual dealings do not exhibit arbitrary power but "longsuffering patience and abounding mercy." Sanday and Headlam give the same point in their paraphrase:

But if God, notwithstanding His divine sovereignty, has in His actual dealings

with mankind shown such unexpected mercy, what becomes of your complaints of injustice?

Sanday and Headlam, Wesley, Robertson, Garvie, Moule, Denney, Olshausen, and Weiss, all are emphatic in asserting that neither the context nor the clause itself, "fitted to destruction," requires us to ascribe to God's design their evil condition. Of all examined, only Meyers dissents from this view.

We conclude therefore that, though Paul for the moment is emphasizing God's sovereignty, we are justified in saying that even in this strongest of all passages on the subject he is not caught on the rock of divine tyranny any more than on the rock of divine weakness. More conclusive than any of the observations above is the emphatic denial of Paul that there is unrighteousness with God (verse 14), which assurance underlies his whole position, and which renders incorrect any interpretation of his words which would imply the contrary. And the case is entirely established when we interpret this passage in the light of the entire epistle (which is not only our right but our obligation to do). For as Olshausen says: The doctrine of the predestination of the wicked "loses all semblance of truth as soon as ch. ix. 14 is viewed in connection with ch. xi." And I add: chapters 8 and 10 also.

Taking the whole we discover a fourfold exercise of divine sovereignty:

1. In the divine choice of earthly instruments, as in the cases of Isaac, Jacob, Israel, Moses, Pharaoh, and so on down through every king, prophet, and priest of the ages, whether personally good or bad, whom God particularly uses in carrying forward His inscrutable designs. Why God lifts one up through his-

torical providences and sets another down, why He chooses David to be king rather than his more promising brothers, why one in a family is called to preach the gospel and not the others, is not for us to know: such matters lie within the veil of God's omniscient wisdom.

2. In the divine *appointment of means and methods*; and here is seen the harmony of the entire epistle. Throughout the letter Paul is arguing a salvation obtained by faith, not works; based on grace, not merit; procured by Christ, not Moses. But the mass of Jews were unsaved because they *rejected this method*, not because God predestined them to be unsaved.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

They were broken off, not by arbitrary design, but "because of unbelief," and "thou standest by faith." To say that God foreordained their unbelief and our faith is to make meaningless all warnings, such as the one immediately following:

For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

In Romans 8:29-30 the divinely appointed steps in the process of salvation are clearly named. God predestined that whoever is to be saved shall be saved along one line, not just any; and the one line is conformity to the image of His Son. He further predestined the order of steps in the process: Those who are finally glorified are first justified; those who are justified are first called by the Spirit. All who are thus predestined are

those whom God *foreknows*—i.e., favorably regards. But to say that God's favorable regard is arbitrary in its selection of individuals without respect to their choice of character is reading into the text what is not there, and what Paul repudiates elsewhere. God's favorable regard is justified, whether the justification is always apparent to us or not.

3. In the divine *initiation of salvation*. The whole plan of redemption is God's down-reach to meet man's up-reach. It is not man's device whereby salvation may be *achieved*; it is God's design whereby salvation may be *received*. This is so obviously Paul's assumption throughout all his epistle that specific documentation is unnecessary. Yet this is the underlying assumption in any Pauline conception of the doctrine of grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Therefore what we have is given, not earned. It is mercy, not justice. It is divine, not human. And it leaves us in eternal indebtedness to God, the Author of our salvation. But again, to implicate into the doctrine of grace an irresistible imposition of its blessings on certain individuals arbitrarily and unconditionally selected is to go beyond Paul and to become wiser than what is written. But actually it is not wiser, but less wise, for it is a contradiction in terms. Grace cannot be identified with force and injustice. Though man cannot *initiate* grace, he can certainly resist it. Says Ols-hausen:

Yet we do not by any means conceive this election of grace as a *gratia irresistibilis*, which necessarily draws after it the whole doctrine of predestination, with its most extreme consequences, but only, as we do not attribute to the holy and the happy the smallest part in that by which they become such . . . so man, certainly, in every stage of his earthly de-

velopment, reserves the negative ability of resisting grace: he may fall at any time from it.

This may not be the divine sovereignty of Calvin, but it definitely is of Jeremiah, and I believe of Paul also.

4. The divine *guarantee of ultimate triumph*. It is a mistake to assert, "God has never lost a battle." He has. But He is going to win the war, and that is what counts in the end. As Garvie says, "God's purpose must be carried out, and can be thwarted, by man's freedom." Thwarted, but not ultimately defeated. God has exercised a self-limited sovereignty out of respect to the creature He has created in His own image, but He has not surrendered His sovereignty. Individual destinies have been prostituted by individual wills, but the certainty that the final outcome of history will be His outcome has not been weakened. To repeat: He remains the Potter, and will overrule where He cannot rule, even to making the wrath of man to praise Him, and using in His intricate maneuverings wicked men as His unwitting servants. In this sense He used Pharaoh—"that my name may be declared through all the earth." He didn't will the wickedness, but He willed to use the wickedness. Countless adjustments divinely manipulated along the way will keep the staggerings of human history moving forward. The human losses constitute the heartbreak of God but never the conquest of God.

I said earlier: "Paul has no doubt that God's will is decisive." To me the weavings of Paul make clear the pattern: God's will is decisive in the choice of earthly instruments, the appointment of redemptive means, the initiation of the redemptive program, and the guarantee of the final outcome. In these particulars His sov-

erignty is final and absolute. But it is not arbitrarily decisive in a Calvinistically conceived monergism over the eternal destiny of the individual soul.

Such a conclusion does not eliminate all difficulties, but I believe it states the true synthesis of Paul's thought. In the words of Garvie: "We may leave the problems he left unsolved, having tried to show that his teaching on election does not justify the Calvinistic interpretation."

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

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Zechariah

By Ralph Earle

IT IS STILL the same year, 520 B.C. Only two months have passed since Haggai began his public ministry. 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 Iddo."

Who was this Zechariah? Nehemiah 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 message? 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 prophet's first cry was a call to repentance.

But turning to God involves turning from evil (1:4). One cannot cling to God unless he is separated from sin. Repentance means more than being 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 followed by a second message in February, 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 prophecy 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 reconnaissance. 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 sitteth 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 ominous with forebodings of the future.

Another interpretation would relate this to the task of rebuilding the Temple. The opposition was stilled,

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 inevitably 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. Jerusalem would be like unwall'd villages, spreading out over the hills.

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 immunities 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 foregleams 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." Our best defense is not walls of stone or steel, but the glory of God's presence. The world would have been saved untold war and bloodshed 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 translated "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 misfortunes of exilic and post-exilic days had caused the people of Judah to wonder 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 garments. Cleansing, as well as forgiveness, 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 ye call every man his neighbour 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 Candlestick 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 candlestick, 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 anointed ones, or "sons of oil," Joshua and Zerubbabel.

Just as the previous vision was especially for Joshua's consolation, so this one is intended to encourage Zerubbabel. God's message to him is one which has been both a correction and a comfort to all generations since. 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 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 governor 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.

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 prophesying 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 1:1. 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 unrighteousness. "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 in place of righteous 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 dif-

ferent 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, one's belief in divine inspiration does not bind him to any theory of authorship. The fact that Zechariah 11:12, 13 is in 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 prefigured 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. Baillie 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 6,000 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 to 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 now 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 exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation, none 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 in so inspired a manner drew upon the virile 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 "peacemaker," "long-suffering," "broken-hearted," "scapegoat"; from

Coverdale, "lovingkindness," "morning-star," "kindhearted," "tender mercy."

