

THE

# PREACHER'S MAGAZINE

NOVEMBER 1972

## THE ART OF PRAISING GOD CONTINUALLY

*The Editor*

## THE REASON IS LOVE

*H. B. London, Jr.*

## SOME RANDOM THOUGHTS ON MINISTERS' SALARIES

*A layman*

## CHURCH MUSIC AND SPIRITUAL ATMOSPHERE

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## A KOREAN PARABLE

*Lee Chang Mon*

## HAS SHE COUNTED HER BLESSINGS?

*Mary Lou Johnson*

## TOWEL AWARDS

*Mark Smith*

—proclaiming Christian Holiness



THE

# PREACHER'S MAGAZINE

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# Sanctification— Preach it!



By General Superintendent Lewis

**B**ISHOP TAYLOR WROTE, "This is not merely a question of the personal salvation of the world. The power of the church will be proportionate to the holiness of her 'individual members.'"

Mrs. Catherine Booth in one of her magnificent addresses said, "What a tide of lamentation and mourning reaches us, all around the land as to coldness and dearth. We cannot help feeling that there is a great want somewhere. The Gospel is the same power that it ever was, 'the power of God unto salvation.' Where then is the lack? I say most unhesitatingly that the great want is the power of the Holy Ghost."

Finney said, "If we are not filled with the Spirit, our guilt amounts to disobedience to God."

John Wesley wrote: "We have all been wanting. We have not made it a rule as soon as ever persons are justified to remind them of going on to perfection."

These and others of years past wrote and spoke of the importance of this experience. They also directed their remarks to the minister—urging them to preach two essential experiences. They further admonished the preacher to press this experience upon the new Christian and all Christians who did not possess it.

John Wesley further stated, "But if we once suffer this fervor [of the new Christians] to subside, we shall find it hard enough to bring them again even to this point."

So let us today review our preaching on sanctification. Every converted person has a right, and even more than a right—a need—to hear clear, strong preaching on this wonderful heart-cleansing experience. A great sense of its importance is often lacking due to a subdued note in preaching this second work of grace. Let this never happen in your ministry. Our *Manual* correctly states on page 220, "The minister must likewise have a deep sense of the necessity of believers going on unto perfection . . ."

The purpose of this article is simply to call upon all of us to preach and urge our people into holiness. When this is done, surely great spiritual advance will be made throughout the church. Revival has always accompanied strong preaching on sanctification. It results not only in believers going on to holiness, but sinners being converted.

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## *The Art of Praising God Continually*



**T**HANKSGIVING is a one-time-a-year "happening."

At least this seems to be true with too many these days, even among the people called Christians. Since its beginning, when it was a time for reflection upon God's bountiful goodness to people who were very much aware of their dependence upon Him, Thanksgiving has gradually become a pleasant interlude between leaf raking and snow shoveling, with little if any spiritual significance. And, most unfortunately, it is too often a one-time-a-year event.

This certainly is not due to any reduction in the number of reasons to be thankful. On the contrary, when the people of God have the most to make them thankful, they seem to be the least grateful for it all.

It would be in order during the season called Thanksgiving to rally the Christians of the world to a revival of the all-but-disappearing art of being grateful—*all the time*. Such a life-style is an "art" indeed, since it requires skill and the application of that skill. Admittedly, some Christians seem to have developed it as others have not. But those who have not yet learned the joy of practicing this way of life can do so if they will, and will they must if they are to be all that God would have them to be.

The writer to the Hebrews admonishes us, in Christ's name and by His help, to "offer the sacrifice of praise to God continually" (Heb. 13:15). This means "at all times" offer praise, "giving thanks to his name" (15*b*). It means basically the same spirit described in the letter to the Thessalonians urging them "in every thing give thanks" (1 Thess. 5:18).

