

THE NAZARENE PREACHER

NOVEMBER 1970

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WHEN SHOULD A PASTOR MOVE?

General Superintendent Jenkins

ACCENT ON MUSIC—

WHY MUSIC IN THE CHURCH?

Editorial

THE PASTOR AND MUSIC

William W. Tromble

MUSIC IN THE CHURCH

Raymond C. Krutzer

THE ATTRACTIVENESS OF GOSPEL SONGS

Joseph T. Larson

SOME RECOMMENDED BOOKS

Floyd W. Hurlens

AN ANALYSIS OF REVIVAL

Lawrence H. Bone

Sermon of the Month—

A POOR RICH CHURCH

James F. Ballew

—proclaiming Christian Holiness



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When Should a Pastor Move?

General Superintendent Jenkins

HOW DOES A PASTOR KNOW when his work is completed in a church?" was his searching question as we sat together visiting in the parsonage living room. I weighed his question before I attempted to answer, for here was a man who had rendered good service in his present assignment and who loved and was loved by his people. The unity and harmony within the church was evidenced by the people in a near-unanimous vote extended their pastor to stay for another year. I knew he had no desire to leave his church too soon, nor to overstay and thereby dissipate the good work already done. I then proceeded to share my thoughts in answer to his important question.

Here is a question which many pastors, perhaps every pastor, faces at one time or another. "When should I leave a church?" Sure, there are easy, flippant answers, but let us try to find some basic guidelines which can helpfully direct us in our decisions.

First, there is the open door of opportunity to move by a call from another church. Though a man may not feel himself ready to move when a call comes from another church, within six months he may be ready for a move, but by then there is no open door. Hence, every opportunity to move must be prayerfully and carefully considered. Although the call of the church may not always be the will of God, it should be judiciously and prayerfully weighed. After all, a man can move only when he has the call of a given church. Only on his knees and in his own heart can a preacher determine the will of God for his life.

A second factor which should enter into a man's decision is the sense of accomplishment. In every God-given assignment there is the sense of mission to be accomplished. Someone has said that every preacher has at least one outstanding or chief contribution to make in every pastorate—a spiritual breakthrough, a genuine revival, a building or relocation program, the establishing of the people in the experience of heart holiness. Whatever the assignment, when he leaves that church, can he do so having the feeling of accomplishing that which God laid upon his heart? It is this sense of fulfillment which becomes a preacher's lasting satisfaction as he labors for God in any given place.

The last factor which I would mention is the sense of burden and challenge. Am I still challenged and burdened for the people and the work of God in this place? We are all challenged to do our better work when there are new goals to achieve, new fields

(Continued on page 16)

Why Music in the Church?

IN THIS ISSUE is a heavy concentration on church music. The articles are written by competent authorities. An editorial by a “layman” might seem therewith both superfluous and presumptuous. But perhaps a touch of theology will be in order.

If we are going to talk helpfully about church music—or anything else, for that matter—the most important things must be said first. Only then can we know whether other things which may be said later are right. The most important question is, Why music in church? What is its purpose? This must be answered before anything else can be said with confidence. Next can come the question of precise function, and after that means, methods, and forms. Obviously, to choose forms which subvert our professed aims is irrational, to say the least.

To begin with, Christianity stands squarely athwart the popular notion that music or any other form of art is an end in itself. That is, music doesn't have to *do* anything as a reason for its existence. It need not serve any cause, such as aiming to make people better. Therefore it cannot be judged by such yardsticks.

Actually, of course, no one quite believes this, for everyone who listens to any kind of music whatsoever, or looks at any kind of art, finds himself asking, What does this mean? What is the artist trying to say? (At least these are the questions which govern the professional critics.) And if the observer can discover no meaning or purpose he retreats to the defense: “Oh, well, some people like this sort of thing, you know.” If it gives somebody pleasure, this fact is supposed to be sufficient justification. But by now we have abandoned the notion that art (including music) is an end in itself, and have shifted from *itself* to *man*. For it isn't art which feels the pleasure but man, who creates or observes the art. This of course is the real, underlying philosophy which governs the modern mind, and it is plainly pagan. Pleasure is not the reason for man's being, and certainly therefore not of anything man owns or does—including music.

Not that music should be painful. (Much of it already is, without encouragement from us.) Good music, whether in or out of church, will give pleasure to ears attuned to good music. But in church the aesthetic joy in the mere goodness of the music *as music* can be utterly meaningless. It can be worse; it can delude the listener into thinking he has worshipped when he has only been stirred. The aesthetic excellence which should be an aid to worship can become instead its competitor. When this happens, the music or art or ritual leaves the person as empty and shallow as it finds him. To be useful, the pleasure in music should be a tool for the awakening of conscience and spiritual desire, and then it may be pleasure mixed with pain. Therefore the mere fact that this or that church music pleases a congregation is not sufficient to justify it. If to be pleased is not the end of man, to give pleasure cannot be the sole end of music.

Man's real problem is that he doesn't want to accept the Christian answer. Not only in the creeds, but in the Bible that answer is perfectly clear: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). And the "whatsoever" includes music—not just church music, but any music. We must tolerate no compartmentalized religion—music to the glory of God in church, but anything will do out of church. No, this is the aim of church music because it is the end of man, and this is his end just as much on Monday as on Sunday. But this is what the sinful heart rejects. Man doesn't want to live solely for the glory of God. Perhaps in theory, yes, but not to the extent of carrying out in practice the full implications. And some measure of this evasion, some degree of this rejection, is in the heart of every unsanctified Christian—including some professional church musicians. In some cases this is seen in their fondness for music not to the glory of God. In other cases it is seen in the elasticity with which they devote their talents to the glory of God on Sunday and the pleasure of the world on Monday.

Now if the purpose of church music (or any other kind) is for the glory of God, we should have some concept of what that means. Of this we can be sure: it includes the honor of God's name and the advancement of His kingdom. Whatever cheapens God, or forgets His holiness, or turns worship into mere entertainment, or diverts attention from God to the performer, or fosters a sacreligious and irreverent familiarity with the Name, is not to His glory. Neither will it advance His kingdom. It may fill churches, but this is not the crucial test at all. The real test is, Does it extend the rule of Christ over men? Does it pull Christ and man together? Is it a true vehicle of the Spirit? Does it help to make deep and strong Christians? These are the questions which we must answer if we would have a Christian understanding of music's function, and a Christian evaluation of its various possible forms.

Stoking the Thanksgiving Offering

It is common for Nazarenes who have visited our mission fields abroad to say upon their return: "I can never be the same again." They do not exaggerate. A generalized "cause" has now become concrete. A sentimental "vision" has been filled in with names and faces and places. A Thanksgiving offering can never again be a casual act of a spiritual sleepwalker. For he has seen with his own eyes what the missionary dollars are doing out there.

Not everyone can take such a trip. In most cases it would not even be good stewardship to try. But every pastor can go via slides, books, and visiting missionaries, and in the process take his whole church with him. To a very real degree the effect will be the same. This will be proven by ever growing missionary offerings at Thanksgiving and Easter, given with more love and sacrifice, greater personal involvement, and backed by more fervent praying. The pastors most successful in promoting the big seasonal push are those with a consistent, year-round mission emphasis. And they

have learned by experience that they needn't fear overdoing it. For the most prosperous churches—spiritually, numerically, and financially—are the mission-oriented congregations. There may seem to be rare exceptions, because of special local peculiarities. But on the whole the statement can stand. A world vision is still the best way of assuring a community impact.

To neglect church music
is to slice one's public ministry in half

The Pastor and Music

By William W. Tromble*

THOUGH HE MAY NOT realize it, the pastor, by his attitude and action, or lack of action, indubitably and indelibly influences the musical ministry of his church. His knowledge of music and his understanding of its proper role in religious expression determine what the musical program of the church will be. If he understands something of the effort it takes to produce a worthy musical ministry and something of the importance of such a ministry to his own preaching ministry, he will be inclined to give it substantial active support; if not, he will likely give only passive, superficial support.

Costly, yes

Musicians pay a high price in time and money to prepare themselves adequately. Five dollars a lesson for private instruction in voice or piano is rather common, and \$20.00 a lesson is not unheard of. At such prices, which do not include accompanying fees, practice-room rental, cost of music, and cost of instruments, a graduate in music might easily have spent about \$3,000 for private instruction; but aside from that he spends a considerable amount of time, time that passes away and can never be regained, time in study and time in performance, and most of all,

time in practice in order to achieve a musical skill that will enable him to play or sing artistically and effectively. Great musicians like Horowitz or Stern practice many hours a day, and lesser musicians, an hour or two at least. But no musician can get by without spending some time in practice; so the cost in time is even greater than the cost in dollars. A graduate in music might easily have spent 5,000 hours in practice time alone, not to mention time spent in rehearsals, recitals, arranging and rearranging, composing, copying manuscript, and other necessary activities.

It is no wonder, then, that there are few great musicians, or even good musicians, in American churches. The cost of their preparation seems to preclude their participation. To their way of thinking they must find employment that will compensate them monetarily as well as spiritually for the time and money they have spent. Fortunately, there are a number of competent and dedicated musicians who will serve the church without regard for monetary compensation; but such is the exception, not the rule. The pastor must realize that good, competent musicians are far less available than secretaries, treasurers, caretakers, or Sunday school workers. The cost of an effective musical ministry is necessarily high, as high as the preaching ministry.

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But worth its cost

The value of the competent musician is only one consideration. The pastor must also consider the value and potential power of music in worship, Christian growth, and evangelism. Those who deny the importance of music on the grounds that it is a luxury only a few can afford cheat themselves of the opportunity to reap enormous spiritual benefit; for music—perhaps more than any other art—is desired and needed by all human beings, particularly in acts of religious worship and evangelism.

A part of that benefit is derived from what may be the finest attribute of music, namely, its *impressive* quality. As the congregation sings, or the choir, or the soloist, the individual is impressed. He is impressed, not in the sense of being “sold” on something or in the sense of being entertained, but in the sense that he is receiving. He appreciates the music for his own spiritual upliftment. Consciously, he is impressed more by the text than by the music; but subconsciously he is impressed much more profoundly by the music. The subtle appeal of the melodic line within the framework of the harmonic progression, the intangible feeling of the rhythm, and the atmospheric presence of the total sound are inescapable.

In “The Power of Church Music,”¹ Bristol reaffirms the well-known fact that most of the great spiritual moments in life are associated with hymns, anthems, and the great organ literature of the Church. Weddings, baptisms, religious celebrations, commemorative occasions, dedications, funerals—all of these are accompanied by music. Mere recitation of the words is not satisfactory. There is something about the music itself that is highly desirable, even necessary, in these memorable experiences.

Witnesses to its power

Church leaders since the days of the Apostle Paul have testified to the power of music to move men's spirits. Paul himself felt so strongly about it that he urged the early Christians to sing

“psalms and hymns and spiritual songs.”

James wrote, “Is any merry? let him sing psalms.” Augustine concluded that music which “excites undesirable emotions” will ruin a man's character, but “sacred music” will lift his soul toward God.

Luter said, “I am strongly persuaded that after theology, there is no art that can be placed on a level with music . . . The devil flees before the sound of music almost as much as before the Word of God . . .” In the preface to the 1545 edition of the Genevan Psalter, Calvin wrote, “Music . . . should not become the instrument of lasciviousness . . . for there is hardly anything in the world with more power to turn or bend, this way and that, the morals of men, as Plato has prudently considered . . . We find by experience that it has a secret and almost incredible power to move our hearts in one way or another.”²

Early American preachers taught that music is an aid to worship and devotion and is capable of ennobling or debasing human character. Cotton Mather wrote, “There is no exercise of piety more unexceptionable than that of making a joyful noise of singing in the praises of our God . . . with the voice, and such a modulation of the voice as will naturally express the satisfaction and elevation of the mind.”³ Jonathan Edwards remarked, “It always seemed natural for me to sing, or chant my meditations; or to speak my thoughts in soliloquies with a singing voice,” for music has the power to transform the mind.⁴

The singer gives too

A second attribute of music is its *expressive* quality. Music has an almost supernatural capability of expressing human feeling. As the believer sings, he expresses his feelings. As the choir sings and the organist plays, they too are expressing themselves. On the one hand, individuals and congregations receive, absorb, and appropriate, as discussed above. On the other hand, they give up of themselves and give out to

others; they contribute to the spiritual climate of the service.