Henry Bradley points out that the word "beautiful" was not known in literature until Tyndale used it.

One writer says of Webster: "The Hebrew prophets inspired him. He listened to them until their vocabulary and idioms became his mother-tongue. Of his lofty utterances it may be said, as Wordsworth said of Milton's poetry, 'They are Hebrew in soul.' Therefore they project themselves into the future. While a mere lad he read with such expression and power that the passing teamsters, who stopped to water their horses, used to get 'Webster's boy' to come out beneath the shade of the trees and read the Bible to them. Those who heard him in later life recite passages from the Hebrew prophets and Psalms, say that he held them spellbound; while each passage, even the most familiar, came home in a new meaning. One gentleman says that he never received such ideas of the majesty of God and the dignity of man as he did one clear night when Mr. Webster, standing in the open air, recited the eighth Psalm.

"The young man who would be a writer that shall be read, or an orator whom all will hear, should study the English Bible. Its singular beauty and great power as literature, the thousand sentiments and associations which use has attached to it, have made it a mightier force than any other book."

"There are in Shakespeare's works more than five hundred and fifty Biblical quotations, allusions, references, and sentiments. *Hamlet* alone contains about eighty, *Richard the Third* nearly fifty, and *Henry the Fifth* and *Richard the Second* about forty each. Shakespeare quotes from fifty-four of the Biblical books, and not one of his thirty-seven plays is without a scriptural reference. Genesis furnishes the poet with thirty-one quotations or allusions, the

Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, Matthew with sixty, Luke with thirty, and Romans with twenty."—Bishop Wardsworth, 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.

Matthew Arnold (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 ejaculations 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 characterized in a few sentences. The author of *The Dictionary*, who also put his miscellaneous learning to such wise and varied uses, such as the *Lives 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, 1772), Boswell writes: "I paid him short visits both on Friday and Saturday and, seeing his large folio Greek 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 construing and this day concluded the Apocalypse . . . 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, whatever greatness there has 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 an honest man." With penetrating 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, journalistic acumen 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. He once wrote to his son: "I put a New Testament among your books because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human creature who 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 NEWS-PAPER AND THE VERNACULAR

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, 1935, headline: "Policeman's Blarney Disperses Mass Picket. Soft Word Turneth Away Wrath of Restaurant Strikers"; *New York Daily News*, Aug. 4, 1935, headline over a pictorial write-up of Shirley Temple, child movie star: "A Little Child Shall Lead Them."

An editorial in the *New York Times*, Aug. 6, 1935, in writing about accidents in the home, says: "It is the old story, as told in the Book of Amos, 'of the man who to escape perils out of doors went into the house and leaned against the wall and a serpent bit him.'"

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

Emperor of Ethiopia, commences in this way: "Our great ancestor, King Solomon, expressed the opinion that a wise man should roll his tongue seven times around his mouth before voicing his thoughts, and this maxim forms today the beginning of wisdom for a statesman . . . and the Bible has taught us that David with his insignificant slingshot overcame Goliath."

Says Professor A. T. Robertson in his *Grammar of New Testament Greek*: "The Christian spirit put a new flavor into this vernacular and lifted it to a new elevation of thought and dignity of style that unify and glorify the language."

One has only to be reminded of the phrases from the Bible which have passed into common speech to realize how much vigor and expressiveness it has added to our language: "the apple of his eye," "cast thy bread upon the waters," "a coat of many colors," "a good old age," "living fountains of waters," "the wife of thy bosom," "the valley of decision," "a still small voice," "miserable comforters," "the pride of life," "from strength to strength," "the little foxes that spoil the vine," "precept upon precept, line upon line," "as a drop in a bucket," "the salt of the earth," "the burden and heat of the day," "the signs of the times," "the children of light," "the powers that be," "the fashion of this world," "decently and in order," "a thorn in the flesh," "a cloud of witnesses," "a crown of life," "labor of love," "hewers of wood and drawers of water," "thou art the man," "prisoners of hope," "lesser light," "the handwriting on the wall," "faithful unto death," "a mess of pottage," "the mantle of Elijah," "the elder brother," "the widow's mite," "the highways and hedges," "a pearl of great price," "clear shining after rain," "stand in awe," "the day is at hand," "joy cometh in the morning," "clear as crystal," "hip and thigh," "we are the people," "the fat of the land," "the four winds of heaven," "the end is not yet," "a book of remembrance," "the labourer is worthy of his hire," "whited sepulchres," "righteous overmuch," "not gather figs of thistles," "to entertain angels unawares," "the wings of the morning," "tell it not in Gath," "all things to all men."

III. BECAUSE OF ITS INFLUENCE ON HISTORY

Gladstone says truly: "Science and research have done much to sustain the historical credit of the Old Testament. The evidence rationally viewed, both of contents and results, binds us to stand where our forefathers have stood, upon the Impregnable Rock of Holy Scripture."

Lord Arthur Hervey says: "In a few chosen sentences, we acquire more accurate knowledge of the affairs of Egypt, Tyre, Syria, Assyria, Babylon, and other neighboring 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. T. T. Munger 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 we read Hume, we read Toryism; or Macaulay, Whiggism; and thus nearly all history is shot through with human prejudice and wears the limitations of a single mind. 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 and 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."—Principal Cave.

Not only is the relation of the Old Testament to modern philosophical investigation a strong reason for its study; 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 *Sunday School Times* of April 15, 1899, Prof. Dr. Otto Zockler, 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 nature which mankind at present enjoys could not originate on the ground occupied by any of the non-Christian religions?" In general, he answers: "It is because of the disposition of every other religion besides Christianity to deify the powers of nature, leading to a confusion of the provinces of the divine and the natural, as well as a resultant disturbance of the human intellect with superstitious ideas. . . . None of the civilized peoples of the ancient world, who adhered to the worship of a plurality of gods, . . . have escaped this fate of having any free research among the facts of natural science made impossible to them through the superstitions, prejudices, and usages of their national religion, and of thus becoming forces obstructive to scientific and civilizing progress."

IV. BECAUSE OF ITS INFLUENCE ON CIVIL AND NATIONAL LIFE

Civil:

Zachary Taylor has gathered up in one sentence the conviction that motivated the Pilgrims in coming to our shores: "It was for the love of the truths of this great and good book that our fathers abandoned their native shore for the wilderness."

Ulysses S. Grant knows of no book which has guided the affairs of men equal to the Bible: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."

John Quincy Adams, speaking emphatically of the Scriptures, says: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world . . . and I say to you, 'Search the Scriptures.'"

Andrew Jackson in his rugged way put the matter very pointedly: "It [the Bible] is the rock on which our Republic rests."

Daniel Webster rises to real eloquence when he speaks of the Bible: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

Robert E. Lee was not only a great soldier, but an able educator of renown. He sums up his dependence on the Scriptures in this sentence: "The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."

William McKinley while a youth joined the Methodist Episcopal church and was a member of the Bible class. 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 a nation."

Woodrow Wilson, on May 7, 1911, while governor of New Jersey, spoke these words regarding the Bible: "For this is a book which reveals every 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 this vision, he stands up a free man, whatever may be the circumstances of his life." A few days before his inauguration to the presidency, Wilson made this statement in an address at Trenton, New Jersey: "The opinion of the Bible bred in me, not only by the teaching of my home when I was a boy, but also every turn 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 life, the nature of God and the spiritual nature and need of men. It is the only guide of life which really leads the spirit in the way of peace and salvation."