One translator renders this, "Continue to give thanks, whatever your lot"; and another has it, "Thank God whatever happens!" (Goodspeed) Charles B. Williams puts it closest to what today must be the message for Christians, as never before, in this way: "Make it a habit to thank God for everything."

It is a habit—this quality of soul which can see the positive even when the negatives are there, can see the good when the bad seems to prevail, and can express praise and gratitude when it would be just as easy to complain. The habit of thanking God for everything—what an exciting possibility! This is the art of being able to accept whatever happens with a continuous flow of gratitude to our God, who is, as the late B. V.

Seals put it so simply and eloquently, "too good to do anything wrong and too wise to make any mistakes."

"Unrealistic," someone declares. "Mystical," another may scoff. "It will not work," the pragmatist may predict. "Impossible," sighs the weary, breathless, struggling pilgrim as he thinks about the complex problems that stifle his joy and limit his freedom. But these are the reactions of the faithless. Those who have put their trust in Jesus can listen to His Word, "Continue to give thanks." Make it your habit to thank God for everything. Do it during that one-time-a-year season we call Thanksgiving, but keep on doing it all year and each season, good times and bad times, whether in the gentle breeze or the wintry blast. "In every thing give thanks."

If this way of life requires the effort of an art or a skill—and it does, for it will not happen automatically to the Christian when he sips his first "milk" and starts his growth toward maturity—then how can such skill be developed?

It begins with *seeing*. You have taken the first step by now! You can see by God's grace what His will is for you in a life of continual thanksgiving and ceaseless praise. There is freedom from the bondage of negative reactions to life's problems, and you are aware of what real gratitude and praise can bring to your existence.

Then, seeing leads to *desiring*. Most likely a genuine insight as to God's will for you in terms of continual and abiding praise in all situations is going to result in a deep and burning desire for this way of life.

Desiring is not enough, however, without also *choosing*. H. Orton Wiley recalled in his later years how he "wistfully walked along the banks of Jordan looking for a shallow place to wade across" until one day he took the plunge. He made it when he chose to make it! Wishing did not get it done, but deciding and plunging did.

This is not all; there must be the step of *trusting*. There is no strength in ourselves, but we can do all things through Christ, who strengthens us. He wants this spirit to be yours, and He will enable you to be grateful in all things.

Finally, follow trusting with *persevering*. This is not a one-time event assuring subsequent success. It is a walk by faith in step with the Master. You will feel that you have failed, but you will look again to Jesus for strength and go on with Him toward the goal of continuous gratitude.

Is not this what the life of holiness is all about?

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Jesus hath many lovers of His kingdom of Heaven, but He hath few bearers of His Cross. Many desire His consolation, but few desire His tribulations. He findeth many fellows at eating and drinking, but few there will be with Him in His abstinence and fasting. All men would joy with Christ, but they that love Jesus purely for Himself and not for their own profit bless Him as heartily in temptation and tribulation and in all other adversities as they do in time of consolation.

—Thomas a Kempis

The study habits of a minister should be directing him toward an emphasis and a spirit

## *The Minister and His Personal Study Habits*

**T**HERE ARE MANY FACETS to the office of a minister and many areas where he must be involved—as Paul said, “all things to all men.” Beyond the “all things” he must deliver at least twice a week a message—largely original—that will be interesting, instructional, and edifying. He will have additional speaking engagements, and he must not be repetitious.

Realizing the formidable nature of his task, we would therefore regard the preacher who does not set himself to develop serious study habits somewhat like a farmer did a steer that felt called to butt an approaching locomotive off the track: he admired his courage but deplored his judgment. There must be a call from God, an instinctive tendency to overcome obstacles, a deep desire to specialize in what the majority consider the wholly impossible, preparing sermons each week. Occasionally there is a layman who will volunteer, “I would like to preach one sermon to that crowd!” Yet most of them leave it to the minister, on the basis that they are not public speakers, but little realizing

the amount of preparation that goes into making a sermon.