The expressive quality of music is amplified when the music is combined with good text. To speak the words, "I know that my redeemer liveth," or, "Nearer, my God, to Thee," is quite different from singing those words in the music of Handel or Mason. The same idea is expressed in the spoken word as in the sung word, but something is added when the text and the music are fused together, something that is difficult to explain. Music is certainly human, for humans enjoy it and desire it; and music is divine, for there is something supernatural about it. There seems to be a communication with God through Christian song, just as there seems to be a communication with the devil through the eerie sounds of the voodoo rite or the earthy sounds of the smoke-filled liquor lounges of any major city. How important it is then for the pastor to insist upon good text and good music!

The elementary duties

Fortunately, there are many pastors who are seriously concerned about the music of their churches and take great pains to direct the ministry of music in their churches. They give direction in subtle and tactful ways, but they give such direction positively and intelligently. First, they learn all they can about music. No pastor can speak or act intelligently to influence the musical program in his church until he knows something of the heritage of church music; something about music literature, including hymns, choral materials, and "special music"; something of the standards of good music and good musical performance that are commonly accepted by his peers; and something of his own congregation's musical needs and desires.

Second, pastors should develop a clear system of ideas about music. No pastor can successfully influence the musical affairs of his church until he has developed a philosophy of church music, that is, until he has formulated a system

of beliefs about music, including what it is, why it is important, how it should be performed, who should perform it, when it is appropriate, and what music is best for his particular church.

Third, pastors must establish for themselves and their congregations general and specific musical goals toward which they continually strive. No pastor can accomplish the best for his church until he establishes these relevant goals. He may decide that better congregational singing is an important goal, as John Wesley did in 1761; or that more instrumental music should be included in the service, as the Free Methodists did in the 1950's. He may set goals with regard to "special music," youth programs, or choir participation in the service. Whatever his goals may be, they must grow out of his philosophy.

We must conclude therefore that

Music is one of the most potent expressions of worship, and it is one of the most effective means of evangelism. It is not a mysterious phenomenon of the talented few. It is the privilege of all men. Through its expressive qualities men rejoice and glorify God; through its impressive qualities men's hearts are moved toward God. Only man has the capacity to create and enjoy music. Music is his finest treasure, so it is no wonder that, from ancient times to now, man has desired that music should accompany his profoundest experiences. Therefore the pastor of the greatest or the smallest church acts wisely when he develops a meaningful system of ideas about music and implements those ideas by specific actions. Every pastor should actively support the musical ministry of his church. In so doing he will reap dividends from his own preaching ministry that otherwise might never have materialized.

¹Lee Hastings Bristol, Jr., *Christian Herald*, Apr., 1969, pp. 22-31, 34. Bristol is president of Westminster Choir College.

²Quoted in Oliver Strunk's *Source Readings in Music History* (New York: W. W. Norton, 1950), p. 347.

³*The Accomplished Singer* (Boston: B. Green for S. Gerrish, 1721), p. 1.

⁴Quoted in *Selections from Early American Writers*, William B. Cairns, ed. (New York: The Macmillan Co., 1909), p. 281.

The Mechanics of the Ministry

By Raymond C. Kratzer*

X. Music in the Church

THE MINISTRY OF MUSIC in the church is one of the major ministries of the Lord's work. The Bible is replete with illustrations, injunctions, and helpful suggestions concerning this part of public worship. The singing of hymns, the use of instruments, and the special music by choral groups are a vital part of the program of the church, and each of these categories has a scriptural background.

Although the responsibility of a pastor is that of preaching the Word and of shepherding the flock, he still has the overall obligation to administer every part of the worship program. In some small churches it is necessary that he lead the singing and even sing special numbers, if he is so talented. However, it is always better to have someone else do these tasks, if at all possible.

Planning a music program so as to effectually marshal all of the talent of the church is no small item. It takes ingenuity, imagination, and some know-how. When the know-how is lacking, it is advisable to get some good books on the subject, probably through a request to the Publishing House for help along this line.**

A pastor should be eager to implement every service with as many aids as possible in order to make each service interesting, inspiring, and a means

of grace. Slovenly practices, ill-planned programs, and repetitious clichés will unconsciously contribute to a diminishing attendance and a dull routine of worship.

No doubt you have attended some churches where your soul has soared into the heavenlies because of a well-trained choir singing in the Spirit, and where every facet of the musical program seemed to add oil to the church service. The church may have been of medium size with little apparent prospect of such excellence. But somehow, through wise and efficient leadership, a plus-atmosphere pervaded the sanctuary like a fragrant perfume. On the other hand, you have attended other churches of larger vintage where you were left unmoved because of such a poor presentation of the ministry of music.

Here are a few suggestions that experience has discovered are of real value:

1. Prayerfully select the hymns before each service and give an order of service to the pianist or organist. This should be done long enough ahead of time for the instrumentalist to place markers in the pages of her hymnal so that she does not need to search frantically for the songs. Likewise, it is helpful if she has two hymnals on the piano. One should be opened to the first song and the other to the second num-

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**See p. 14 for a suggested list.

ber, so that the transition can be made without a break in the "sound of music." In this regard, the instrumentalist should be instructed to give a sufficient introduction to the song for the congregation to find the page (which should have been announced loud and clear).

2. Congregational songs should not be of the long variety. Three stanzas seem more appropriate on the average. Unless the stanzas are short, usually it is better to refrain from having the congregation stand on the first song. They have just gotten settled in their pews, and since they will be asked to stand on the prayer chorus or the hymn before prayer, it is rather bothersome to keep the people hopping up and down.

3. Special songs are another matter. A wise music committee or director of music should be apprised of some important guidelines. In the first place a special song should contribute to the atmosphere of the service and not be a display of talent. Experience in any church will help in the selection of personnel who will truly minister with their music.

Without exception, the soloist or choral group should have prearrangements with the accompanist. When this is the case, upon the announcement of the special song the instrumentalist can begin to play the introduction softly while the personnel comes to the platform. Likewise, when the special song has been completed, the pianist should continue to play a postlude until the singer has returned to his seat. This eliminates an awkward silence which points unnecessary attention to the one who has brought the special song.

Wise and adroit instruction should be given to special singers. A long special number with four or five verses can be deadly to a pastor's sermon. Three verses should be the maximum for any special song, and usually two choruses are sufficient. If the song is especially inspiring on the first round with a dramatic chorus finale, the congregation will be blessed. But if each of the other two verses is followed by the chorus, the blessing will slow to a standstill by

the last time around. Verses two and three usually can be sung together without the chorus in between. And then the concluding chorus will approximate its first rendition. Two verses sung inspiringly can be the acme of special singing.

4. The psalms are full of suggestions for the use of instruments in the church as a means of praising the Lord. Psalms 150 says: "Praise him with the sound of a trumpet: praise him with the psaltery and harp. Praise him with the timbrel and . . . with stringed instruments and organs. Praise him upon the loud cymbals." What is wrong with having an orchestra on Sunday night! Nothing! In fact, this can be a great blessing to those who play as well as to the whole church. Why should we not use talent within the church to enhance the whole service!

5. Special Sunday nights with a musical program can be an attendance builder that will help many other Sunday nights. Perhaps once every month or six weeks the evening service could be devoted to sacred music with a variety of presentations. Proper advertising and adequate preparation can make these exciting services. Programs built around "Songs for the Heart," or "Sacred-Patriotic Combinations," or "Cantatas in Season," can be a real blessing. Likewise, the use of children's choirs on Sunday night is helpful. We dare not let our Sunday night service drivel into mediocrity.

6. Prelude and postlude music should be a "must" in every service—even the midweek service. It is so refreshing to come into a church a few minutes early and be motivated to worship by inspiring prelude music. Likewise, it is a fitting climax to a wonderful service to hear the organ playing victorious music while the congregation moves towards the exits.

As ministers of the Most High God, let us lead our people toward the highest and best in every area of worship. "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Ps. 147: 1).

The Attractiveness of Gospel Songs

By Joseph T. Larson*

For many hundreds of years devotional *hymns* have been used by the Church in many nations. *Gospel songs* also have a strong appeal for Christians and also the unsaved. It was largely under the ministry of D. L. Moody, assisted by Ira D. Sankey, that gospel songs came into prominence.

While I was conducting evangelistic meetings in eastern Oregon in 1947, a Christian man testified that he had been in a backslidden state. Some time before he had worked in an orchard. There he heard two young girls singing "I Won't Have to Cross Jordan Alone." This duet, rendered by the girls in an impromptu manner as they worked, touched the man's heart so that he wept over his condition and turned back to God.

The writer gave two evenings of gospel services in the little mining town of Haybro, Colo. At the close of the sermon he sang "The Haven of Rest." God's Spirit gave help and blessing, and when the invitation was given, 27 souls came for salvation.

The next evening the people said, "Can you sing that song again that you sang last night?"

"Yes, I'll try, but I may not be able to sing it as I did last night." More souls came that evening and a Sunday school was organized. From this work came at least one minister of the gospel.

While in Florida at one place for three days, I asked the young man who was the pianist if he could go early to the church to practice some solos for the meetings. As I was singing quite freely, the windows of the church were open, and a young lady heard me. She came into the building and asked if she could listen. I readily agreed.

Later she attended some of the services and came forward to accept Christ. The attraction of the songs had led her to attend the meetings, thus leading her to Christ.

During the Civil War, Ira D. Sankey was a private in the Union forces. One night he was doing guard duty. As he walked around the camp he sang softly:

*"Jesus, Lover of my soul, let me to Thy bosom fly.
While the nearer waters roll, while the tempest still is high!
Hide me, O my Saviour, hide till the storm of life is past.
Safe into the haven guide. Oh, receive my soul at last!"*

Just about that time a Confederate soldier was about to take aim and shoot Sankey. But he continued singing:

*"Other refuge have I none; hangs my helpless soul on Thee.
Leave, ah, leave me not alone; still support and comfort me!
All my trust on Thee is stayed; all my help from Thee I bring;
Cover my defenseless head with the shadow of Thy wing."*

The Confederate soldier lowered his rifle and did not shoot. Sankey's life had been saved by the truth of the song as well as by God himself.

Later, following the Civil War, these two men met after the soldier heard Sankey singing in Moody's meetings. He recalled that night and told of being unable to shoot after hearing such a song.

Yes, there is comfort, joy, and blessing in gospel songs which are sung in the Spirit in churches, homes, and over radio programs. "Thou shalt compass me about with songs of deliverance" (Ps. 32:7). "The Lord is my strength and my shield: my heart trusteth in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him" (Ps. 28:7).

*Evangelist, Denver, Colo.

We can't sweep out the darkness
but we can let the light in

Don't Overlook the Gospel Positives!

By R. E. Baker*

DUE TO AN HONEST ZEAL to see the lost won to God and the Christian live in holiness before God and society, there seems to be in many circles a sort of negativeness in preaching and teaching. Some congregations stay intact as long as they do only through kindness and more understanding than they are given credit for by their critics. It is a shame that because of a consistently negative approach to the Christian life the very purpose of our preaching is too often defeated.

I do not suggest that there is no negative. I only say that where there is a negative there must also be a positive. Let us take, for instance, a much used and probably much abused portion of scripture concerning adornment, I Peter 3:3-4: "Whose adorning let it *not* be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Contrary to the usual treatment of these verses, the thought is not negative but positive. The writer here states that the lack of

this outward adorning is not a symbol or an indication of godliness, as some believe and preach, but that the real and true manifestation of godliness is "a meek and quiet spirit." Not that these things should be or would be done by the godly, but mere abstinence from them is not the adorning of godliness. It is possible *not* to wear gold, *not* to plait the hair, *not* to dress extravagantly, and yet show a proud and loud spirit. The true symbol of Christlikeness is "a meek and quiet spirit." A positive, evident godliness!

We proceed then to another application of the principle of positiveness. The person who comes to Christ must repent of his sins against God and his fellowman, and believe God for forgiveness. But even that he cannot do without God, for man is not capable of any good thing toward God without the grace of God. We as preachers need to catch a glimpse of the depth and awfulness of the fall of man! Yet these negative facts are taught all too often at the expense of the positive fact that God is willing, and will supply that grace to all. This is the positive God of love that loved man enough that He sent His only begotten Son that whosoever should believe on Him should not perish. It is true that man, unless

*Pastor, Butler, Ind.

saved, must negatively pay for his sins; but in our warnings, let us not leave man there, for a merciful God is willing to give of His grace that all may find Him.