National:

A biographer of Lincoln says that "of all the books Lincoln read during his boyhood the Bible was his favorite. Poring over it for hours at a time, his memory became saturated with its language, his soul with its spirit, his life with its teachings. So familiar did he become with the Scripture phraseology, and so imbued with the solemnly grand strain of thought and feeling that pervades the sacred pages, that his utterances often breathe the sublimity of the prophets, the poetry of Job, or the Psalmist, the sweetness and pathos of the Gospels." He regarded the Bible as the Book of God and tried to shape his life by it. He believed that God actually directed the affairs of the nation, and that faith came from the Bible. He says: "That the Almighty does make use of human agencies, and directly intervenes in human affairs, is one of the plainest statements in the Bible."

The Decalogue is the summary of Old Testament teachings; the rich and varied history of several centuries given in the Hebrew Scriptures may be examined to test the permanency, the potency, and the propriety of the legislation. There was much of detail that was adapted to the times, but the essence of the teaching of the Old Testament is unrepealed today, and is unrepealable, because it is the revelation of the nature and mode of operation of the eternal God, who is irrevocably committed powerfully to make for righteousness, and to combat evil until it is dead. There is a permanency in the teaching of the Old Testament respecting national life. Someone has said that history is the graveyard of dead nations. It might be added that on the tombstone of each may be inscribed the words, "Committed suicide by disregarding the divine injunctions."

V. BECAUSE OF ITS INFLUENCE ON MODERN JURISPRUDENCE

A prominent jurist says: "No man can be a sound lawyer who is not well read in the law of Moses."

"Finney's biographer tells us that in trying to master Blackstone's *Commentaries* and other lawbooks he found constant reference made to the Mosaic institutions, as if it were acknowledged by jurists that there the foundation of all law, or of all morality, was to be found. So the lawyer's clerk, who had already decided that there was nothing in Christianity for him, bought a Bible and began to read it from cover to cover. It spoiled him for the law, but made him one of the greatest spiritual leaders of his generation."—James McConaughy, in *Why Read and Study the Bible?*

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 JUDEA:

*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 FULFILLED PROPHECY AND PROPHECY TO BE FULFILLED

This reason is passed with the recommendation 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 future. 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 APOLOGETIC VALUE

Gladstone 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-

ceivable how a work so widely severed from all the known productions of antiquity, and standing upon a level so much higher, could be accounted for except by a special and extraordinary aid."

Of the chief devotional book of the Old Testament Luther wrote: "If all the greatest excellencies and most choice expressions of all the true saints should be gathered from the whole Church since it first existed, and should be condensed into the form of one book,—if God, I say, should permit any most spiritual and gifted men to form and concentrate such a book,—such a book would be what the book of Psalms is, or like unto it, for in the book of Psalms we have not the life of the saints only, but we have the experience of Christ himself, the head of all the saints. So that you may truly 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 Testament contains thirty-nine of the sixty-six pamphlets which the whole includes. 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 prophets. Put out of the canon, if you can, the Pentateuch, Joshua, Judges, and Ruth, all the minor prophets, Ecclesiastes, the Song of Solomon, Daniel, and Lamentations, each of which twenty-four treatises must be dislodged by separate and sufficient charges, and there still remain 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 is for the good of the individual 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 personages introduced. We have every age, condition, and relation. 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 simplicity 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 sage 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 suggested that the charm of the lives portrayed in the Bible is, in the main, due not only to the fact that they are presented as true to nature, but as true to nature in persons who in their lives are brought into relation to God. The attitude of the Most High towards 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, because it furnishes abundant material for the study of mankind as related to God,—because it presents opportunity for a combined study of theology and psychology in due proportion.

"The biography of the Old Testament has another striking characteristic which requires it to be placed in a category of its own. It is this: that whereas the study of

human biography frequently tends to discourage the reader, because of the idealization of the subject, the exact opposite is true of 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 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 received 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 that he was astonished to find how many parts of the Book of Nehemiah fitted him. "I made a thorough study of Nehemiah and recorded the results," said he. "That was several years ago, and I have never been discouraged since."

The material contained in this article is largely from a pamphlet published on the occasion of the commemoration of "Four Hundred Years of the Printed Bible," "The English Bible and British and American Art," also from "Reasons for the Study of the Old Testament," by Dr. Wilbert Webster White, published by the International Committee of Young Men's Christian Association, New York.

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
warped;
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 truth*

*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 stumbling feet
had trod
The trail he'd blazed for me to his
Friend, God!*

—Selected

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 in 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 deplore 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 pulpiteer 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 scared 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 a 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 off the table, and said, "Say, mister, do you have a

match?" Instead of answering, the pastor reached in his pocket, pulled out a match, struck it, and lit the cigarette which the patient was now holding in her mouth. This pastor said this furnished a point of contact, so he could talk with her about her soul. Maybe so, but no doubt the point of contact could have been made in a better way. Before I started in the ministry, an evangelist came to our local church. He went into the railroad shops, sang "I'm Headed for the Last Roundup," and used this worldly song to call attention to the judgment and invited the men to the revival. Then one night in the service he danced like a modern performer in a side show. This was certainly carrying matters a bit too far. We do not have to submit to worldly fare to bring people to Christ.

On the other hand, we can swing to the opposite extreme and become so negative that we can help no one. Someone has well said, "If you want to gather 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, reprimanded 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, 'Son, 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 in us to win the people of our 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 "grace" and "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 is 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 con-

tinued 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 dwell 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 redeemership 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 salu-

tation as coming from Jesus Christ to His Church is almost beyond our capacity to comprehend. It places the Church in a place of justification before God through Jesus Christ. The alienation and warfare of the human heart are past. Reconciliation is a fact of experience. Oneness with God through Christ is an accomplished certainty and is authoritatively expressed in this apostolic salutation by Christ himself.

But in this New Testament apostolic salutation there is not only an enlargement over the Old Testament content; historically there is a pronounced division of gifts and blessings bestowed because of what Jesus gives in His own right or in His own name because of what He has accomplished on Calvary and has received from the Father to bestow on the Church. It is not only peace with God in justification, but the gift of the Holy Ghost in Pentecostal fullness of cleansing and empowering. The salutation theologically presents not only justification from God but entire sanctification by Jesus Christ. John the Baptist said, "He shall baptize you with the Holy Ghost, and with fire." Thus in the ministry of Christ are included both reconciliation with God and entire sanctification by the Holy Spirit. It is inclusive of all the favorable attitude of God and all the accomplishments of Jesus Christ, who suffered outside the gate to sanctify the people with His own blood.

We have, then, the apostolic salutation presented as containing an Old Testament scriptural basis carried forward to the time when the twelve were sent forth into the villages and cities. Historically it was enlarged because the Christ was present in the world and claimed the following of all believers. Later it was again histor-

ically enlarged when Christ himself used it prophetically of the coming of the Holy Ghost in sanctifying power on the Church; and again in its use in the epistles and pastoral letters we note a still later historical significance with the fullest and latest use in the Revelation, where this salutation comes from Christ to the seven churches and to all the believing ones.

Theologically it has kept pace with its historic march. From the peace of God as expressed prophetically and expectantly in the Old Testament, it has enlarged to enclude entire sanctification as a reality in the New Testament Church, with the promise of eternal glorification as it is presented in the Revelation.