### **I. Study to Accumulate**

Man was born with two eyes, two ears, two hands, and only one mouth. A man receives by six avenues and speaks by one, a six-to-one ratio. The six suggest the study element; the one, the delivery element. St. John put it this way, “We have heard . . . we have seen with our eyes . . . our hands have handled, of the Word of life . . . that which we have seen and heard declare we unto you.”

By accumulation our study habit is to involve us in gathering material that can be used in preaching. Concentration is important lest one amass only a mountain of “stuff.” Every minister cannot use the same material with the same degree of efficiency, so it is necessary to concentrate on what he can use. He ought to be like a magnet drawing the usable.

The preacher must have something to deliver. William Butler Yeats was once asked, “How do poets make their verse?” He replied, “I make it out of a mouthful of air!” Where do preachers get their sermons? The ignorant and uninitiated may think from the air. A French poet hints at it when he speaks of creative writing thus: “The first word is sent from heaven and the others have to be written.”

God is our first Source, a dependable Source, but it is amazing how often after the first word He leaves us with the work. The same Spirit leads us to find



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and utilize the richest and most familiar materials with which to work. At the top of the list is the Bible, which holds an inexhaustible supply of sermon ideas, illustrations, and subjects.

The supreme Preacher, our Lord himself, did not limit himself to the Scriptures. He found much of what He needed for teaching and preaching in persons He observed and in events from daily life. Out of the pastoral care will emerge much that can be woven into the sermon.

The eyes and ears ought to be trained to constantly see and hear something for a sermon—sometimes for the whole sermon. For example: A preacher was stopped behind a truck at a signal light; on the rear of the truck were painted two four-letter words, to the left the word “DOOM,” and to the right the word “ZOOM.” He had a sermon.

To accumulate, a preacher must *read*. Bacon said, “Reading maketh a full man.” Andrew Blackwood retorts, “Full of what—wisdom or wind?” That depends on *what* one reads, whether truth or tripe, and on *how*, with a sieve or a scoop. As one reads he should mark, learn, and digest. He should have a growing knowledge of the best that has been written. G. Ray Jordan exhorts, “Study to have a hospitable mind for the finest thoughts.” As the size of the window determines how much sunlight comes in, so the hospitable mind allows for the accumulation of good ideas. In addition to the reading of books, magazines, newspapers, other means of communication media should be considered. There are two places of danger: first, that the minister will compete with the editor or commentator on current issues; second, in his effort to be timely he may neglect the timeless.

In order to conserve that which has been gathered, the minister must have a method of storage. The trunk with 1,000 odd-sized envelopes on which

have been written quotes, ideas, and outlines is not the best. His method—whether cards, files, clips, or a meticulously organized reference—must be readily adaptable to his procedures.

The reward for accumulation is put this way by G. Ray Jordan, “When a man has read, gathered, and stored he then needs to learn to reason, remember, and to relax.” Now he is fishing, for he knows that they are in the ocean someplace; they will bite if he will wait. He learns to relax as he journeys toward the completed sermon. To tense himself or to panic only serves to do the same thing that beating the boat with an oar does to fishing. Concentrate, gather, store, and then relax—out of his treasure he will bring forth good things, both old and new.

## II. Study to Penetrate

The minister must study to be clear and to be heard by his hearers. He must get through to them. One of the first tools he will need is the wastepaper basket. William Barclay fears that many ministers have forgotten how much needs to be discarded. I noted the contents of a cheap dogfood: 8 percent bone meal, 40 percent water, 13 percent crude fiber, 28 percent inert filler, and 11 percent cereal and meat products. It seemed to me that 81 percent could have been left out.

For clarity's sake an outline is needed. It will give direction as a tempered wedge made out of raw ore. Jordan maintains, “It is wise to continue to work for the main outline. We can be sure that if we keep working the correct outline will come, for at our best, we do not make it [it is there all the time], we see it.” If it isn't in the outline, it will probably confuse. Vagueness is to be avoided, simplicity to be cultivated.