So often we hear that man to be sanctified must bring all of self, must consecrate all, give up fame and fortune. This of course is true. But because the preacher is so intent on getting men to empty, consecrate, and give up, he often fails to tell the seeker that into the great void left in the life of man by all the giving comes God; and as He comes, He gives more than man could ever give up.

We hear it said that sin or the carnal mind must be eradicated: yet many fail to realize that this negative work is accomplished only when the positive infilling of the Holy Spirit takes place. The carnal mind cannot be removed as a separate second person, a sort of dual personality of man, for the carnal mind is man in his fallen state. Until he is lifted up, he will remain fallen. Until a light is shined, darkness will prevail. The only way to destroy the fist of sin is to straighten the hand of life.

We know that it is impossible to exhaust all the problems of living the holy life, for they are many, and it is realized that man has a great part to play. But our people must know of the positive fact of the ever present willingness of a loving God to help every man to give of himself to a holy life and that this same God is the Giver of life more abundantly; and it is He who by His grace and by His infilling gives us a positive, pure life in this present world, and will see us through to the end.

Let's preach and teach and live so positively that people may find a positive experience that will keep them rooted and grounded in Christ and holiness.

Practical Points

*that make
a difference*

"Is Reverence too Much to Ask?"

Dear Son:

Well, Sunday was one of those days!

The children moved back and forth from the rest rooms: the babies screamed their protests; the teen-agers could be heard "chattering"; and the others talked before service. And then it happened! Tom took off! He screamed at the top of his voice and circled the auditorium. Our pastor did not know whether to cry, laugh, or shout.

Now one can usually tell the difference! When the blessing of God is on the service and men and women are moved to demonstration, there is a holy awe, an attractive response, a wonder that is heavenly. But when the demonstration is not of the Spirit, it is depressing, embarrassing, and out of order!

Our pastor handled the situation like a veteran. He stood in quiet dignity and called for a hymn, which the congregation sang while standing. *But we lost a family.* A family that was hungry for God. But what can you do!

Well, it begins with a sensitivity to the movings of the Spirit, continues with an educational program to make the sanctuary a place of reverence—and real blessing is a part of authentic reverence.

Son, I'm not afraid of shouting. When it is of God, a Pentecost is in the making; but when it is of man, it will kill a service, deaden your outreach, and embarrass the Kingdom. You will know the difference—it is your calling to know!

Love,
Dad

Facts need to be faced—
but with faith and understanding

An Analysis of Revival

By Lawrence H. Bone*

IN HIS BOOK, *The Calvary Road*, Roy Hession says: "Revival simply means New Life, and that implies that there is already Life there, but that the Life has ebbed. The unconverted do not need revival, for there is not any life there to revive. They need vival. It is the Christians who need revival. But that presupposes that there has been a declension in their lives. And the more specific the confession, the more definitely will God revive. And when that happens among us Christians, God will be able to work among the lost in new power and we shall see a new work of grace there."

Some church members are voicing the opinion that the day of revival is passé, that it is no longer needed. Perhaps we should heed the words of a veteran minister who said that we need revival to save ourselves. Not all those who suggest that we no longer need revivals are laymen. Some are ministers. Perhaps these statements arise out of a frustration of not seeing desired results in revival effort; but no matter what the motivation, we believe that the premise is wrong. In this last third of the twentieth century the Church of Jesus Christ may face one of her greatest opportunities as well as one of her greatest challenges. As she is truly a revived and Spirit-filled Church, she can be effective in this day of change and need. Further-

more, while some are crying "defeatism," others are filled with optimism.

One man said that our own churches have become just "Sunday morning churches." This is probably true of some congregations but surely is not true of all, nor even of the majority. In many places our fine pastors and laymen are giving themselves wholeheartedly to the work of the church, including faithful attendance at regular midweek services and revival meetings. From personal observation we testify to the fact that the support given to revival efforts by our laymen in many places has been most encouraging and of the highest type.

Secondly, where problems of low attendance during the week do exist, these may be caused by factors beyond our control. For example, in industrial areas many workers in mills and factories work on the alternating shift plan. One week they will work days; the next week it is swing shift; and often this is followed by the "graveyard" shift. Other laborers may work for a long period of time on the night shift and thus are prevented by circumstances beyond their control from being in the week-night church services. How absurd it is to condemn them for this!

In our cities where people have to commute long distances from the suburbs into the central city five mornings a week and in reverse order five evenings a week (and battle

*Commissioned Evangelist, Los Angeles District.

congested traffic most of the way), it is not always possible to maintain business schedules and be in services every night during special meetings. And yet it is remarkable how loyal laymen succeed even at this point.

Some of our laymen in management positions of industry or government may have extended out-of-town assignments that keep them from being even in the same city where their church is located and thus preventing them from attending their own church revival effort.

Some laymen have found it necessary to engage in "moonlighting" (working at two jobs). If this is a necessity due to rising cost of living expenses, who can condemn them? If this is done simply out of greed to possess, that is another matter entirely. Some laymen find it necessary to attend evening classes in order to remain knowledgeable in their fields of responsibility. Some may even teach evening classes. Many of our laymen are schoolteachers who face the necessity of attending certain night school activities. Most of our teen-agers today are facing increasing scholastic pressures in school, and while they may make a reasonable effort to attend some of the midweek revival services, yet are compelled to give adequate attention to homework.

All of this adds up to the fact that we are living in a changing social environment, and the church may have to improvise new techniques and take some new and fresh approaches to the whole problem area of evangelism.

Thirdly, there may be cases where the evangelist himself is the real cause of the failure of the revival meeting. During my years as a pastor I was privileged to work with many fine evangelists and, though I regret to say it, yet it is

true that in most cases the evangelists with whom I worked (and they were good men) gave almost no leadership to a prayer program during the revival meeting. Some will say that this is the pastor's responsibility, and that may be true. But does this relieve the evangelist of all responsibility along this line?

It is possible for the evangelist to fail to convey to the people in the congregation the idea that they are loved and in some cases this has happened. Little wonder that people do not respond to a harsh and driving spirit. Some evangelists have given the members and friends of the congregation the impression that nobody had any religion until he—the evangelist—came to town, and then the only way to "get religion" was to come to the altar during this "specialist's" meeting. There have been other cases where the platform has been used by special speakers for self-publicity instead of Christ-publicity. Is it not possible that some faithful laymen who are tired of self-promotion and the promotion of programs would respond to a Bible-centered, Christ-centered, person-loving type of evangelism?

Fourth, some of the failure in some revival efforts may be due to the pastor himself because he did not adequately prepare his church for the meeting. The best preparation for revival is twofold: (1) Prepare adequately through prayer over a sufficient period of time; (2) Train the people to be personal evangelists.

As to prayer preparation, there is nothing better than creating and maintaining a number of prayer cells that meet regularly for prayer and Bible study.

Some churches are effectively using early morning prayer meetings one day a week at the church. I know of two churches that attribute a great

part of their growth to the fact that every Friday morning at six o'clock there is a well-attended prayer meeting at the church. One attractive name, incidentally, for an early morning prayer meeting is "Dawn Patrol."

As to the matter of personal evangelism, this is the great untapped area of productivity in our church. Our laymen must be encouraged to become personal soul winners. The surest way for a pastor to get his people excited about personal evangelism is for him to win souls through this means. Then he can speak "ex

cathedra" to his people about their responsibilities, and his teaching and training program will be supported by his own example.

In summary let us be aware of our problems, but let us not major on them; let us major on our opportunities and "keep the faith." Perhaps there is wisdom in the words of one pastor with whom we recently worked. He said: "Growth cannot be forced if the proper environment does not exist. Growth cannot be prevented if the proper environment exists."

Some Recommended Books on Church Music

Submitted by Floyd W. Hawkins

Music editor, Nazarene Publishing House, Kansas City

PRACTICAL CHURCH MUSIC, Elizabeth R. Nelson

(CST text for First Series Unit 136a, "Music and the Church") Six chapters of down-to-earth instruction focused on the common needs of those assuming music responsibilities in the average evangelical, nonliturgical church, \$1.50.

CHURCH MUSIC FOR THE GLORY OF GOD, Gunnar Urang

"An approach to the principles underlying and guiding the total musical ministry of the church, with special emphasis on the practical working out of these principles in the small or medium-size evangelical church fellowship." \$3.00.

AN INTRODUCTION TO CHURCH MUSIC, John F. Wilson

Deals "specifically with music in the church services, in evangelism, on the foreign field, and as a tool in Christian education. Special emphasis is placed upon the music as it relates to the organist, pianist, choir director, song leader, pastor, and director of Christian education." \$2.25.

THE MINISTRY OF MUSIC, Kenneth W. Osbeck

"Prepared for the purpose of aiding those in Christian service and those preparing for Christian leadership to have a better understanding of the possibilities and benefits of a vital music program in the local evangelical church." \$4.95.

ORGANIZING AND DIRECTING CHILDREN'S CHOIRS, Madeline D. Ingram

"With so much to offer to the church and to the child, the [children's] choir program needs no apology. The real question is, 'How can a church afford not to have a choir program?'" Pastors, as well as ministers of music, will be challenged by this book. \$2.95.

— Order from Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

Pastors Must Relate Themselves to Their Sunday Schools

By Wallace A. Ely*

I WOULD LIKE TO EXPLAIN the work of a pastor to the children in our Primary Department of our Sunday school. Nearly all of the girls in a junior class are unsaved. I want to go into this class and give God's plan of salvation from sin. Members of a women's class do not understand certain items in our budget. I wish to explain these parts to the class assembled. They could ask me questions, and I feel that I could help them," I remarked to my fellow preacher.

"Pastors must relate themselves to their Sunday schools," came his terse reply. "Tell your Sunday school workers what you want to do."

I asked him for help. Later I talked to successful Sunday school leaders. Also I read all I could find on how a pastor can relate himself to his Sunday school. In this manner I gained much valuable information. Now, I would like to pass it on to other pastors.

I told the superintendent of my Primary Department, the teacher of the junior girls' class, and the teacher of the women's class about my desire to appear before their groups. They were delighted to have my help.

Some of the primaries took a renewed interest in our church program. Three junior girls accepted Christ. Much less dissatisfaction over items of our budget came from the women's class.

After my study and my relating myself to my Sunday school, I realized that I had as many *assistant ministers* as I had officers and teachers in my Sunday school. I let them know that I regarded them in this manner. Soon I found that my relationship to my Sunday school had greatly improved. When I frequently challenged them, I gave them all of the assistance they needed to meet my challenges.

The fact that I had fully related myself to my Sunday school gave me a happy cooperation from my Sunday school officers and teachers. They gave me valuable information that improved my pastoral efforts. I talked to them about members of our Sunday school, persons who should be members, and unsaved people who should be reached.

My startling discovery was that I had over-visited some persons and families and completely neglected some who were in severe need of my help. When I visited all of my

*Texarkana, Ark.

members and contacted all of the prospects, a definite payoff resulted. Members of my Sunday school oriented me in this fruitful improvement in my efforts.

The very organization of our Sunday school gave me what I needed to strengthen our church. Our departments and classes were set up by compatible age-groups. These had similar interests and experiences. They could make the best possible contacts with persons of their own ages.

Major good came to our Sunday school when I kept the classes alert. They frequently discovered prospects who moved into our vicinity. They were diligent to visit these prospects. Immediately they reported the new prospects to me. This multiplied the good I did.

Another benefit came to me when our Sunday school leaders remained on watch to inform me about accidents and illnesses in our community. People were astonished when I seemed to be "magic" in my discovery of persons who needed my help. My Sunday school was the "magic" connection I had for discovering needs among the people.

Our working together improved our fellowship with one another. Closer fellowship among the members strengthened the influence of the church among the unsaved people in our community. Inactive members responded to the happy fellowship among the active members by their regular attendance and support of the church. We found our own spiritual lives deepened. Our prayer life and Bible reading increased.

Greater love for the church and the pastor improved every effort of the church. Tithes and offerings came into the church treasury more regularly and more abundantly. Things that members can do for their church with their own hands posed no problems. These became the delight of most of our members.