Thank God for the historic and theological content of the apostolic salutation!

The Supreme Business of Life

(Continued from page 31)

bridge, the car locked in its steering knuckle, and plunged into the stream. One was thrown free of the car while the other was pinned beneath it. The one thrown free tried to free the second, but could not, but could hold his head above the water. He called for help until he lost his voice, but no aid came and, worn out completely, he had to let his buddy go and he was drowned. Next morning someone found him walking the shore of the stream with reason almost gone. Later, reason did topple from its throne, and in a short time he died a raving maniac. Just one soul at stake and he had lost! We have teeming thousands about us.

About one-sixth of the members of your church can be counted on to work with you. Let us take the nucleus and go with the assurance that God is with us.

THE SUPREME NEED

By Samuel Chadwick

THE CONVICTION DEEPENS 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 prayer, 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 prayer? 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 . . . 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 were agony and the sweat of blood. All who have shared His intercession 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*

The Eternal Purpose of God

By James Weeks

(Winner Mabes 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, saith 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 substance the inspired writers present an ever-recurring theme: man is sinful, but God is able to make him holy. Nor do the glimpses given of these two warring elements, sin and righteousness, show them to be static, unchanging factors, but dynamic, aggressive forces in the universe.

We notice first that the conditions against which Malachi spoke describe

I. THE PROGRESSIVE DEGRADATION OF A SINFUL SOCIETY.

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 plunges mankind gradually—but relentlessly—into lower, and lower, and then still lower levels of *de-gra-dation* 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 stupefied 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, saith 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 flocks 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 mercies 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 Lord'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 signally upon Israel. Under the pretense of worshiping 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 their sin of placing 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, in response to a fit sacrifice and 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-

mals suffice to atone for sin. Thus the curtain comes down on the progressive 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 sacrifice 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 it—just words, *they were all with one accord*. When—

Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

Before, the fire came down from heaven—now, the Holy Spirit came down in person. Before, the fire consumed the burnt offering and the sacrifices—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 fullness saturated these living temples with 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 themselves overflowing 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 nations in their native tongues the *wonderful 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 crucible of Pentecost, Spirit-filled hearts were fused into a vital, throbbing, living organism—the *Church of Jesus Christ*. The remainder of Holy Writ and the histories which follow record the dynamic power 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 witness *against* sin and *for* God. When the Church went to its knees buildings shook, jails opened, and rulers trembled. The barrier seemed temporarily dissolved between the visible and the invisible kingdom of God!

Centuries pass with their ebb and flow of events—both sacred and secular. Such terms as “The Mediterranean world,” “the new world,” and “the Far East” become mere figures 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 all the world with its life-giving, sin-killing witness!

No—the sad facts are that the visible Church has long since been divorced 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 lull 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 testimony of the Church, had crept within its folds and numbed its moral and spiritual powers.

Take a look at the institution which, although not meriting its name, now represents our Lord to most of the world in which we live. Closed doors are the order of the day; some completely, others for Sunday evenings, prayer meetings, and revivals. But as pitiful as this picture is, there is a worse one. Altars where the forebears of our generation knelt in humble 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 worship. Pulpits which once thundered out, "Thus saith the Lord," now piping out a godless, Christless, bloodless, sinful, so-called social gospel. Men who claim to be ministers of Christ, picturing the almighty, holy God of our fathers as an anemic, doting parent looking through rosy-hued glasses, tinted by the blood of Christ, winking at the sins of His so-called children. Institutions which purport to be agencies of the Church of Jesus Christ condoning 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 overzealous redactor in the inter-Testamental period. Surely closed doors, and silence, would do more for the kingdom of God than such mockery!

One look through yesterday's *Kansas 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 contaminated 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 to God, what must be His 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 punishing hand of a holy God whereby the Temple was destroyed, their land devastated, their people dispersed, and their name made a curse, how much more, think ye, shall His judgment be upon these who have *spurned the Son of God . . . profaned the covenant-blood . . . [and] insulted the Spirit of grace?* (Hebrews 10:29, Moffatt) The Lord told John to tell the church of this age, *I will spue 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 progressive degradation of a sinful society. 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 suggested 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
Purifies the soul and reaches
Deeper than the stain has gone.*

If the former series is painted in mighty, contrasting dashes of color by the inspired writers, with an overabundant use of dull grays, sickly blues, and deathly black, the second is painted with such masterful strokes of brilliant splendor that not only the canvas, but we who behold it are enlightened by its luminous beauty.

The second scene from Malachi, then, points to

II. THE PROGRESSIVE REVELATION OF A SUFFICIENT SAVIOUR.

The Bible is a story of people who looked forward to the coming Christ. This 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 wondrous to behold. Whenever sin drags 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 the covenant, whom ye 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.

Jeremiah and others had foreseen the new covenant that the Lord of hosts was going to establish, but none more clearly than our writer here. He draws the picture with clear-cut, decisive strokes. It shall be *the Lord, whom ye seek, who shall come.* He *shall suddenly come*; and when he does, His coming shall be *to his tem-*

ple. Then, lest there be any lingering doubt as to its certainty or to his authority, he adds, *Behold, he shall come,* and ends the verse, *saith the Lord of hosts.*

This light of promise, shining so clearly in Malachi's prophecy, is a beacon against the background of the sin around him; but soon, gradually but certainly, this light begins to fade into the darkness which draws a curtain over the stage of history for almost four hundred years.

But, at the appointed hour, in the *fulness of time*, the curtain again goes up. The stage is dark at first; but suddenly a spotlight, heaven's brightest star, bites through the darkness and focuses on a manger scene. On the other side of the stage a great light floods a hillside where startled shepherds are keeping their flocks. An angel comes straight down from heaven and speaks! His voice, crisp, yet tender, rings out on the still night air:

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger (Luke 2: 10-12).

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 to 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 fleshly 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 specific seeking of the King of Kings 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—if He really comes—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 rightly so. 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 in the “heart” of man, and 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* (I Cor. 13:12).

We know that He shall banish all the sorrow, correct 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. Out 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* (I John 3:2).

No wonder we sing,

*Wave the banner, shout His praises,
For our victory is nigh!
We shall join our conq'ring Saviour;
We shall reign with Him on high!*

Thomas Hastings saw 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;
Fairer is He than all 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. As in 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 es-

sentially the God of infinite quality, as revealed in His Son. He is interested 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 view

III. THE PURPOSEFUL REALIZATION OF A SANCTIFIED 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 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 fullest 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 service to Him. Paul 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—3: 11).

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 Upper Room 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 nonresisting 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. Bresee, "Keep the glory down!" We know that the heavens contain an abundance of glory and that our task is to get it down, 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 idols 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 volition! 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 in 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.

I

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 undeniably true that the aesthetic appetites 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 Jehovah. 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 acted 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 certainly unique. 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 staid hymns center their emphasis about praise to God for himself. Wesley's hymns always bear the strong flavor of evangelism mixed with awe-ful 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.

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.

Any honest 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

quiet, orderly service centered about communion with God and thoughts on the majesty, righteousness, and grandeur of His Person would do much to correct any shocking familiarity and presumption. We would do well to remember the mistake of Uzzah (II Sam. 6:6-7). The personal character of our contact with God is apt to make us forget, in the flood of joy over freedom from sin, that we are still unworthy and dependent creatures with much work of character building yet undone in our lives.