A clear, clean-cut sermon has to have relevance. Those words “clean-cut” have St. Paul's approval. That is what the Greek means for the words translated in the KJV “rightly dividing.”

The idea in the Greek is to cut sharp, clean with one stroke, and this word is used in contrast to another that could have been used which means to hack at and to haggle a thing. Now, set the exhortation "study" over against that phrase which has been translated "rightly dividing" and you see why Paul exhorted, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

On a recent Sunday morning I made a survey, mentally, of my congregation. Here is my list: two unwed girls that were soon to become mothers; a man on dope, who had been married four times and was a father of three families; a widow whose husband had been interred the previous week; a family whose son had left for Vietnam on Friday; a man who had been laid off work because of company cutbacks; a mother of three young children, facing surgery for an incurable malignancy; three businessmen with financial and employee problems; a mother and wife who was unsuccessfully struggling with her tobacco habit; a man about whom malicious gossip had been spread; a pew full of whispering teens ready to be challenged; a group of wonderful Christians who were facing the common trials, afflictions, and battles of life. Others, by their own confessions, I knew to be defeated and bound by sin. There were also several who during counseling sessions had admitted their failure to let God fully sanctify them.

I saw *people*—*persons* whom God loved, and I loved. What did I have from God to say to these? Did I have a sermon that was relevant, any promise of hope, any tender mercies of God to offer, any strength for the weak, any touch of the shepherd's heart, any healing balm?

I tell you that since that day my studies have a different goal and purpose. To have made the sermon a denunciation against a current TV pro-

gram, a tirade against "Fiddler on the Roof," or a stormy oration about pollution in Mineral Bayou, would have been ridiculous—and maybe unforgivable. Those souls needed the Good News, hope, comfort, assurance; for if I had no word from God for them, they would go elsewhere grasping for something to save them.

To penetrate, the contents of the sermon must be whole. When you preach there is pardon, tell them also there is regeneration. When you say there is peace from guilt, tell them also there is a joyful new life in Christ. If you proclaim a cleansing from the carnal mind, tell them they can be filled with the Spirit. There is the eradication of hate, bitterness, and resentment and a fullness of God who is Love; a deliverance from sinful habits, a never-failing Presence. When you tell them God is a Life Belt, be sure to tell them that He is a Friend. Study to be *whole*; never let your preaching be biased, narrow, or of private interpretation.

### III. Study to Accentuate

The study habits of a minister should always be directing him toward an emphasis. First, to accentuate the kingdom of God. Survey the prophets, the preaching of John the Baptist, the ministry of our Lord, and the Epistles and you will find that a major strain running through the compositions is the kingdom of our Lord and His Christ. The Kingdom is both in you and holds for you future glory. "... It is time to wake up to reality. Every day brings God's salvation nearer" (Rom. 13:11, Phillips).

Second, accentuate the preaching of the Scriptures. The Bible is the Holy Spirit's favorite literary medium. It must be ours. The Bible provides rich ore to be mined. It not only furnishes Authority for the preached word, but also abounds with life situations similar to those that confront men today. The Holy Scriptures must be studied incess-



antly. The prophet of God must seek to know, *What saith* the Scriptures? and even more, *What meaneth* the Scriptures? and, *How* shall they be applied to the needs of men? They are for edification, reproof, correction, equipping the man of God for every good work. "We . . . have gained fresh confirmation of the prophetic word. Pray attend to that word; it shines like a lamp within a darksome spot" (II Pet. 1:19, Moffatt). "Preach the word; keep at it in season and out of season . . . never lose patience with them, and never give up your teaching; for the time will come when people decline to be taught sound doctrine . . . Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister" (II Tim. 4:1-5, Moffatt).