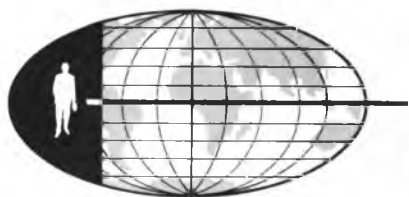
The time that I spent in my relating myself to the Sunday school of our church saved me more time than anything else that I could have done. This opened a way for the Sunday school to more nearly reach its fullest possibilities. With my total co-operation our Sunday school accomplished immediate and tangible goals. My ministry was happier and far more fruitful.

When Should a Pastor Move?

(Continued from page 1)

to conquer, new souls to be won, and growth to be realized. On the other hand, if the burden is gone, and the romance and challenge are missing, then it is time, perhaps past time, for a move. For when the dream has died and the vision faded, we are no longer gripped with the thrill of potential for God.

Our district superintendents, yours included, are always interested in knowing when a good pastor desires to make a move. They are desirous to be helpful in placing a man. Then remember that this is God's great work. You are His servant and He has the right place of service for you, able to open every right door and close every wrong one, as you keep yourself fully surrendered in His great care.



The **PASTOR'S** S U P P L E M E N T

.....
Compiled by The General Stewardship Committee **Dr. B. Edgar Johnson, Editor**
.....

NAZARENE WORLD MISSIONARY SOCIETY



NOVEMBER* IS THANKSGIVING OFFERING MONTH

The Stewardship Kit you received in September has several wonderful, practical ideas for challenging your congregation to give liberally in the Thanksgiving Offering.

Also included is a 15-minute, 33 $\frac{1}{3}$ record with filmstrip. A unique feature this year is that one side of the record is the children's version, which is also coordinated with the filmstrip. Use this effective tool in several groups in your church.

If for any reason you did not receive your Stewardship Kit, request one from

Stewardship Committee
International Headquarters
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131

*October in Canada.

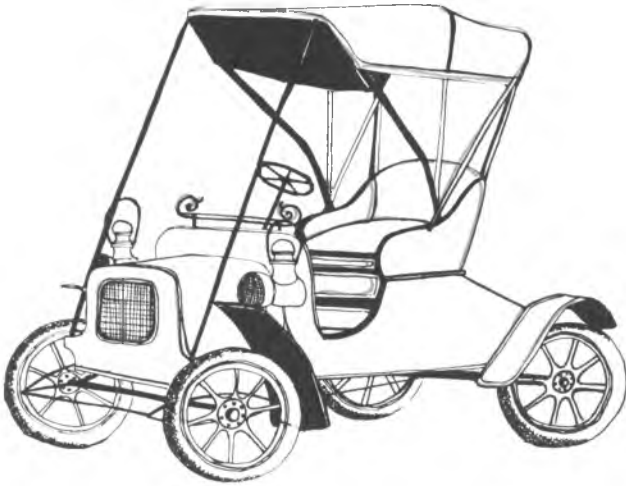


Q. Is it possible for me (a minister over 65 years of age) to be listed in the district minutes as an evangelist and also receive monthly assistance through the Department of Ministerial Benevolence?

A. If you receive regular monthly assistance from the Department of Ministerial Benevolence, you must be granted retired relationship by your district assembly and appear in the district minutes as "retired."

This does not mean that you cannot preach when opportunity presents itself and hold two or three meetings a year. But you must be granted "retired" status to qualify for Benevolence benefits.

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for

World Missions

New Adult Electives Coming Soon

Coming soon will be some new and challenging elective studies for adults. Rev. Neil Wiseman, new staff member in the Department of Church Schools, will be carrying this responsibility. Help him provide the resources you would like to see developed:

1. Write him about what you have done in the elective-study area.
2. Write him about what you would like to see developed.



*Rev. Neil Wiseman
Department of Church Schools
6401 The Paseo
Kansas City, Mo. 64131*

Present Possibilities

At present we have four main resources for elective studies for adults:

1. Christian Service Training Courses (second series). These courses are easily adapted for a quarter's study by an adult SS class. See your CST *Blue Book* for help in selecting courses.
2. The "Aldersgate Biblical Series" offers another resource for Bible study. See your *Master Buying Guide* for information and prices of teacher's manual and student books.
3. The "Aldersgate Doctrinal Series" is a resource for doctrinal themes. Two units are presently available:

Peace with God: Studies in Conversion

Entire Sanctification: Studies in Christian Holiness

See your *Master Buying Guide*.

4. The *Beacon Bible Commentary* provides another resource for elective Bible study. See your *Master Buying Guide*.

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1970

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City, Mo. 64131.

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Plan now to share a gift of appreciation this Christmas with each evangelist who served your congregation faithfully this year.

You can help the Church of the Nazarene grow through conservation. Notify the Department of Evangelism, 6401 The Paseo, Kansas City, Mo. 64131, when one of your members is transferred to another community.

--REMEMBERING THOSE WHO SERVE...



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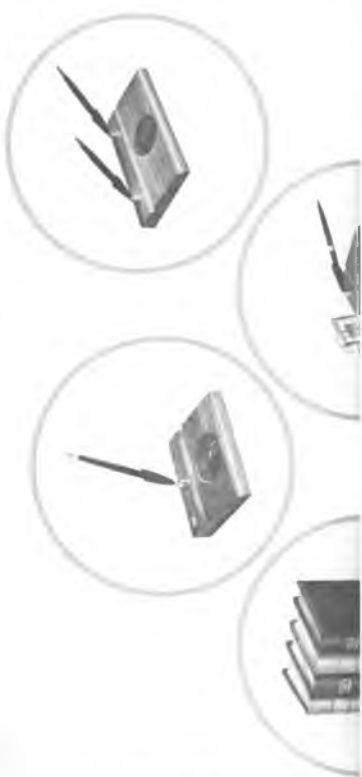
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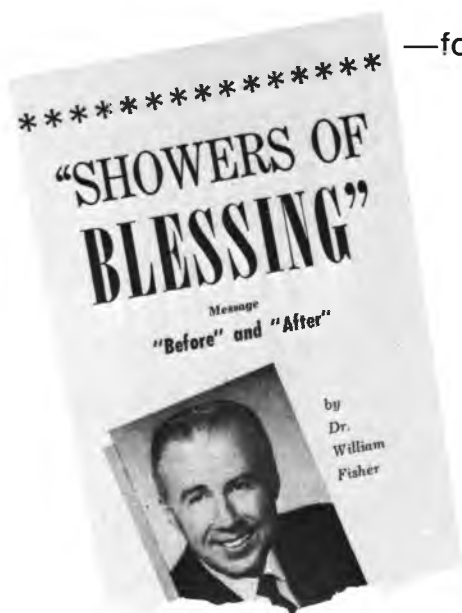
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Please pay for one year in advance.
Sermons mailed once each month,
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COMMUNICATIONS COMMISSION H. Dale Mitchell, Executive Director

Look to 1970 News Review

CALENDAR YEAR 1970 is swiftly speeding to a close and plans are being made for the annual Nazarene denominational news review.

This announcement is to alert all pastors that the year-end summary for all news media will be distributed in a new way this year.

It will not be sent automatically to all Nazarene pastors as formerly.

To Use Direct Mailing

The news summary will be sent directly to all newspaper and broadcasting news desks in cities where the Church of the Nazarene is known.

The news review will contain statistics on gains and other highlights of church progress during 1970. A separate news story will cover the Nazarene world mission program in 1970.

The first Nazarene annual news review was mailed by N.I.S. in 1958 and the idea caught on. Now religion editors in all parts of the United States and Canada use the summary.

Pastors' Help Important

For the last four years, in addition to mailing copies of the article to all Nazarene pastors, N.I.S. has sought to augment their faithful efforts with local community newspapers by mailing the news story to religion editors and press associations in many cities.

Scores of pastors each year have used the year-end news stories to start or strengthen their local press relations. Hundreds of pastors have placed the stories with their church editor and it has appeared annually in newspapers from coast to coast.

In smaller communities Nazarene pastors have found that their newspapers are more interested in an annual

report about their local church program than in a denominational summary, but hundreds of newspapers have published both if the pastor, whom they know, took time to visit the newspaper office.

Copies for Pastors

Every pastor who wishes to have copies of the 1970 news stories should write at once to: N.I.S., 6401 The Paseo, Kansas City, Mo. Specify the number of copies you wish.

Other Nazarene pastors may make sure that we mail copies of the stories directly to their community newspaper(s) by dropping a note or a card to N.I.S.

Pastors should give the name and address of their newspaper(s) and the name of the church editor or individual who should receive the annual reports.

N.I.S. will add at the bottom of the news story the name of the church and pastor who suggested the story be sent.

This will be our thirteenth annual Nazarene Year-End Review for newspapers and broadcasters.

Formerly many pastors have duplicated the story themselves and circulated it among their local news editors.

The new arrangement on distribution makes this unnecessary. Pastors may receive as many copies as they require by sending a note or card to N.I.S.

The revised plan is an experiment and subject to change next year. It is hoped that the new arrangement will lighten the load for pastors in one of the busiest months of the church year.

O. JOE OLSON

Nazarene Preacher

European Nazarene Servicemen's Retreat

November 9-13 ☆ Berchtesgaden, Germany

Urge your European-based
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CHRISTIAN SERVICE TRAINING

CHURCH GROWTH IS SCRIPTURAL

Truly, truly, I say to you, he who believes in me will also do the works that I do; and **GREATER WORKS** than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son.

John 14:12-13

RSV

All this is from God, who through Christ reconciled us to himself and gave us the **MINISTRY OF RECONCILIATION**; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

II Corinthians 5:18-19

RSV

To sum up, you should all be **OF ONE MIND** living like brothers with true love and sympathy for one another, generous and courteous at all times. . . .

I Peter 3:8

Phillips

For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and **TO COMMUNICATE FORGET NOT**: for with such sacrifices God is well pleased.

Hebrews 13:14-16

KJV

. . . the Most High does not dwell in **HOUSES MADE WITH HANDS** . . . For we are the temple of the living God; as God said,

“I will live in them and move among them, and I will be their God, and they shall be my people.”

Acts 7:48

II Corinthians 6:16bc

RSV

They said unto him, Yea, Lord. Then touched he their eyes, saying, **ACCORDING TO YOUR FAITH** be it unto you.

Matthew 9:28c-29

KJV

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

"My Grace, All-sufficient"

THANKSGIVING DAY has become a full-fledged, action-packed, typical American holiday. In addition to the traditional turkey-and-pumpkin-pie family dinner of past generations, one must now time the dinner so the sports appetites of the various family members attending or viewing the supermarket array of football games can be satisfied. By evening everyone is ready for cold-turkey sandwiches and more games or programs. Sometimes it seems there is less time on this "day of thanks" for exercises of devotion than on regular days!

Perhaps it was with this in mind that the pastor announced on the Sunday preceding Thanksgiving Day that the church would be open all day on Wednesday. He encouraged the members to take time to drop in for a quiet time of "feasting" with their Lord. "You enjoy feasting with your friends much more if you have taken time first to serve a 'dinner of gratitude' to the Lord Jesus," he had said.

On Wednesday many did come by the church between shopping and errands or during lunch hour.

About midafternoon Mr. B, manager of a prominent department store, stopped by, took his Testament from his pocket, and knelt to read and meditate. He had only recently moved to our city. When his former company had elected to stay

open on Sundays, he had told them kindly, but firmly, that he could no longer remain with them. God had provided a new place and his witness was positive and effective.

The silence was broken by four teenagers on their way home from school. I was conscious of their effort to hush their bubbly conversation as they entered the foyer. Leaving their school books on a back pew, they tiptoed up to the altar. After a brief silence, they began to voice short prayers—in the "conversational" type of prayer they had been practicing in some of their prayer groups. There were expressions of thanks for homes, parents, church, health, teachers, and leaders. Then June, who had been won to Christ the year before by one of her classmates, and who received no encouragement whatever from her family, brokenly thanked God for the church members who had become her spiritual family and had opened their hearts to love and encourage her.

Frank was a trucker. He had just arrived back in town from his current run. He would get to be home this Thanksgiving. As he opened the Bible that had been placed on the altar, I knew he must be turning to "his" psalm—the one hundred twenty-first. He traveled on that psalm. I knew he was thanking God especially for His protec-

tive guidance over the many thousands of miles he had driven that past year.

One of our devout elderly couples came in, undoubtedly on their routine mile-walk they took each day. After they had prayed at the altar, they moved to their customary place in the third pew on the right side, as though reluctant to leave the holy place.