In my own ministry it has seemed good to set aside the morning worship hour for a more formal service of hymns, devotional or responsive readings, a pastoral prayer, and sermons centering on development in the positive graces of holiness. The evening service is essentially a people's service of gospel songs, testimonies, prayers by members of the congregation, and evangelistic messages.

Adaptability and a sense of freedom for the blessing of the moving of the Holy Spirit are, of course, necessary. But I have seen the blessing of God come on the morning worship as we read Isaiah's stirring prophecy of our Christ or as we sang Watts's moving:

*When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

The secret of a man's relationship to God lies deeper than any form of worship. Within the heart of each there answers that testimony of his own spirit that "we are the children of God." The methods used are secondary.

We must avoid dead formality on the one hand, but certainly not at the price of irreverent presumption on the other. There are dangers in ritual and informality alike, but there are also

values in both which we should not ignore.

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,
and as she 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,
With legs to take me where I'd go—*

*O God, forgive me when I whine.
I'm blessed indeed. The world is mine.*

—Selected

Can Catholics Capture America?

By Asbury Smith

(By Permission of the *Pastor* magazine)

HAD I READ the headline, "Can Catholics Capture America?" as late as three years ago, I would have cast the paper aside as the work of a religious bigot. Now I find myself writing under that caption. Some recent personal experiences convince me that Roman Catholics are united in a well-organized crusade for the obvious intent of capturing America.

As one of a trio on the programs of the National Conference of Christians and Jews last winter, I heard the Catholic speaker in one instance give a vigorous defense of the Catholic position as the unique possessor of truth. In all the years I had been speaking in these trio programs, this was the first time the discussion had gotten into the controversial area.

Last spring I represented Protestantism at the three-hundredth anniversary of the Maryland Act of Religious Toleration. The priest who represented the Catholics on this occasion began by proclaiming that St. Mary's County (the county in which the observance was being held) is a Catholic County and ended by protesting the formation in St. Mary's County of a secret society that is anti-Catholic. I later discovered that St. Mary's County during the war ceased having a Catholic majority and, after a bitter Protestant-Catholic contest, had just voted a public high school loan. The "secret anti-Catholic society" is that of the Masons.

During May of this year the Y.M.C.A. of Baltimore had planned a series of lectures on marriage and the home for young married people and young people in the marriageable age-group. The program consisted of lectures by leading clergymen and physicians of the city. One of the lectures scheduled was on planned parenthood, as part of a discussion on child training. The press announcement of the series carried the fact that the course had been planned by the Y.M.C.A. in co-operation with the Enoch Pratt Library and the Planned Parenthood Association. The Y.M.C.A. is a

Community Fund agency. When the announcement appeared in the press, the Catholic Archbishop of the area wrote a letter to the Community Fund protesting discussion of planned parenthood and threatened that if the lecture was not canceled he would withdraw personal support from the Community Fund, advise all Catholics through their priests not to contribute to the Community Fund, and use the *Catholic Review* to prevent Catholic giving to the Community Fund. The lecture was canceled.

The intense campaign being waged by the Catholic church for tax funds for parochial schools is obviously a departure from the principle of the First Amendment to the Constitution. It is against constitutional provisions in the vast majority of the states. It is a departure from the tradition of separation of church and state that is as old as the formation of our national government.

A small group of key persons has been laying the groundwork for the Catholic attempt to get tax money for parochial schools for more than a decade. Since World War II the campaign has gone down to the priests and the people. They are made to feel their power as a minority group and to feel that by use of political power they can determine American policy. I think this issue of tax money for Catholic schools has made Catholics aggressive in other areas. They believe they are strong enough to control. They believe it is ordained of God that they should control. It is not going to be an easy task to prevent their success in this venture.

The Roman Catholic church claims twenty-six million members in the United States. This would be a powerful minority bloc if it were distributed evenly among the states. More than one piece of legislation has passed with sponsorship of minorities, some as small as 17 per cent of the population. The Catholic minority is con-

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THE MINISTER SERVES

By Ellis L. Teasdale

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

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 rather to suggest 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 experimental stage.

SERVING THE COMMUNITY THROUGH CIVIC ORGANIZATIONS

If I am to help the community in which I find myself, it is vitally necessary that I know something about it. It is not enough for me to know or to be familiar with *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, the county commissioner; what kind of schools we have; of what faith the superintendent of schools is. Will the children of Nazarenes who refuse to take part in dances get all the credits they earn? These and many more questions should be answered before we are fully prepared to help the community in which I live. Notice, I said *help* the community.

Then, too, I must in a measure, for the time being, lose sight of the immediate goal of just helping *my* church. We can become so shortsighted that all we see is our own little crowd and all that we care about is to row our own little boat and let the rest of the world go by. But, really, what we do is to let the rest of the world go by-by. When we refrain from taking our place and

acquainting ourselves with the affairs of the community, we have alienated ourselves from a large part of what we call success and close in our own faces the door of opportunity of doing the bidding of the Master to preach the gospel to every creature.

There are those who clench their hands behind them and, with a "Bless God, I won't mingle with that group" attitude, refuse to work with civic organizations. They call it "living our religious convictions," when religion and conviction really have nothing to do with it. Just because everyone in the city does not live as I think he should, or act as I think he should, gives me no license to draw my robes about me and leave him to make the city or community worse than it is, and then "holler" about it from my pulpit. If we are 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 for good 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 nearly every businessman in the city on the same level. Being a member often finds me seated next to the mayor, banker, professor at the college, or even Dean Donnell. Being a member allowed us to put 500 dime cards into the hands of our Sunday-school children, who in turn raised \$600 in two weeks 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 never 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 can we get some appropriate music?" They received answers like this: "Rev. Teasdale and his wife are musicians. He does not belong to our club, but he does belong to the Chamber of Commerce. Let us ask him if they would come." But this paper was to deal with helping the community—helping our church was just extra—or is the church a part of the community? If we say "yes," and we do 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 citizens who are 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 as time goes on it will take more time and effort. But to the Church of the Nazarene it has already paid excellent dividends as well as to the community.

For example—at the first meeting, the mayor made an announcement relative to the Fourth of July celebration and suggested, (quote) "Let us bring in a good clean carnival to attract the citizens to the park so that revenue will be forthcoming." By my simple question, "Has anyone ever seen a good clean carnival?" the request was dropped or voted down. If I never do anything else for Stillwater, I have at least prevented the coming of a carnival. Yes, the mayor and I are good friends. He has dealt with too many delinquents not to be. The colored representative on the board said to me, "Reverend, will you serve on the committee to help solve the colored folk problem?" Incidentally, I might get Brother Moore the first colored church on this district. Following this committee meeting, I was asked by the owner of the *New Press* to write the sermon that I would preach the following Sunday morning, that he might print it in the paper. The next Monday night it appeared on the front page.

All this adds up to the fact that we cannot help anyone else without helping ourselves. We reap definite benefits from every seed that we sow in our effort to serve others. We have seen this in a marked increase in attendance to our services, in-

creased respect for our message, and the addition of new members to the church. We have seen it in increased interest by the community in the things we are trying to accomplish directly for the church. For instance, parking was a tremendous problem for us, especially after it rained. The parking lot by the side of the church was a mudhole *de luxe*! Cars could get in and then could not get out. We felt that we could not pay for paving right now. So, since *we* could not do it, the next thing was to get someone else to solve the problem for us. In searching for the right party, it was called to my attention that the county commissioner was a brother of one of our members. I knew he spent most of his time building roads and that he would have access to materials needed. With a little persuasion and fun and politics mixed together, twenty tons of chat was the result.