This is not an easy route. It requires hours of searching and soaking and waiting for the understanding of the revelation. Littorin writes, "We are not heathen philosophers, finding out things, but we are expositors of a revelation that settles things." No word meets the need of a man like the scriptures, if they be not taken out of their context. (Here is meant, not so much the immediate context, as the context of the Holy Scriptures; the word *must* be scriptural.) William Barclay points out that Moffatt has translated a sentence in Job with a flash of sheer inspiration. It is the speech of Eliphaz the Temanite when he says to Job, "Your words have kept men on their feet" (4:4). Any preacher might covet such a verdict on his preaching.

Third, accentuate the preaching of scriptural holiness. It breathes in the prophets, sings in the poetry, and enforces the entire structure of the Holy Scriptures. Our study should always be motivated with the desire to make men holy.

#### IV. Study to Love

This may seem, at first, to be peri-

pheral, but it lies at the very heart of the minister's study habits. The world has had its loveless prophets, its unsympathetic seers, its cold philosophers. A thousand things tell the story of what a man *has*; but love alone, or the lack of it, determines what he is. Barclay stresses that Christian love, the *agape*, is an exercise of the total personality. It is not something that happens and which we cannot help. It is something into which we have to will ourselves. It is a conquest and an achievement. It is not a sentimental, automatic, and unsought emotional response; it is a victory won over self. It is the fruit of the Spirit. Divine love planted in the heart is shed abroad by the Holy Spirit, but the production of fruit remains our responsibility to cultivate.

Percy Ainsworth says, "Love is life's true culture. Whenever in the same life you find deep convictions and shallow sympathies you have the possibility of much cruelty. Sometimes a man delivers his soul, and so doing bruises his brother's soul, or brings it into bondage of a bitter memory. We blunder and stumble along in the right direction. We practice one virtue at the price of another: our honesty flouts our love, our candor outstrips our sympathy, our earnestness threatens our patience . . . Love is the perfect good in perfect touch with life. It is the deep secret of the eternal best not only enlightening a man's mind but controlling his action. Love develops within him and confers upon him powers of insight and feeling that teach him to utter the truth wisely and to do good in the best way. 'Without love I am nothing.' 'Love seeketh not her own.' That rules out of love's life a great many unworthy objects of endeavor. A rake *must* be selfish; but a scholar may be. The men who lounge and dally in the valley of sensual pleasures, of physical and mental ease, of moral indifference, must be selfish; but a man may set his face stedfastly to the

(Continued on page 43)

# Evangelistically Speaking—

An evangelist ponders the question  
that seems all too unnecessary

## *Why Will They Do It?*

After better than 19 years as a full-time evangelist I am plagued with some questions. In this “atomic age,” when people are geared to time and seemingly always in a mad rush, when it is so hard to get the “outsider” to our revival meetings, when Sunday morning is the time that the most needy people are usually present, when 15 minutes can mean the difference between a break and only a few at the altar, the question comes to me over and over as I watch the hands of the clock continue to turn—Why will they do it?

I am sure that they are not malicious. Pastors and people would not call an evangelist hundreds of miles, entertain him royally, pay him well just to prevent him from doing his best. The fact they called him in the first place is proof that they desire to see souls won. People don't pray and pay

just to mark time. Knowing this is why I keep asking, Why will they do it?

Time is a very important factor on Sunday morning. If the evangelist has to preach until 12, his service is nearly defeated. If he should have to go past noon, his service is defeated. If he was allowed to begin preaching at 11, so he could begin his altar call 15 or 20 minutes before 12, he would see far more results. I have seen the altar full many a Sunday morning, and I have seen it nearly barren because that all-important 15 minutes was taken for something that wasn't of any worth to the meeting.