Dick was a contractor. He was also a veteran of World War II. He had been invited to many churches and service clubs to tell of the six days he had spent in a life raft after his ship had been torpedoed. Six days and six nights in the heaving raft—blistering days and chilling nights. But he had been conscious that God had known where he was, though the other men had given up hope; and before they were rescued, two had lost their sanity and their lives.

Even as Dick knelt at the left end of the altar, Mark slipped in and knelt to the right. Mark was so young. He had just finished his military training and was on his last home-leave before being sent to Viet Nam, where he would be piloting a helicopter. His testimony the previous Sunday had been radiant and assuring. The pastor had invited him to the front of the church to share his testimony. Then he had asked, "How do you feel about going to Viet Nam?" Mark had flashed his shy smile as he answered, "I'm not afraid. I know that, if I'm in God's will, He can keep me in Viet Nam just as well as anywhere." This would be his last day in our church for many months.

Suddenly music filled the sanctuary. The organist had entered by his special door and had slid unseen onto the almost hidden console bench to practice. He was playing one of my favorite hymns. "How Firm a Foundation!" using the early American melody. I could "hear" the words: *How firm a foundation, ye saints of the Lord, is laid for your faith*

in His excellent Word! . . . I'll strengthen thee, help thee, and cause thee to stand, upheld by My gracious, omnipotent hand.

At this precise moment the November sun dropped into position to slant its late afternoon rays through the stained-glass window at the front of the church. I loved that window—it was Christ with beckoning, outstretched hands. The music; the glowing, luminous window; the worshipping hearts—made up one of those rare spiritual moments one never forgets.

I noticed Dick move over to Mark and slip an arm about his shoulders as they both looked up at that radiant window. I was sure they could also "hear" unspoken words from the organ: *Fear not; I am with thee. Oh, be not dismayed, for I am thy God; I will still give thee aid . . .*

They walked silently up the aisle side by side and the music accompanied them: *When through fiery trials thy pathway shall lie, My grace, all-sufficient, shall be thy supply.*

The shifting light cast rays in a blue halo on the bowed heads of the elderly couple and the organ "sang"; *E'en down to old age all My people shall prove My sov'reign, eternal, unchangeable love; and when hoary hairs shall their temples adorn, like lambs they shall still in My bosom be borne.*

Then they left the church, and I was alone. In a rising crescendo the music seemed to echo from every wall: *The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes. That soul, tho' all hell should endeavor to shake, I'll never, no, never, NO, NEVER forsake!*

The musician slipped out as unobtrusively as he had entered. The brilliant rays were fading from the window. I stood to my feet and with holy joy exclaimed, "Bless the Lord, O my soul! Bless His holy name!"

Not seeing through people, but seeing people through, should be our aim.

—Robert F. Woods

IN THE STUDY



SERMON OF THE MONTH

A Poor Rich Church

By James F. Ballew*

TEXT: Rev. 2:8-11

It is plain that only by the fullest involvement of our minds, and the fullest investment of our sympathy, can we begin to understand the plight that lay in the life of the church in Smyrna. It was, the scripture says, persecuted by men so vile that they are declared to be of the synagogue of Satan. That is to say, they worshipped Satan. The Christians of Smyrna were thrown into prison that their faith might be tried. Against this backdrop of serious persecution we need to hear again the words of our Lord, who declared himself to be "the first and the last," He who "was dead, and is alive." Undergirding this message, and speaking in volumes to us, is Jesus' declaration that, when man has done his worst to us, God still has something to do and something to say.

Smyrna was one poor church that was rich. This is not a play on words, for each of us needs to understand that there are in the world *two realms of reality*. "Things" are real, and we flaunt our thinking when we insist that they are not. They lay claim upon our spirits; they make demands of us; and they involve us in responsibility. But to insist that "things" are the only kind of reality is again to mock ourselves; for we sense in our very being, and we express in our lives, the fact of the reality of spiritual things. God is real, and prayer is real, and it lays hold upon reality. It is not ethereal; it is not dreamed-up; it is not a mood. It is confrontation with reality. It is facing life. We act foolishly when we treat spiritual

things as if they were gossamer wings of some kind which when touched disappear, and move more in the realm of dark and mysterious magic. While there is a great area of the unknown, there is much mystery about our relationship with Jesus Christ. There are, as well, places and points where we may touch and know and, by experience, may lay hold of that which is very real.

I

Let me identify for you, if I may, some areas in which Smyrna was rich. We should evaluate ourselves, for we need to determine whether we are rich or poor in this real realm of the spirit.

A. Smyrna was rich first of all *because she had Christ*, and Christ is real. George Matheson, on a June evening in 1882, wrote the hymn, "O Love That Wilt Not Let Me Go." He was going blind when he wrote that. His fiancée, with whom he had set a date for their wedding, had determined that with such handicaps as his she ought not to marry him, and she had broken the relationship. He sat down to write:

*O Love that wilt not let me go,
I rest my weary soul in Thee.
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

B. Smyrna was rich because her inability to depend upon material things pressed her, with more firmness, to *grasp the reality that was hers in Christ*. One of the ways that you may grow in grace, one of the ways that your spirit may be enriched, is to place yourself at some such level, at least at times in your life, where you are

*Deceased; one of the last sermons preached to his church at Monrovia, Calif., before his untimely death with cancer.

clearly dependent upon God if you succeed. There are some people who move with such insistence on security in their lives that they never overextend themselves until they must depend upon God.

I think we need to do it in the area of service. You've heard of Sunday school teachers like the one who came to her pastor to say, "I cannot longer teach this class. They are difficult to handle and they are unruly, and I cannot be responsible for them—I cannot handle them." The pastor, knowing that she needed this area of service as desperately as the church needed her, said to her after some counsel, "Let us pray together." They knelt by his desk and prayed earnestly that God might empower her to do something that she clearly could not do herself. She went out with shoulders somewhat squarer and head more erect, with the feeling that perhaps in Christ she could now do what was the task before her. There came, in later months, in that church a revival meeting, and every single one of those towheaded young fellows whom she had taught came to a place of prayer and sought God to save them. It is wise, in the realm of service, to extend ourselves to the point that we must clearly trust God for victory.

C. Smyrna was rich because the problems that committed her to Christ became, to her, *disciplines for heaven*. Jesus, in His ministry here on earth, tells the story of a jewel merchant who, having found the pearl of great price, sold all of his possessions that he might buy it. There are some things in the realm of the spirit so valuable that we may permit ourselves considerable persecution in order to gain them. Jeremiah declared that the pagans waste their pain. At some level of life we learn to give to God those things we cannot understand, or work out in precise detail ourselves; and as we give them to Him He encourages, helps, teaches, and strengthens us. A man has a right to ask himself, What are your troubles doing to you?

D. Smyrna was rich because it was a church that, in some remarkable degree, *satisfied Christ*. G. Campbell Morgan, one of the great preachers of all time, said: "There is no profounder proof of grace than the character that permits itself to suffer, and yet to manifest a gracious spirit."

There are provisions of God that enable us to conquer in life, and I believe at the very depths of my spirit. There is neither in life nor in death anything that may

conquer faith. There is an adequacy of the provisions of Christ that make us adequate, in Christ, in all things. I deeply believe it. I would not seem to make light of life's problems or difficulties. Being a Christian does not mean that we hide our heads in the sand. It does not mean that one becomes impervious or uncaring about the problems of life. It means that one applies the pressure of faith to life's problems. It is in this sense that Smyrna satisfied Christ. We must not seem to say that for the Christian who is sensitive, caring, or concerned, the problems of life do not matter—they do. It is fair to say that Christ cared more deeply and suffered more deeply than any of us know. There is considerable difference between a kind of humanism and a real commitment to Christ. The Christian is not one who does not care, but one who cares so deeply he lives through Christ.

II

But the world saw only Smyrna's poverty, not her riches. *We must decide, once for all, whether we will line up with Christ or the world in our definition of riches.*

We live in a world whose sympathies are not Christian. It does not care deeply for the things that we care for. We must accept one or the other standards of evaluation. We must either say about ourselves, "We are poor," or, "We are rich." We must be prepared, at some point of reality, to evaluate ourselves at the point either of the world's judgment or of Christ's judgment.

A. The world insists that anything is *good* which gratifies the senses. God declares that anything is good which does not dull your sense of right, or destroy your opportunity to serve, or cause you to fail to recognize the preeminence of the spiritual over the material. It is naive to a point of stupidity for me to declare that these two living, vital, dynamic standards of values do not exist—they do. Young people must come to grips with them. Mature adults must come to grips with them. We positively and affirmatively identify ourselves with either one or the other. We cannot straddle the fence. It is true in the realm of personal appearance. The world insists that anything is proper so long as it does not violate society's dulled conscience. Christ declares that anything is proper which, in your moments of closest fellowship with God, speaks of modesty and decency and propriety.

B. We run into this same problem of investment of values in *the realm of giving of time*. It is fair to say without undue criticism that the world's key word is "getting" and Christ's key word is "giving." It is a part of the weakness of the Church in our generation that it has sought, by some stretch of spiritual muscles, to straddle both realms—to insist that one may participate at almost any level in the world and be Christian, and then worship with a sense of dignity and faithfulness and honor on Sunday. But this is impossible. As Christians, who want earnestly to find God's will, we must recognize this basic dichotomy, this basic difference, this unmanageable change. One must identify himself with one or the other.

C. This conflict of standards is the *greatest deterrent to all-out Christian living in our time*. We want to be socially acceptable, and in a sense we should be acceptable to our age and to our time. But there are points we must clearly declare inconsistent. These two points of view do not merge. They separate and find no point of compatibility. We must adopt one or the other. It is the mark of your genius as a person that you can, by some power I do not fully understand, live so that what you do is right, and soul-satisfying, and pleasing to God; and this places you in a point of great spiritual prosperity, so that in the sight of God you are rich. The word of counsel comes to us to fear not, and the promise, "I will give thee a crown of life" (Rev. 2:10).

It is the mark of the enemy of our souls that he consistently makes promises which he cannot sustain. He said to Adam and Eve, "If you obey me rather than God, you shall know." When they partook of the forbidden fruit and disobeyed God—obeying Satan, they lost their power to know, and darkness and ignorance lay like a blanket about them. We have all our years, by the exercise of our best minds, sought to regain to some degree that state where God first created them.

It's common knowledge that when Satan makes his most sensuous appeal to young people he does it saying to them, "If you do this you'll be free." Young people want naturally and desperately to be free. But it is the testimony of grown men and grown women, who have walked through this path all the years of their lives, that living away from God brings bondage, not freedom. It brings servitude, not happiness or joy. It restricts and inhibits and employs much energy for cheap, sensual,

passing, and transient things. We need to understand that it is always the power and mark of Satan to lie to us, and make us believe it, for we would in our deepest, carnal selves want to believe it. *The truth of the matter is that he lies.* All of his big promises to us he cannot keep. He cannot provide. He cannot give.

Conclusion

At the level of our deepest needs we turn to God. We find here, in this reference, the promise of the crown of life. The crown implies power, authority, dignity, and honor. It implies the presence of right. We shall wear "a crown of life."

That life, as it is given in Jesus Christ, who is real, becomes ours as a personal possession. The promises of God are true, and are yours. You may so live that you may please God, and be rich in spiritual realities. You may have the promise of God for the future that shall prove itself to be true, and have the guaranteed seal of God's approval upon it. I trust the Lord may speak to our hearts in these days when the world makes such insistent demands for not only our attention but our loyalty. Remember that there are two worlds and we need to give attention to that which alone is enduring.



By Ross E. Price*

So What About the Old Man?

(Article 10)

As the writer of Ecclesiastes would say: "Let us hear the conclusion of the whole matter" (Eccles. 12:13). We must clinch the nail (Eccles. 12:11) of our study by careful exegesis of the Greek of the Pauline text about *the old man*. But here let us answer the question, "So what?"