Park Commissioner

The city of Stillwater maintains a nice greenhouse and nursery to provide shrubs and flowers for the city parks. I was anxious to meet the superintendent, for the church was going to need a lot of landscaping. I found a mutual acquaintance and went to the building where the superintendent was working. Our mutual friend introduced us, and immediately I saw the anger rise within him. Someone in our church had crossed him and he was revengeful about it. We talked "shop" for quite some time, and I found out that he needed some clay flowerpots for the greenhouse. Yes, you guessed it—I took him a load of flowerpots, and the first thing he said was, "Preacher, you need a lot of shrubs up there around your church. If you want me to, I can help you." I do not need to tell you that that was my main 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 relative merits of *their* program and *our* program. But I do know that the radio should be used as a means of winning the lost to Christ. We are told to be as "wise as serpents" in trying to win people to the Lord. 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 "Portia Faces Life," I believe the Lord would help us to 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 adversary to find 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 reason the devil has monopolized 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 poor Linda or Portia, 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 muff 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 on 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 lightened by 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 how easy it is to 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 takes work! But is it not that for which we are called of God? It is work, hard work, to get sermons with good material in them to interest a radio audience. It is real work to have radio singers and musicians practice, to have music presentable for the radio. And may I say that the most common complaint from the radio stations has been of the poor quality singing and preaching by religious groups. We all know that it is easy for the preacher to jump around the platform, beat the pulpit, jerk his head, and rant and rave about the good sister's dress whenever he gets in the brush in the church auditorium; but it is a different proposition for his audience who cannot see his antics but are looking into a blank radio speaker. The radio is no place to rave about personal convictions. It is no place

to call people names if they do not line up to what we think is right.

I do not imply that we must compromise our message, but about the best gospel to use on the radio is the very best that you use in your church, and that is the gospel of Jesus Christ as a real, personal Saviour and Sanctifier. The world is hungry for Jesus, and He is the Bread of Life; they are burdened with cares and perplexities, and He is the Burden Bearer; they are guilty and conscience stricken, and we can tell them that Jesus can take the load of sin, forgive them, and quiet their guilty consciences; they are thirsty for something, they know not what. We know they need the Water of Everlasting Life. Lift up Christ as the Bread, Water, Comforter, Redeemer, the Deliverer. Magnify His character. Tell them of His strength, His reasonableness, His trust, His brotherliness, His optimism, His poise, His patience, His greatness, and His holiness. They do not need merely or primarily to be saved from hell. They need the Christ who can save them from sin now, and then they will be saved from its consequence in the hereafter. He is our theme.

The radio is one of the greatest means of seeking the lost and a way into the hearts of men. It can be a great tributary flowing into the local church, bringing a surge of interested seekers after the Lord and the real way to heaven. They will come to see what the preacher looks like, come to see the choir, come to see how large a church it is, and many will come because they received over the radio a portion of that for which their hungry souls are craving.

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 co-operating with the ministers. In many instances this is true, and sometimes it is exceedingly hard to get the co-operation that one needs in order to put the job across. We are apt to say, "But let

a boy kiss a girl in Bethany and the whole country will hear about it." I would not question the validity or the "cupidity" of the kiss, but I do question the amount of "hurt" the newspapers have done in 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 pulpit.

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 journalists' 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, for I do not believe they would carry on a nonpaying proposition every year. How do you know that "Duz does everything"? You have seen it a million times, more or less, spread all over a page in the newspaper. Why do the women buy millions of Toni home permanents? Because they have read the ads in every newspaper they pick up. Looks as though we would soon wake up and profit by their example.

Again, the newspaper is a time saver. It takes time to deliver 5,000 handbills, but the newspaper boys will do this for you and the press will pay the bill. Each Friday we run a good picture of the church together with its name and address and the Sunday sermon topics. Does it pay? Listen! "Say, preacher, I saw your ad in Friday's paper and, you know, I never have 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 a sermon that would be."

For the last few weeks, we have been writing a column under the heading "The Village Parson" for the *Village Times*. It is a biweekly publication published strictly for Veteran's Village. It does take extra work and effort and time—but I have discovered that there are twenty-four hours in a day, and I do not need nearly so much time for sleep as I supposed. This 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 some short, pointed sermonettes.

SERVING THE COMMUNITY THROUGH LAY VISITATION

The despair of nearly every pastor's heart is how to get the people working or serving the community where he lives. I am not quite in despair about it, but I have spent some sleeping time in wakefulness in trying to devise ways and means of getting the members and friends to visit. How easy it would be to win those who are sick if they were visited and cheered! How easy it is to ask the newcomers to the community to come and visit our church. We have a great church. How exceedingly simple it all is to invite people to come to the Lord's house on the Sabbath day! And yet, how hard it is to get them to do it! But if we are to serve the community, this will have to be done again and again.

In trying to reach all the community, we have divided the streets into five different sections. Over each section we have appointed a captain and a lieutenant. They, in turn, are free to recruit the rest of the church if they want to, as the workers do the visiting. The setup includes the stipulation that every home in each particular area is to be visited twice a year. At each home is left a folder entitled *Church of the Nazarene* and a copy of the *Herald of Holiness*. Also an invitation to listen to the Sunday morning broadcast or attend the church service is extended. A record of all prospects is carefully kept and turned in to me. I then make a personal call and give the card to the Sunday-school teacher of the class he would attend if he came, and another call is made by him. The system is paying real dividends in finding those who are unchurched and the shut-ins. Also an invitation to Sunday school and church is given them on Sunday over the radio.

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 school! The larger it becomes, the more one touches the community. I have always maintained that anything that is to be done in the church can be done better through the Sunday school than anywhere else if given the proper support by the teachers and officers. This would include the raising of finances, *Herald of Holiness* campaigns, buying of

equipment, and keeping the church growing by new contacts that are so necessary.

We all know that to start a new church the first thing of which we think is a Sunday school, for in getting one started it soon becomes the nucleus for a church. Thus we conclude that the establishing of an extension Sunday school is of real value in terms of service to a community.

We are at present operating two extension Sunday schools. The first and largest one is located in what is called Veteran's Village. It is situated close to the campus of A. & M. College. Upon arriving here last September, I naturally was interested in the community I had come to serve. One of the first and greatest sights was that of Veteran's Village. This is the largest village of its kind, operated by the government. It is composed of GI's attending the college and living with their families in the hutments, trailers, and apartments. At the present time it has approximately 4,500 population. This figure, of course, will tell you that there are more people living there than there are in many cities in Oklahoma. You will agree with me that any city of 4,500 population is large enough for a Nazarene Sunday school. To my amazement I found out there was not a church or Sunday school of any denomination in the Village. A few days later I had made all necessary inquiries and gathered enough facts to make an appointment with the Village manager. Taking two businessmen (to add weight), we went to his office and presented our plans for a Village Sunday school under the direction of our church. He in turn obtained permission from the Village Council, and with their blessing we started. Our own people personally contacted every home, hutment, trailer, and apartment in the entire Village. We since have bought mailing privileges and kept in constant touch with them by mail. From the first service it was evident that the school would reach many children and parents who had gone to church and Sunday school very little in their lives. The only religious training they would have would be the training and teaching of our teachers and preacher. The manager said, "Preacher, I am glad that *someone* is trying to do something for the people here. Anything you need, let me know."