When that minute hand went past 11, I have sat many times and asked, Why will they do it? Why will they take time talking about things unrelated to the revival? A class party or even a pep talk for the Sunday school is not that important in this crucial service. Why will they repeat announcements over and over, when many times they are printed in the bulletin? Why will singers repeat verses, sing extra songs, preach little “sermonettes”? If the Spirit of the Lord moves in a song, of course they should follow His leadership—for preaching would then be out of place. Why will they wait until this crucial moment to raise the evangelist's offering when they have known for



by  
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many months he was coming? Many a time I have stood up 20 minutes too late, after one of these pulls, to a nearly hostile crowd. Why will some of the good members feel that they just must have their say? They must obey God, they say. Surely, there are times when spontaneous testimonies are in order and they make preaching out of order. This is wonderful! However, to take part of the important 15 minutes just

to be heard is heartbreaking. Remember—the Holy Spirit does not interrupt himself.

Could the answer to my question be that they have never stopped to think about these things? I believe that our good people want to see souls won. Perhaps just calling these things to their attention would eliminate them and let us see more souls won on Sunday morning.

## The Reason Is Love

By H. B. London, Jr.\*

Someone said, "The greatest treason is to do the right thing for the wrong reason." Lately I have felt impressed to ask myself, Why do I do what I do? Do I work for God and the church because I want to be successful? Do I labor for the Master because I want people to think more highly of me? Do I work long hours so that others will be impressed by my diligence? Or do I do what I do because I love God and because I want others to love Him too? Why do we ask for great gains in Sunday school; why do we operate high-powered programs of outreach; why do we have little contests to goad us into action? Is it to fill empty Sunday school classes, to give some restless layman a job, to make our year-end report look good, to help our denomination report record gains, to inflate our egos? Or is it because we love God and we love those around us and want them to love Him too?

Before Jesus left His little band of followers, He gave them a commission.

It was simply, Tarry . . . and go . . . and win men through the preached word of the gospel. They went, and a world was turned upside down for Christ.

When I think of those early Christians and their enthusiasm, I can't see them sitting around saying one to another, "We had better invite someone to Sunday School today—we were down five last week." Nor do I see them passing out invitations to vacation Bible school because they had set a goal of 100 that day. No, I see rather a group of men and women committed to the Christ they represented. I see them living the Great Commission, not because He told them to, but because He was their driving force. *It was Christ in them*—man's only hope—that made them do what they did. *The reason was love!*

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and . . . soul, and . . . mind. This is the first and great commandment." But He said further, "Thou shalt love thy neighbour as thyself." It's all about a love affair—Sunday school, that is—and its only reason for existing is all about love. It is

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(Delivered to the Oregon Pacific District Assembly in 1972)

a church and its people who love God with all of their souls and minds and hearts. It is about people who do not just hear the Great Commission and then go, but it is Christ in them that constrains them to go. It is about people who have found Jesus Christ so real and so lovely and so transforming that they cannot remain silent. It's about people who through the love of God have learned to love others even as they love themselves. The reason for our Sunday school is love.

But is it? Last year, 70 churches on our district, with the help of 70 pastors and 1,349 teachers and officers, showed a net gain of 13 over the preceding year's efforts. I wonder why. But I really do not have a right to ask why, for the reason means very little. It's simple: If we have loved God enough, if we have properly valued the worth of a soul, if we have really touched the lives of those about us with genuine Christian love, then we need no reason, for we have done all that Christ expects. But if we have not, then we need to look very closely at our reason for doing what we do. *Is the reason love?*

In John, chapter 13, the Master added another commandment. He said very simply to His perplexed group of

followers, "I love you . . . and I want you to love others . . . the way I love you."

"But, Lord, You are leaving us; how can we let other people know we are your disciples? Shouldn't we wear a badge, or call ourselves Baptists, or Methodists, or Nazarenes? Shouldn't we wear some distinguishing mark? How will people know we are Your disciples?"

"Ah," said the Master, "you need not worry about that—men will know you are My disciples if you have love one to another."

My friends, *the reason is love*. If we do what we do for any other reason than love for God and His Church, and those multitudes around us have yet to taste and see how great God is, then it is treason. But if we love—really love—then growth, and gains, and souls, yes, and scores of Christian Nazarenes, will be the result. The reason is love.