Our study thus far has led us to conclude with H. Orton Wiley that by his phrase "the old man" St. Paul means to designate "that bias to sin which belongs to

*District superintendent, Rocky Mountain District.

fallen human nature."¹ It has reference to a "moral condition antecedent to the acts of sin."² It is the Pauline personification of the corrupt nature of man. Arminius thinks of it as that void of original righteousness and holiness from which comes actual sinning.³ It is "the original propensity of our nature towards that which is contrary to the divine law, which propensity we have contracted from our first parents, through carnal generation."⁴ It is, he thinks, "the absence of original righteousness . . . original sin itself . . . which alone is sufficient to commit and produce any actual sins whatsoever."⁵ It is, to quote Wiley again, "the deprivation of one's original spiritual life, and hence the *depravation* of its tendency."⁶ So Tulloch is convinced that for St. Paul "sin is not only in human nature—the expression of that lower side of it which he calls the 'flesh,'—but it is an hereditary characteristic of it."⁷

In the light of such thoughts we must commend the article of our creed which says: "We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit."⁸

Therefore we DO need such a thinker as Hordern to remind us of the indispensability of sanctification.⁹ He is ready to insist that "sanctification is as much the work of God's grace as is justification."¹⁰ And further, that "the end and goal of justification is sanctification."¹¹ Furthermore, we need Barth to insist that "sanctification is not optional for the Christian."¹² Augustine did not miss the point when he pled for a "will sanctified in its very roots."¹³ Arminius offers us real encouragement by reminding us that "nothing is so polluted that it cannot be sanctified in Christ Jesus."¹⁴ Bonhoeffer does well to urge that the cross be "laid on every Christian," for "every man must experience . . . that dying of the old man which is the result of his encounter with Christ . . . because only the man who is dead to his own will can follow Christ."¹⁵ Arminius is convinced that there are two distinct degrees in Christian liberty. "The *first* degree consists in freedom from the guilt and con-

demnation of sin . . . the *second* degree consists in the deliverance from the domination and tyranny of indwelling sin."¹⁶

So let us not think of our "old man" as merely our pre-conversion history. Let us be sure that it is just what T. M. Anderson calls it: "a constitutional tendency to commit sin."¹⁷ It is the idolatry of self. It is what Wesley called "sin in believers,"¹⁸ which demands for its remedy "repentance in believers"¹⁹ and the entire sanctification of the soul by faith in Christ, who cleanses in a moment. "It is not outward sin," as Wesley assures us, but the "flesh, the evil nature," which "still remains (though subdued), and wars against the Spirit."²⁰ Or, as Wiley contends, it is the state of self-contradiction in the intellectual and ethical life, and the practice of self-perversion in the personality.²¹

¹H. Orton Wiley, *Christian Theology*, II, 100.

²*Ibid.*, p. 328.

³James Arminius, *Works*, I, 485.

⁴*Ibid.*, p. 492.

⁵*Ibid.*, II, 79.

⁶Wiley, *op. cit.*, p. 100.

⁷John Tulloch, *The Christian Doctrine of Sin* (New York: Scribner, Armstrong & Co., 1876), p. 175.

⁸Church of the Nazarene, *Manual*, Article V.

⁹Wm. Hordern, *New Directions in Theology Today*, I, *Introduction* (Philadelphia: Westminster Press, 1966), 108.

¹⁰*Ibid.*, p. 101.

¹¹*Ibid.*, p. 103.

¹²Quoted by Hordern, *op. cit.*, p. 103.

¹³Cf. Etienne Gilson, *The Christian Philosophy of St. Augustine* (N.Y.: Random House, 1960), p. 141.

¹⁴Arminius, *op. cit.*, I, 516.

¹⁵Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1963), p. 93.

¹⁶Arminius, *op. cit.*, I, 604.

¹⁷T. M. Anderson, *Our Holy Faith* (Kansas City: Beacon Hill Press, 1965), p. 156.

¹⁸Cf. Wesley's Sermon, XIII.

¹⁹Wesley's Sermon, XIV.

²⁰Wesley, *Works*, V, 156.

²¹Wiley, *op. cit.*, I, 317.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 6:7-12

"Food and Raiment"

Both of these terms in Greek are found only here (v. 8) in the New Testament. The first, *diatrophas*, signifies "means of subsistence," and so may have a broader connotation than simply food, though the

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primary reference is to that which nourishes or sustains. In a papyrus contract of apprenticeship from Oxyrhynchus, Egypt, and dated A.D. 66—perhaps the very year that I Timothy was written—this word occurs in the sense of board and room. Five drachmas was to be paid for the boy's "keep" (VGT, p. 156).

The second term is *skepasma*. Literally it means a "covering." Though used mainly for clothing, it sometimes referred to a house (as in Aristotle's *Metaphysics*). In the broadest sense it means "protection." So these two terms taken together would cover the necessities of life, which we refer to today as "food, clothing, and shelter."

"Hurtful" or "Harmful"?

This is another word found only here (v. 9) in the New Testament. *Blaberos* comes from the verb *blapto*, which means hurt, harm, injure, or damage. Probably "harmful" is a more contemporary translation than "hurtful."

"All Evil" or "All Kinds of Evil"?

The Greek says "all evils" (v. 10). Most modern versions have either "all kinds of evil" (ASV) or "all sorts of evil" (NASB). As Patrick Fairbairn says, "There is no kind of evil to which the love of money may not lead men, when it once fairly takes hold of them" (*Pastoral Epistles*, p. 239).

"Sorrows" or "Pangs"?

The word *odyne* occurs scores of times in the Septuagint, translating no less than 26 different Hebrew words. But in the New Testament it is found only twice. In Rom. 9:2, Paul uses it to express his mental distress over the unbelief of his fellow Jews. Here it is used for the remorse of conscience. Moffatt has "many a pang of remorse."

The verb *peripeiro*, "pierced . . . through," occurs only here in the New Testament. "Erred from the faith" is literally "have been led astray from the faith." That is, they have forsaken the straight path of truth. Bernard comments: "Struggling out of this they get entrapped among the briars and thorns of the world, and pierce themselves" (CGT, p. 97). This is what always happens to those who go astray.

"Meekness" or "Gentleness"?

The word *praupothia* is found only here (v. 11) in the New Testament. The cognate adjective means "gentle," and "gentleness"

is the best translation for this noun. Michaelis writes: "The meaning is not so much 'meekness' in the sense of 'tractability' but 'composure' . . . which can take wrongs calmly" (Kittel, V, 939).

"Fight" or "Contest"?

The verb is *agonizomai* (v. 12). The noun is *agon*. They come from the verb *ago*, which means "lead." So the basic idea of *agon* was a gathering. But since the largest gatherings of the first century, as also of the twentieth century, were for athletic contests, the term came to be used for such events. The verb signified "to compete in an athletic contest." So Goodspeed translates this passage, "Enter the great contest of faith!" Since the leading event in the ancient contests was the long distance race (e.g., the Marathon race), *The New English Bible* has, "Run the great race of faith." White (EGT, IV, 145) thinks that "the metaphor has its full force here . . . Engage in the contest which profession of the faith entails."

Bernard (pp. 97-98) agreed with this. He writes: "The metaphor of life as a gymnastic contest was one which naturally suggested itself to those who had witnessed the Olympian or Isthmian games which played, even as late as the Apostolic age, so important a part in Greek national life. Philo uses the illustration again and again." It is reflected in Heb. 12:1. It was a favorite figure with Paul (cf. I Cor. 9:24; Phil. 3:12, 14; II Tim. 4:7).

Though the original meaning of the noun and verb was that of "contest" in an athletic sense, the words came to be used generally in the sense of "struggle" or "fight." But it should be remembered that the primary reference is athletic rather than military.



Holiness sermon outline

Private and Public Enemy No. 1

By T. Crichton Mitchell*

TEXT: Rom. 8:6-8. "For to be carnally minded is death; but to be spiritually

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minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

INTRODUCTION: The writers of the New Testament are sure that there is one root from which all evil springs: "the carnal mind." The greed of the capitalist and the covetousness of the Communist alike, war, poverty, envy, anger—the whole vile brood!

I. DESCRIPTION

There are but three kinds of people in the whole world.

A. *The natural man* (I Cor. 2:14), man apart from God—man on the level of sense alone. Cf. Jas. 3:15; I Cor. 1:18-23. He may be worldly-wise, apparently cultured, but he is without God.

B. *The spiritual man* (I Cor. 2:15), whose springs of life are in God; whose devotion to Christ is complete; whose obedience to Christ is unquestioning; loving God with all his heart and his neighbor as himself.

C. *The carnal man* (I Cor. 3:1) who has some clear marks of godliness, but who is living on a low plane—underdeveloped, spiritually immature. His trouble is the carnal mind, which is variously described in Scripture with names indicative of its many activities: our "old man," Rom. 6:6; the "body of sin," Rom. 6:6; sin that "dwelleth in me," Rom. 7:20; the "body of death," Rom. 7:24; "enmity against God," Rom. 8:8; the "body of the sins of the flesh," Col. 2:11; "besetting sin," Heb. 12:1; "sin in the flesh," Rom. 8:3. These are each and all descriptive of private and public enemy Number 1. There is the root of all evil in our hearts, homes, and world—all moral evil is from this root.

II. DETECTION

Various dispositions and qualities reveal the presence of this inner enemy—symptoms exposed in scriptural light.

A. *Envy*. That's common enough among us, God knows. Joseph was wounded by it (Acts 7:9), and Jesus too (Matt. 27:18). And envy in us is a sure sign of the enemy. Cf. Phil. 1:15.

B. *Strife*. Paul and James both emphasize that. The disposition toward quarrelsomeness.

C. *Divisive spirit*. "One saith, I am of Paul." That has many a historical and local parallel.

D. *Desire for preeminence*. Cf. Matt. 20:22.

E. *Inordinate pride*. Cf. I John 2:16; Col. 2:18. The original sin and still having the appearance of pleasure—a pleasant way to commit spiritual suicide.

F. *Tardiness of spiritual growth*. Heb. 5:11-14. This without reference to age nor to duration of spiritual experience, but purely to spiritual development.

G. *Anger and uncontrolled speech*. Jas. 1:20; 3:6. Whether the creeping venom or the explosive epithet, the pale face or the red.

H. *Disobedience to God's known will*. Rom. 8:7.

I. *Worldiness of mind*—the worship of "things." Rom. 8:6.

All of these are symptoms of the carnal mind that is enmity against God.

III. DESTRUCTION

Obviously drastic treatment is needed. All would agree on that; the question is, What?

A. *Control*. Some suggest this. Get grace from God to control the enemy. Surely this is a good thing; we believe in control. Cf. Gal. 5:17.

But that is not all we believe, that the new life should always be victorious from the moment of conversion. But such an enemy cannot long be controlled. It IS the state of enmity. Some enemies might be reformed by making them into friends, but not this enemy.

B. Destruction

1. The New Testament teaches us to make no provision for it (Rom. 13:14).

2. The Lord expressly condemns it—by example, by precept, and by the cross of Jesus Christ (Rom. 8:3-4). The Lord condemns it to death (Rom. 6:6).

God must destroy it, and a perusal of the New Testament shows that this is precisely what He promises to do. For this He planned, Eph. 1:4; for this Jesus died, Titus 2:4; for this He sent out His preachers, Acts 26:18; for this He sent His Holy Spirit, Acts 15:8-9. This He must do in order now to complete His salvation in your life, Rom. 8:4; cf. Eph. 5:25-27.

CONCLUSION:

*Seed of sin's disease,
Spirit of health remove,
Spirit of perfect holiness,
Spirit of perfect love.*

C. WESLEY

What CAN We Oldsters Do?

TEXT: "And about the eleventh hour he went out, and found others . . . and saith . . . *Go ye also . . .*" (Matt. 20:6-7).

INTRODUCTION:

She was a youngish woman of 88 when an oldish woman of 70 said to her at the close of the planning meeting for visitation evangelism: "It's all very well, but what can we old people do?" Her reply was prompt and loud enough to be heard at the end of the church: "Young or old, *we can always do what Jesus says!*" Of course we can. But what *can* we oldsters do?

I. WE MAY EXERCISE THE MINISTRY OF EVANGELISM.

That's what Mrs. C meant. And if we're not shut in, how about forming our own N.O.P.S.? And then getting it witnessing and working for Jesus in the vineyard. There are letters to be written, perhaps to the men in Viet Nam whom others in your church have forgotten; doors to be knocked at, ground-level—even two or three a week would work wonders for some who need your witness. There are old and shut-in people to be cheered.

And even if you are shut in, perhaps those letters can still be written; a few more *Heralds* could be mailed; some phone calls could be made to get people to church; or some telephone evangelism perhaps.