Every semester changes, of course, a certain percentage of the population. Many graduate and their families move on. But always others are waiting to take their places. So far we have averaged sixty in

attendance. In prestige for our church, this work has been invaluable. It has accomplished much good; it is and has been the bright spot in the lives of many of the Village children. To the college, Dr. Bennet has stated that "the Nazarenes really live their religion." In the community it has made it easier to obtain other privileges. City officials, newspapers, Chamber of Commerce have all complimented us for the work we are trying to do. This has had its effect on the church itself. It has given us an outlet for physical drive and power. It has given us a larger number of people attending the church. Out of this school we are helping to build enough good will for our church that regardless of where the GI may go he will always think first of the Church of the Nazarene. Of course our main objective is a second church in the north end of Stillwater which will be fed from the Village Sunday-school contacts.

Extension Sunday School No. 2

This school is held the first Sunday of every month in a rest home. My first contact with this home was to marry the daughter of the folk then operating it. A few days later I made a visit to the home to call on the elderly people. Since it was impossible for them to get out to church, we asked to start a Sunday-school class for them on Sunday afternoon. All were overjoyed at the prospect of getting into a Sunday-school class again. Each month a different member of the ladies' Bible class has the privilege of supervising and ministering to their needs. We have had an average attendance of eighteen each Sunday. This does not look big on the records, and yet this church has done nothing else that has meant more in real prestige in the community than this. Many times we hear, "Preacher, I think that it is wonderful that you and your church would think to brighten the day for those old folk." Several times the neighbors have attended. Questions are asked and the message of salvation has 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.

Ideas for Wide-awake Pastors

By the Roving Pastor-Reporter

IN FEBRUARY I stepped into the first church which was using ideas from this department of *THE PREACHER'S MAGAZINE*. Taking the suggestions of the November, 1949, issue, the pastor had outlined a program for each month of 1950 and he was working at the job. By February they 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 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 let 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 to me should 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 then 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 to advertise the summer series. List the dates for, say, July and August and give the people something extra special every Sunday night.

YOU CAN STUMP THE SLUMP. If you don't, if you take the attitude, "Well, everybody is away; there won't be anybody out tonight anyway," you will find all your expectations come to pass. But you can generate enthusiasm. It is catching. It will

grow just like gloom and depression will grow. It's up to you.

Two years ago I visited seven churches in one Sunday in New York City. Six of them were in the dumps. The pastor was away. Last month I suggested that you take your vacation in the winter. When visitors come to your church in the summer, they will find you on the job. If you are gone away, they will get a very poor impression of your church.

But one church was on fire. I could feel the spirit of that church as I entered the door. The ushers were on the job with a spring in their heels in spite of a July summer Sunday morning heat in New York City. Having visited two other churches and not having found anything worth while to stay for, we were late. The pastor was just announcing the final musical number before the sermon. The main floor was packed. The ushers apologized for having to take us to the balcony, and even that was filled so that we found it difficult to get a seat. There was an atmosphere of expectation. The ushers made much of the fact that *our pastor* is preaching this morning.

That service was an oasis in the desert to me. I shall never forget it. That pastor was certainly blessed in his own soul as he preached that morning; and, although there was not quite the same response in the congregation that there would have been in a Nazarene church, yet I could hardly keep my seat when the pastor came to his climax, and a volley of amens thrilled my soul.

This church in the heart of New York City even conducts a Sunday afternoon service for the young people. I didn't get back to visit it, but I am sure it must have been another wonderful service or they would not be able to draw a crowd from all the attractions of big city life to an afternoon service and do it every Sunday of the year.

The secret of the success of this church is that every member assumes his own individual responsibility, *not for a program,*

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 and 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 hope 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 Fort Worth First Baptist Church has been built on the crusade idea.

Monday night is visitation night. For years now 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 95 per cent of the people you call on 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, that 65 per cent of the 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 over the Sunday service and will have much to talk about to the people they call upon. When you set Thursday 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 or grows cold 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 folk who bow at an altar on Sunday and 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 dance hall and theaters 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 it easy, 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 those 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 papers and advertises 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 rung every doorbell 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 decide to *ring 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 out to ring every doorbell in your section. 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. I wanted 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 as near the pulpit as I could. I had hardly taken 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 moved to our city and would you like 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 to ask me who I was in the twenty minutes before Sunday school. I can really say I thought I was the king of 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 900 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 people kept coming in late. They came in groups of three each time and sat down on the front seat. At the close of his message, without any personal invitation for salvation, Dr. Norris said, "Now those of you who are ready for church membership, if you will come forward I will be glad to give you the right hand of church membership and fellowship." 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 session with an evangelistic invitation. 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 prayed until God had forgiven them. Then they were told the requirements for church membership and, after going over the matter completely with these workers, thirty met the conditions, came into 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 modernistic theory that our children should not be brought up with a guilt complex? Do they learn about the birds and bees and butterflies? Or do they learn that boys and girls are sinners, that Christ died for them to save them? Take a day off and study the materials you are using; it may solve the problem of why you can't hold the boys and girls once you can get them. You can't 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 issue, 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 Christ-centered lessons and materials. This might be a good subject for your next zone rally or preachers' 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 an unusually poor day, that they often had one 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 made with 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 awfully 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

(Continued on page 61)

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, experts 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 childlike? 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?*

What 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 Tither's 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 nine-tenths.

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 47)

centrated 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 nuns 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 1890 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.

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 meetings—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 con-

vention 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 in 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.

*Breathes 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 minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can
claim;*

*Despite these titles, power and pelf,
The wretch, concentered all in self,
Living, should forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from which he
sprung,
Unwept, unhonor'd and unsung.*

—SIR WALTER SCOTT

Rejoice

Rejoice, the Lord is King!

Your 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, rejoice!

—CHARLES WESLEY

PREACH THE WORD

By John Thomas Donnelly

PREACH THE WORD; be instant in season, out of season; reprove, 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 teachers! Many teachers 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-unctioned sermon delivering 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 so possess the *Person* that the *Person* possesses him.

Preaching is emphasizing, explaining, exposing, and expounding God's Word. It is not apologizing for that Word, nor minimizing nor explaining away that Word. It is not altering, adding to, diluting, or doctoring 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.

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 laymen in a sister denomination. 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 them all."

"The person who has become professionalized 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 have within him a sense of urgency. With that, he responds to a feeling of commitment. This should lead to adequate training; but when he is trained, he dare not lose touch with people, lest he 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 they ask for doctrinal preaching. Every minister must give a good account of himself. This is one reason why it is not so easy as some folks think to be 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 the congregation responds to his leadership. 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."

"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 kept by statistics; but 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 and better statistics.

"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."

"Isn't 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 significant living. He has to have pretty strong faith, something on the inside to do that."

"It is absolutely criminal for laymen to expect ministers to work for less than a living wage, and to end their careers with less security than a businessman has."

"A preacher should preach and live his convictions, no matter what the opposition."

"The minister must realize his own limitations—mental and spiritual and cultural. He must master his materials before he preaches on them. What he talks about must have a direct bearing on the needs of the people. After prayer, he must believe that what he says is not merely his own opinion, but the will of God, as he understands it."

"The minister who is not prepared to speak forthrightly, when he is moved by the Spirit, will soon lose his influence. All the authority he wants is the authority of persuasion, the authority that comes because he has labored long and hard to be accurate in his facts, the authority that laymen give him because they have respect for his mind and spirit."