*We are one in the bond of love;  
We are one in the bond of love.  
We have joined our spirit with the  
Spirit of God;  
We are one in the bond of love.*

—OTIS SKILLINGS

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Of course it is so much easier to put on conferences, or to bring in clever preachers, or hire entertainers—from classical to rock—or fly somewhere to observe how Dr. Eager Beaver packs them in, trying to pick up some gimmick we might have overlooked—it is so much easier, and cheaper, to do all that than it is to fall on our knees and repent of our shallowness, our prayerlessness, our powerlessness, and tarry there in an agony of concern until we are filled afresh with the power of God's Spirit, which *alone* will make us spiritually effective.

—C. William Fisher

# *there's MU $\text{♩}$ IC in your church*



## *Church Music and Spiritual Atmosphere*

**I**T WOULD BE DIFFICULT to estimate fully the effect of church music upon the spiritual atmosphere of any church. Therefore it is most important that pastors and music directors realize this fact and give to music the understanding, sensitivity, consideration, and direction which it deserves.

The Church of the Nazarene has a unique heritage, character, and mission. This should be a fundamental *concept* in all our plans and activities—including our music. Included in this fundamental concept are the elements of a vital spiritual outlook, spiritual aggressiveness, scriptural holiness, personal experience and testimony, freedom in worship, emotional reality and expression, growth in sound doctrine, and evangelism.

Our music should serve all these areas of our church life and growth. As Donald D. Kettring says, "Because each church has its own kind of worship, therefore it has its unique possi-

bilities for a distinctive kind of ministry . . . A music program will affect the traditions in corporate worship, but it should not dictate them."

Among the major areas of vital importance to the effective worship and ministry of our church is that of spiritual atmosphere. It is this which I would emphasize in this article. The name, "Church of the Nazarene," over the entrance to a church building does not guarantee an adequate spiritual atmosphere. The quality of this depends upon the pastor and the people, and is largely the responsibility of the pastor. Hence the pastor who develops and maintains a warm, free, blessed spiritual atmosphere must be aware of, and utilize fully, those factors which produce such an atmosphere. And here is where music becomes vastly important.

Have you considered the fact that in music, as in no other element of a service, *everyone* in the congregation can be involved? Normally not everyone can lead in prayer in a given service. Even in the offering, there may be those present who simply have nothing to give. But everyone brings along a voice; and whether rich or poor, old or young, talented or otherwise, trained or untrained, everyone can take part in music.

The singing of the congregation, the



by  
**Hugh C. Benner**

General Superintendent  
Emeritus

contribution of the choir, the singing of special numbers, the playing of the instrumentalists all affect the atmosphere of the service. Through 50 years of observation in the ministry, I have seen the music of services lift them into experiences of a high order, creating an atmosphere in which the Spirit of God moved in a blessed and wonderful way so that the preacher was able to present his message with freedom and effectiveness. On the other hand, I have observed inadequate, indifferent, inappropriate, hodgepodge music fail completely in its proper and essential role, resulting only in a sense of time having been spent, with no development of spiritual atmosphere as a preparation for the message from God's Word.

In a Sunday evening service of a major city, a guest preacher was to deliver the message of evangelism. It would be anticipated that everything reasonably possible—musical and otherwise—would have been planned to create a warm, unified, inspiring, receptive atmosphere in which to present the eternal truths of "the glorious gospel of Christ."

Unfortunately such was not the case. There were some congregational songs in which the people seemed to be involved on a minimal level. Interspersed at various points were three songs by a group of teen-agers. The choir sang a special arrangement of a great old gospel song which, if it had been sung with emotional content and with the impact of personal testimony, could have created a spirit of freedom and blessing throughout the congregation. But such a moving experience it was not!