II. WE MAY EXERCISE THE MINISTRY OF ENCOURAGEMENT.

Perhaps we are as fit as 85-year-old Caleb and can testify in his way, "The Lord has kept me alive, *as he said . . .*" Perhaps we are not as fit as he, but we can *stay alive all our lives*, and prove and pass on the promises of the Lord. What an encouragement Caleb was! Then "Joshua blessed him . . ." Encouraging others is a real Christian ministry. Cf. II Tim. 1:16.

III. WE MAY EXERCISE THE MINISTRY OF STEWARDSHIP.

Perhaps the Lord has blessed us greatly in material things. If so, there is much work for your money to do in the Lord's vineyard. There are young fellows eager for training as pastors and missionaries; home mission pastors to be helped; underprivileged people to be assisted; perhaps there are needy people right there in your own church. What can you do about that? But

even if resources are modest, the Lord can do some strange arithmetic, and your meager resources can be invested in some REAL estate—the only REAL estate that there is in the whole universe. Cf. Luke 16:8-10; I Pet. 1:3-5.

IV. WE MUST EXERCISE THE MINISTRY OF INTERCESSION.

There is still a lot of room for originality in this ministry. Why not make the local newspaper your prayer guide? There are new babies born most days . . . new homes formed most weeks . . . new residents every now and again. There are bereavements robbing our neighbors, and some of those neighbors are without hope; we have friends who need God; we have missionaries and leaders and pastors. Intercession is a mighty ministry and it links us directly to, and makes us partners with, the workers in the field. Cf. Rom. 15:20.

CONCLUSION: Why don't we do what Jesus says? "Go ye also into the vineyard . . ."—for there is no retirement in this service.

T. CRICHTON MITCHELL

For the Old Folks at Home

Change—and the Changeless One

TEXT: . . . *thou art the same, and thy years shall not fail* (Heb. 1:12).

INTRODUCTION: There's a verse in a familiar hymn that focuses our thought for us:

*Change and decay in all around I see;
O Thou who changest not, abide with me!*

(H. F. Lyte)

I. IN "ALL" AROUND?

Perhaps. A look through the old family album might prove that; or a glance at the electric mixer hanging where the old wooden spoon once did; or a smile as you remember that your dear old dad was no good with a can opener, not having had so much practice. Yes—

A. *The big, wide world* is changing. It seems neither so big nor so wide nor so stable. Empires have fallen from their hinges; new nations galore have been born; some youth seem louder-mouthed; Australia is apparently just around the corner; and really there was a man on the moon!

B. Our *smaller world* is changing too.

The man who wrote the words of our text knew that only too well. His city was probably in ruins; many of his old leaders had gone; everything that had once seemed so permanent had passed away. Is it a bit like that with us? Old home broken up? Children gone? Old friends passed on? Familiar landmarks removed?

C. *We ourselves* are changing too.

And that's a fact. A fact of face, of figure, and of force. In spirit too we are different—perhaps better, perhaps not. More gracious or more grouchy? Growing graciously through grace and gratitude, or thwarting that grace. But we are changing.

II. THE CHANGELESS ONE

"Thou art the same" . . . "Jesus Christ the same yesterday, and to day, and for ever." That is to say that what His people found Him to be in that shaking old world of Hebrews was precisely what their fore-runners had found in Him in Judea and Galilee, and that's how He is today. All that they found Him to be yesterday, *that* He is today. It is a thing most wonderful to know the changeless Christ in changing times, the Abiding One in a shiftless scene.

It was an old person, eyes still bright, heart still brave, who witnessed, "Underneath are the everlasting arms." And it was another old man who witnessed, "The world passeth away . . . but he that doeth the will of God abideth for ever."

CONCLUSION: "O Thou who changest not, abide with me!"

Thanksgiving Outline

What Is Better than Life?

TEXT: . . . *Thy lovingkindness is better than life* (Ps. 63:3)

INTRODUCTION:

*There's night and day, brother, both
sweet things;*

*Sun, moon, and stars, brother, all sweet
things;*

*There's likewise a wind on the heath.
Life is very sweet, brother;*

Who would wish to die?

(G. Borrow)

The singer of this psalm was in the wilderness, but there was no wilderness in him.

I. HIS EAGERNESS FOR THE BEST, v. 1

His soul is up with a song like the early birds. Soul and body thrill over the living God. Cf. Ps. 184 in the Moffat translation.

II. HIS EXPERIENCE OF THE BEST, v. 1

He is fortified in these days of hardship and exile by the memory of his former hours of worship in the sanctuary. His soul is so thrilled that he sees no reason why he should not worship in the same way in the wilderness.

III. HIS ESTIMATE OF THE BEST, v. 3

The greatest thing in life is to rest in assurance within the love and the kindness, the steadfast love of God. The Giver is greater than the gifts. The supreme tragedy is when we hold only the gifts and forget the Giver. But rest in God himself, and "all these things shall be added unto you." Cf. Hab. 3:17-19. Better than life!

IV. HIS EXPLANATION OF THE BEST, vv. 5-8

A. The Lord is the soul's Satisfaction, vv. 5-6.

B. The Lord is the soul's Song, v. 7.

C. The Lord is the soul's Security, v. 8.

1. I cling.

2. He holds.

T. CRICHTON MITCHELL

For Thanksgiving or
World Communion Sunday—

Thanksgiving in Four Dimensions

TEXTS: Matt. 14:19; 11:25; John 11:41; I Cor. 11:24

INTRODUCTION: The complex of modern living might be analyzed in four elements:

1. *Misgiving*—of which our world is full.

2. *Giving*—there is more benevolence in our world than ever before in its history.

3. *Self-giving*—which used to be the unique quality of the Christian life, but which is now being matched—in some cases outmatched—by others.

4. *Thanksgiving*—this lies at the heart of Christian worship and devotion and service. In the gospel story we have four dimensions of thanksgiving noted in the life of Jesus.

The Nazarene Preacher

I. THANKSGIVING IN TEMPORAL THINGS (Matt. 14:19)

Jesus gave thanks for daily bread. Let us diligently cultivate and propagate the gracious example.

A. Fellowship is enriched by gratitude.

B. Communion is deepened when gratitude is expressed.

II. THANKSGIVING IN SPIRITUAL THINGS (Matt. 11:25)

A. In Communion the ground is level. No distinctions made because of human achievement.

B. In Communion the sweep is wide. No exclusions made because of human conditions.

III. THANKSGIVING IN CRUCIAL THINGS (John 11:41)

Jesus is facing a tremendous crisis in life and ministry. Then—

A. Thanksgiving reveals confidence in God.

B. Thanksgiving reveals certainty of faith.

IV. THANKSGIVING IN ULTIMATE THINGS (I Cor. 11:24)

The immediate prospect is death, and the bread symbolizes the breaking. Is thanksgiving possible then?

A. The test of thanksgiving—*imminent death*.

B. The triumph of communion with God—*Jesus gave thanks*: "And when he had given thanks . . ."

T. CRICHTON MITCHELL



IDEAS THAT WORK

Two Marriage Certificates

After officiating a wedding ceremony I always give the newlyweds two marriage certificates. One is to be kept in a safe place, such as a safety deposit box in their bank. The other one is for their use in the home. On the back of the one for the home, I have typed the "Twelve Rules for a Happy Marriage."*

T. LARRY DAVID

Charlston, West Virginia

*For the "Twelve Rules," see *Nazarene Preacher*, May, 1969, p. 45.



Increasing the Thanksgiving Offering

An excellent stimulant to greater giving in the Thanksgiving Offering for missions is to challenge every working person to give at least one full day's earnings in the Thanksgiving Offering.

I prepare cards with the following wording: "For all the good days Thou hast given me, I will gladly give one day to Thee." I have a space for the person to sign his name. I speak of all the good days the Lord has given to each one—days in which to labor and earn his daily bread. I then set the prayer meeting day that precedes the Thanksgiving Offering Sunday as "The Lord's Day." All that we earn on that day—at least that much—we will gladly give in the Thanksgiving Offering.

I also place the signed cards on the bulletin board around the Thanksgiving poster, and this has a good effect.

I have used this idea for several years now in two pastorates. Last Thanksgiving, using it in a new pastorate, the offering increased from \$444 the previous year to just over \$900. The increase in future years is of course not as great, but the stability of the giving is encouraging.

The fairness of the plan is that where there is more than one wage earner in a home, each is challenged equally. The challenge raises many a \$5.00 or \$10.00 giver to a full day's wages.

The pastor can urge those who will, even as he plans to do, to give well beyond one day for the Lord.

MARK E. MOORE
Piqua, Ohio

Hymn of the month

There's a Wideness

The author, Frederick William Faber, grew up in the lake district of Ireland among the great jagged rocks, streams, and fields of purple heather. During Mr. Faber's short lifetime (1814-63), he gave us a number of much loved hymns. One of the favorites is "Faith of Our Fathers."

This hymn of the month originally contained 13 stanzas, but only four have been kept in our hymnals. The first line of the song eventually became the title.

The song is appreciated for its simple, yet powerful words which give great honor to the Saviour. One is reminded of the words in I John 4:8-10: "God is love. . . . In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The composer, Lizzie Shrove Tourjee, author of the hymn tune, was the daughter of Dr. Eben Tourjee, director of New England Conservatory of Music. When Lizzie was a high school student, she was asked to write the music for a graduation song. She felt she could not do it, but with her father's encouragement she sat down at the piano and tried. This tune was the result. Some time later it was used again, this time for Faber's hymn. Played lightly and rapidly it is like a schoolgirl's happy music—happy music for joyful words about the love and mercy of God.

BULLETIN



BARREL

Home Department Sunday

SECRET SERVICE

If the shut-ins all united

In one voice of common prayer,
What a ceaseless shower of blessing
Would be falling everywhere!

Though so weak, and oftentimes helpless,
They can wield a mighty power,
Lifting up their souls' petitions
To the Saviour, hour by hour.

They can importune the Father
From the "secret place," and then
In the quiet and the stillness
They can hear Him speak to them.

Never soldier in fierce conflict
Could a higher honor bring
Than the shut-in who's performing
"Secret service" for the King.

—Gertrude Robinson Dugan
Log of Good Ship Grace

CHRISTIANS AND MUSIC

The Christian faith is a singing faith! Charles Gabriel wrote 10,000 hymns and gospel songs; Fanny Crosby, 9,000 hymn poems; and Charles Wesley, 6,500. That's over 25,000 songs from the pens of just three Christians!

THANKSGIVING

Thank You for wonderful things from above.

Thank You for life, Father; thank You for love.

Thank You for laughter; thank You for tears.

Thank You for happiness down through the years.

Thank You for peace, Father; thank You for joy.

Thank You for gifts that earth cannot destroy.

Thank You for friends, Father; thank You for foes.

Thank You for secrets no earth-child
knows.
Thank You for songs in the darkest
night.
Thank You for turning despair into light.
Thank You for dying on Calvary's tree;
Thank You for saving a lost lamb like
me.
Thank You for keeping me day after
day;
Thank You for keeping me straight on
the way.
Lord, when in glory, I see Your dear
face,
I'll thank You again for undying grace!

—E. JEAN HYSLOP
Cincinnati-Norwood
S. E. Durbin, pastor

THANKSGIVING OFFERING

In the earner's pocket a piece of money
is just another coin. On the offering plate,
money becomes an eternal spiritual invest-
ment. When we fully realize that our mon-
ey is ourselves and that, where our money
is, there we are, then our money and its
use become a glorious ministry in Christ.

—Waldo Werning

Thanksgiving Prayer

I do not thank Thee, Lord,
That I have bread to eat
While others starve;
Nor yet for work to do
While empty hands solicit heaven;
Nor for a body strong
While others flatten beds of pain.
No, not for those do I give thanks.

But I am grateful, Lord,
Because my ample loaf
I may divide;
Because my busy hands
May move to meet another's need;
Because my doubled strength
I may expand to steady one who faints.
Yes, for all those do I give thanks.

(copied—N.W. Ill. Dist. Bulletin)

THANKSGIVING OFFERING

Regardless of how small or large the
amount, what you give to the Lord
should seem big to you.

—BOB LINDLEY

* * * * *

The Spirit of Christ is the spirit of mis-
sions; and the nearer we get to Him, the
more intensely missionary we must be-
come.

—Henry Martin

* * * * *

Nothing is as useless to a man as the
Gospel when it reaches him too late!

* * * * *

Faith is not trying to believe something
regardless of the evidence. Faith is daring
to do something regardless of consequences.