Preaching is big business. It takes all there is in a man to be a successful minister. God pity any man who trifles with this sacred calling and lives beneath the stan-

dards of a God-called preacher! Gladstone, the Grand Old Man of England, said to his son, "If God calls you to be a preacher, do not stoop to be a king."

Ideas for Wide-awake Pastors

(Continued from page 55)

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 entire family, Mr. and Mrs. Jones and their two older children. They all went into the baptism together. A neighbor called his 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 tides 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 own soul is on fire. Get a copy of *New Testament Evangelism*, by Arthur Archibald. Read it on your knees, and God will give you a vision and a passion 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 him. 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 and they too will pyramid. 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. The slogan thrilled 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 those things that would be uninviting or even repulsive. The buildings and grounds of the church are the silent advertisers selling our church to every passer-by or discounting every possible sale. Of course the church could not, every revival, go into extensive landscape designing, shrubbery planting, painting, and general cleaning up; but certainly there are those little detractions that can be overcome. The general appearance of the premises can be tidied up and neatness and orderliness prevail. Just to do some work on the building, repairing doors and windows, improving the general appearance of the property, will help to get the congregation in the right anticipation for a revival.

Then, there is the inside of the building—the furniture and decorations—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 thrift 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. The grounds, buildings, and equipment are not the church; but they are 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, human souls?

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 workmen 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 undefinable 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 worth-while 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,

I drove along the highway between two fields of grain. A combine was running in each field. In one field, there was a good harvest: few weeds, and a bountiful yield of grain. In the other field, many weeds were to be seen and a scanty yield of grain. With only a road between the two fields, I wondered at the difference and decided to watch during the coming year to determine if farming operations accounted for the difference in yield. After harvest I saw the field having the meager yield, neglected; weeds grew. Late in the fall the ground was haphazardly plowed and later carelessly drilled. The field on the opposite side of the road was plowed with skill and carefully cultivated. No weeds were allowed to grow at any time. Strict attention was given to the sowing. No vacant places were left. At the right time, and in the right way, with the best of machinery was the work accomplished. The following year told the same story as the previous one.

You cannot prepare for harvest the day before the reaper starts. The sowing is a large part of the preparation for the harvest. But consider a more definite preparation of the church, the real church, the flesh and bone of the church, which is essentially the spirituality of the church. Long-time plans may have been in operation. Grounds, buildings, community, all in readiness, but what about the leadership of the church, the sinew and backbone of the organization? Here is the real heart and life of the church. The leadership of the church should have definite training and understanding as to how to produce or bring about the *spirit* of revival during a revival. Indeed, they need to be as "wise as serpents, and harmless as doves." Our people need to be decorous but willing to obey the Spirit. Right here is where the heart and soul of the preparation is sorely needed. The Christian Service Training course, "Evangelism in the Local Church" (Textbook, *Labor of Love*, by Dr. G. B. Williamson) is fine. *Win Them*, a little booklet by Dr. Jarrette Aycock, will be very helpful, as will *The Soul Winning Teacher*, by Flossie Plummer. Many, many more could be cited which would be so helpful, but after all this is done, the real preparation still is needed—not head knowledge but *heart culture*. It's the daily association with the Master Hand on the hearts of men that will prepare us to be winners of men. Constant association and communion is the only way to become "more like the Master."

Visitation in interest of the revival is good. It should be, it must be, done. Cot-

tage prayer meetings, group prayer meetings, special prayer meetings, chain praying, and prayer lists are all helpful. All of these and perhaps many other activities could be and should be carried on in a systematic, co-ordinated way. But the church has been prepared only when on its knees it has been melted, filled, and saturated with the holy presence of God. When men reach the place they are literally willing to die to see souls brought into the Kingdom, they are ready for a revival. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." To be prepared for a revival our people should reach that yearning that characterized Jacob when wrestling with the angel. He said, "I will not let thee go, except thou bless me." The Scripture says, "And he blessed him there," and said, "For as a prince hast thou power with God and with men, and hast prevailed." Moses prayed unto the Lord and said, "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." When pastor and people have such preparation, no doubt they are prepared for a revival. The church going into a revival is going into battle, and should and must go in to win. Do not go in to win in a small, mediocre way. Go in to win under the mighty hand of God. Expect victory; work and pray and boost, expecting God to accomplish the impossible. Remember the words of Carey, "Undertake great things for God; expect great things from God."

Then, when the revival starts, be on the alert to hear from heaven, openhearted and willing to be obedient to the voice of the Spirit. Don't get upset if all does not move as you planned. Keep working and praying and boosting. Keep holding on. Remember, "Tis God that gives the victory."

Yes, the church has been in preparation for a revival, from the basement to the attic, from surrounding communities to the friends across the street, from Cradle Roll to the pastor. The working of the Holy Spirit is so ardent in the hearts of the people that they tread softly, as if on holy ground. God is in this place.

May I give one incident of our last revival at Yukon, the young people's revival? Preparation was in full swing. A mother was called to come to California to a sick married daughter. When she arrived, she

found a drunken husband, neglected children, and an abused wife—their home in a deplorable condition. The mother wired for money to bring the daughter and two children home. They returned. The church was in prayer. The father of the married daughter sought counsel and a suit for maintenance was begun. The revival date dawned. Many of the church were in desperate prayer. Within a week the young father arrived (a T/Sgt in the army). Early on the morning of arrival, he went to his father-in-law's place of business and said, "I have come back here to go to that revival and get saved." He was told if he meant business it was the finest move of his life; if not, it was worthless. All that day we prayed. In the evening service, the young people came together. At the time of the altar service, without personal invitation, they walked down the aisle together and knelt for prayer. For a long, long time they

prayed and we held on to God. Drops of sweat the size of peas broke out upon the face of the sergeant. Still they cried and prayed. Finally, it was settled. God had come. The young father, kneeling, to give his testimony, said: "I am thirty-four years old. This is the first time I have been in church for fifteen years, the first time in my life to kneel at an altar of prayer or to make a profession. My life is completely changed. I am going to live for the Lord." Standing by the car, to go home, he tore up his cigarettes and threw them away. The next morning he led in family prayer.

Should I say, Go into the revival expecting the unusual? Perhaps I should say that just such things are the usual to expect when the church has prayed and prepared and the way is wide-open for God to work. Yes, we must have men, money, and God. But "'tis God that gives the victory."

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 twofold.

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 fulfil the law of Christ" (Gal. 6:2).

Faithfully and sincerely,

..... PASTOR

Heard by the Wayside

Courtesy is the key to success. There's no lock too complicated for it to open.—*Bendixline*, Bendix Aviation 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. YOUNG, 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 of 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).

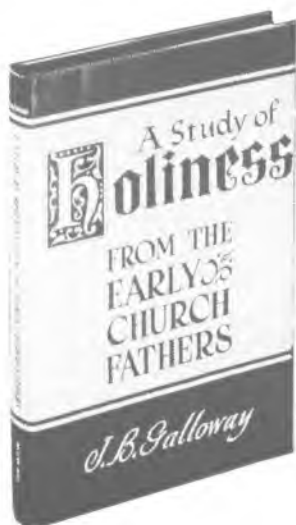
"Save us from the sin of worrying, lest stomach ulcers be the badge of our lack of faith."—Prayer of U.S. Senate Chaplain, DR. PETER MARSHALL.

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 long-lost books snug on his shelves.—*Chimes*.

This new book for the Minister—

A Study of Holiness



From the Early Church Fathers

By J. B. Galloway

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