Preachers' Exchange



WANTED—National pastor on mission field
would appreciate donation of a set of com-
mentaries and other Bible aids in any con-
dition. George A. Hess, 32 Hurricane St.,
Factreton, Capetown, South Africa.

WANTED—Complete set of *Biblical Illus-
trator*. Clell B. Elliott, 2607 Adams Ave.,
Ashland, Ky. 41101.

WANTED—Copy of John Wesley's *Notes on
the Old Testament*. Robert Emsley, 432 Eden
St., Buffalo, N.Y. 14220.

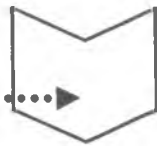
WANTED—*Preacher's Magazines*, 1930-43;
Holiness in Book of Romans, A. M. Hills;
Elijah the Tishbite, Harry Jessop; *Chris-
tianity of Christ*, Pearce; *Reckoning with
the Eternals and Other Themes*, John Lakin
Brasher (any other books by Brasher).
Ronald Thompson, 610 N. Third Ave., Siler
City, N.C. 27344.

Items for this Exchange may be either WANT-
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with this office or the Nazarene Publishing
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on these terms.



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

All books reviewed can be ordered from
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Church Growth—God's Will

By Bennett Dudney (Nazarene Publishing House, 1970. Paper.)

At this writing this volume is not yet off the press, but has been read by the reviewer in manuscript. It is the denomination-wide CST text for February, 1971, written by an all-round expert, the director of the Christian Service Training program.

This is a study in churchmanship *plus*. It is churchmanship which has as its immediate goal church growth. After a chapter stating clearly the spiritual and doctrinal foundations for church growth, the work is organized around three major areas of study: evangelistic outreach, administrative procedures, program and facilities. The material is handled in such a way that it becomes easy for the laymen taking the course to evaluate themselves in terms of their own local church, and to see what changes need to be made if there is to be renewed impetus in church growth for them.

The subject matter of this book covers a lot of what we have traditionally called pastoral theology. It could have been directed exclusively to ministerial students. Instead it is directed to the laymen. They are the ones who are expected to study it and to implement its principles. Even ways and means of improving the Sunday morning worship service are discussed. Since the prerogatives of the lay people are limited here, this section constitutes an indirect prod to the pastor.

At this point the reviewer must admit a terrible possibility. If there should be a pastor who is indifferent to church growth, and who does not want to conduct the kind of a program calculated to result in growth, he should not expose his people to this book, for by so doing he will expose himself.

Fortunately, however, most pastors want to do the job precisely in the way outlined here, and have often *wished they could so educate their people*. Here is the golden opportunity of a lifetime. The ideas which the average pastor has long wished to inculcate are in this book explained directly to his laymen in simple and persuasive terms. A wise pastor, therefore, will do everything possible not to permit this CST course to be limited to the few faithfuls, but to include the entire membership. If he succeeds, his work will be easier for him from then on; but what is far more important, the lay people themselves will know better than ever before how to fit into the total church program for effective church growth.

R. S. T.

The Reconciling Gospel

By Culbert G. Rutenber (Broadman Press, 1960. 183 pp., paper, \$1.95.)

Most publishers would agree that only a small percentage of the products of their establishments are worthy of reprinting. But this book by a Baptist minister, originally produced in 1960, is worthy of this reprint (1969). By the author's stated purpose, it is "a contribution to lay education." After reading it, the reviewer's opinion is that it could make a significant and, hopefully, corrective contribution to ministerial education. In every respect—linguistically, illustratively, theologically, and biblically—this brief study merits the monetary investment.

There are five chapters and two appendices. Chapter I, entitled "The Truth We Confess," brilliantly states the nature of the Gospel we proclaim. Rutenber, after defining the Gospel as "good news," comments: "As *news*, it suggests something important that really happened in history. As *good*, it suggests the character of the God

*Professor of biblical theology, Nazarene Theological Seminary.

who caused it to happen" (p. 16). This definitive statement furnishes the base for distinguishing biblical Christianity from some common distortions, such as "sheer mysticism," "mere moralism," or "general truths." Rutenber leads us on to see that the heart of the Gospel is Christ's atoning death and resurrection. Not for one moment, however, would he overlook the life and teaching of our Lord, which preceded His death and resurrection. The whole Gospel includes also the Christ-story. There is still another aspect of the Gospel, namely, His future coming, in which He will complete the work which He began on the earth. Thus, writes Rutenber, "the object of our faith is not only the Christ who *was* but is also the Christ who *is* (having ascended to the right hand of God, He continues to be the Saviour of men and the Lord of history) and the Christ who *will be*" (p. 25).

This tremendous good news of the saving presence and activity of God in Christ Jesus which we proclaim to the world is both "revelatory and redemptive; it both makes clear and makes whole." "It shows us what God is like at the same time that it makes us like God, in saving alteration" (p. 25).

From this threefold base, the author proceeds to deal in three successive chapters with "The Christ Who Was," "The Christ Who Is," and "The Christ Who Will Be." These segments of the study are pertinent and pregnant with ideas worth exploring. For example, sin, for Rutenber, is "self-sufficiency," and because it is, it spoils the essential relationships of life, namely, God, fellowman, and self. The results of this spoilage are respectively guilt, lovelessness, and bondage. The redemption of Christ, which indeed rectifies this sin-situation, brings forgiveness from God, wholeness in human relations, and freedom for the individual. Thus, the reconciling Gospel!

The reader will find here a reasonable discussion of the instructive Christian's responsibility in social issues and an instructive analysis of the nature of the church as "a mothering community," "a ministering community," and "a witnessing community."

Chapter 5 is entitled "The Divine Gospel and the Human Response." Here the author comes to grips with the nature of conversion but he reserves his definition of it until he clears away some misconceptions, what he called "fake conversions." He concludes, "A Christian conversion is conversion to Jesus Christ. It is the establishment of right relations with a living Lord and Savior" (p. 165). But this conversion is

not the product of "believism." It comes by repentance, which is a renunciation of the past and a turning of the back on what you were, what you did, and on how you viewed things. Faith for Rutenber is *identification* with Jesus Christ, which includes my realization of my own nothingness and helplessness, but also my commitment to Christ as bearing the true image of God. Christ is the true humanity, and faith thus means wanting to follow His way of life.

Rutenber's book is laden with quotes and illustrations from contemporary authors. It also possesses fine literary style. In my copy I have underscored a number of pithy and memorable statements. For example, "The kingdom of God is the Kingdom of Right Relations. The church is the historical expression of this Kingdom of Right Relations." "A Christian is one who is himself part of the evidence of that to which he testifies." "If it is the love of Christ to which we would witness, we must *become* the love of Christ in incarnation and effectual deed in order to speak meaningfully of it." Speaking of Christ's second advent, the author writes, "In the preaching of the gospel there is always a note of expectancy: 'Stay tuned to this station for future developments.'" "The grain of the universe ran in Christ's direction, not Herod's nor Caiaphas.'" "Eternity is not monotonous timelessness. Rather, it is time fulfilled." Speaking of suffering in the Christian life, "The greatest sufferer of all was the best-living man of all."

The reviewer has wished that Rutenber would have spent more time with certain areas, such as the relation of sin to sins and the ministry of the Holy Spirit, especially with regard to Christian experience. Nevertheless, I found this a most satisfying and inspiring volume. It reminds me of James S. Stewart and P. F. Forsyth.

WILLARD H. TAYLOR

The Soul Under Siege

By James Earl Massey (Warner Press, 1970. 110 pp., paper, \$2.00.)

Massey, a prominent educator and minister, in this series of lectures given on various campuses of the United States and abroad, seeks to deal with stress in the Christian life and how to handle it. In so doing he talks about the nature of the Christian experience and growth. Massey has a firm conviction that Christians are made for victory and not defeat. Thus he shows how the use of the Bible, prayer, and witnessing contribute to the development

of a strong Christian character which assures one's victory in times when the soul is under siege.

Each talk is carefully outlined and sprinkled with choice references to and quotations of many leading thinkers of both past and present.

WILLARD H. TAYLOR

An Introduction to the Old Testament Prophets

By Hobart E. Freeman (Moody Press, 1968. 384 pp., cloth, \$6.95.)

This pastor and itinerant Bible teacher has written an up-to-date, conservative treatment of Old Testament prophecy. The first section of the book is a study of *prophetism*, that is, a survey of the nature of Old Testament prophecy and the prophetic institution in Israel. The author deals with the origin and development of prophecy, the function of the prophet, the prophetic consciousness, *revelation and inspiration*, true and false prophets, the language of prophecy, Messianic prophecy, and the cessation of Old Testament prophecy and prophecy in the New Testament.

Section two provides an introduction to the 16 canonical prophets in the chronological order in which the author believes them to have lived. Each prophet receives careful attention with a discussion of the nature of the book, the date of the prophecy, personal information concerning the prophet, and any historical, theological, or literary problems. Each study concludes with a fairly detailed outline of the book.

Appended to the book are an extensive bibliography and subject, author, and Scripture indices.

Freeman is well-acquainted with current literature on the prophets and he refers to it frequently throughout the volume. He also knows the problem areas in prophetic studies and he does not avoid them. Apart from the issues of the origin of prophecy in Israel and the nature of prophetic inspiration, the crucial area has to do with the Messianic teachings in the prophets. Freeman sees two streams of Messianic prophecy in the Old Testament grounded in the twofold promise God made to Abraham, one aspect of which has to do with the future *nation or kingdom* and the other with *salvation and blessing* (Gen. 12:1-3). The former stream emphasizes the glorious future of the nation or kingdom of Israel, ruled over by a Davidic monarch, the Messianic King. The latter emphasizes "the work of the Messiah, portraying Him, not

as a reigning king, but as a suffering servant who would be slain on behalf of His people."

In her earlier decades Israel focused upon the hope of an earthly, glorious kingdom ruled over by a Davidic monarch, but she was disappointed, and especially so after the return from the Babylonian exile. As a consequence, the thought of an eschatological Kingdom developed during the intertestamental period. Concurrently, some revisions were introduced with regard to the nature of the Messiah's role, since in one stream of biblical thought the Messiah was presented as a Man of Sorrows while in another He was depicted as the Son of Man coming in the clouds of heaven with great power and glory, sitting upon the throne of David. The rabbis formulated the doctrine of two Messiahs: a Messiah ben Joseph, who would suffer and die for Israel; the other, the Messiah ben David, who would conquer and rule. Freeman concludes that what the rabbis saw as two Messiahs really refer to advents—the first and second comings of Christ. The prophecies concerning a suffering Messiah have to do with Christ's first coming, whereas those prophecies which highlight His reign in glory and power speak of His second coming.

Preachers who are anticipating a series of messages on the prophets would do well to add this lucid and complete volume to their study list. It provides some valuable, preachable information, and a viewpoint which ought not to be overlooked among us who hold the Bible in such high regard.

WILLARD H. TAYLOR

CALENDAR DIGEST

NOVEMBER—

- 1 Home Department Sunday
- 8 Servicemen's Sunday
- 22 Thanksgiving Offering

DECEMBER—

- NWMS Memorial Certificates
- NMBF Christmas Love Offering
- 13 Bible Society Offering

JANUARY—

- 3 Family Altar Sunday
- 31 Youth Week Begins



AMONG OURSELVES

"We'll help you with your kids." A D.S. told me one of our pastors used that in his newspaper display ad. I don't know about the eye appeal, but it has heart appeal . . . Recently heard: A prejudiced man is not up on what he is down on" . . . It really doesn't hurt for the preacher's brotherly love to include preachers. If a fraternal bond of sympathy and cordiality and helpfulness is not cultivated, we so easily drift into the opposite—a kind of dog-eat-dog, every-man-for-himself competition. We sometimes add, "and the devil take the hindmost," but it is the foremost he gets in this case—the preacher. For we pay a terrible price when we care not who fails as long as we succeed . . . Well, it has taken me a long time to get to the point. In the Supplement this month are eight requests for you to write to Headquarters, either about something or for something. In at least three cases you are being asked to write a letter, a letter of sharing. Here are three chances to help your brethren. No prizes. No pay. No fame. No ballyhoo. No certificates to frame. Just the good feeling of playing on the team. And the deep-down knowledge that Christ, looking over your shoulder at that letter, is pleased.

Until next month,

BT

P.S. By the way, the "wooden liberalism" on p. 3 of September NP should have been "wooden literalism."

P.S. No. 2. "Can anyone love without giving?" (p. 21)

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