The result? In the first place, if that church is to meet the challenge of that needy city the call is for a total service plan, including music, which would be warmhearted, exciting, appealing, Spirit-anointed, and evangelistically oriented. The total effect of that service

was far from such a goal. The preacher came to the pulpit facing a low level of alertness and expectation, an atmosphere not conducive to effective evangelism. As has been experienced by many of us, he had to "start over again" in an effort to generate an adequate spirit and atmosphere in which to proclaim God's message.

Pastor, yours is the basic responsibility for the atmosphere of your church and services. Do not depend upon a music director, whether a professional musician or an amateur, to bear this responsibility. Take the time to confer with your music director, your choir, your instrumentalists, your youth singing groups, your special singers, giving them a clear concept of your goal for the atmosphere of your services, and the immense opportunity and effect of the musical personnel in achieving that goal.

And hear this, pastor! Give close attention to the *content* and *quality* of the music which is to be used in your services—the songs which are to be sung and the influence they will exert on the service. Musical "fads" have no place in the serious work of the Kingdom. See to it that the words of the songs are theologically and experientially sound. A kind of "mod" music, frequently with little or no biblical basis or meaning, has recently had a wide distribution, and in some cases has been used in the regular services of the church. My very strong feeling is that music of this type, which might be acceptable in an informal group of young people, does not belong in our major services and makes no worthy contribution to an adequate spiritual atmosphere.

Improvement in the spiritual atmosphere of our churches, particularly in the musical contribution to that atmosphere, will, with the blessing of God, pay large dividends in strengthening the whole church fabric and in winning the lost to Jesus Christ.

# *Faith in* **ACTION**

## God Will Provide Himself an Offering

By Thomas L. Blaxton\*

"And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together" (Gen. 22:8).

This is one of the most touching stories in the Bible outside of the one where God gives His Son for us. I want to apply this, perhaps a little differently from the way it is usually used, without doing harm to God's Word.

Since I came into the church in 1948 the missionary program has been more than a Kansas City program. Trevecca Nazarene College motto is, "The Sun Never Sets on Trevecca Students." The missionary program is God's program for souls around the world. Thank God, the sun never sets on Nazarene missionaries.

This became more of a real part of our lives when we were privileged to live in Japan for four and a half years and in Okinawa for 18 months. We watched the missionaries with their long, long day of work, and we had the opportunity of traveling with them, seeing firsthand the mission dollar at work. It was our privilege to be the first pastor of one of our English-speaking churches, under the leadership of Dr. W. A. Eckel, field superintendent; and Rev. Doyle Shepherd, Okinawa missionary supervisor. It was then it became a part of our monthly budget to lay aside *something each month* for the next Easter or Thanksgiving offering.

I was thrilled at the amount of our Spanish Broadcast offering last year, but hurt when I noticed the number of churches that did not take part in this part of God's program.

This year, as we prayed about our Easter offering, God seemed to impress upon us to give double what we had set aside. Soon I realized I was trying to pray around the offering in place of praying it through. The *Herald* arrived with the pictures of all the newly appointed missionaries. I took the *Herald* to the church and put it on the floor in front of the altar and I knelt on the other side, and as I prayed I looked at the smiling faces of that group—not a sad face among them. God gave me the promise from Gen. 22:8, and there was no question as to what God would have us do in the Easter Offering.

The next day I went into the pulpit and challenged the church to the "Faith Pledge" to meet the goal the district had asked us to set for our offering. I asked the church to pray for a week and then bring in their pledges.

On Tuesday, I was downtown when a person said to me, "There is a suit in a certain store; I want you to have it if it is your size." I went to the store; the suit was my size and more expensive than I could ever afford. Two days later a lady told me there was a shirt in a store in West Plains (23 miles distant) and she wanted me to go by and pick it up, which I did. Friday was the World Day of Prayer and all the churches had a program at the Catholic

\*Pastor, Willow Springs, Mo.

church. When the service was over, we were having a time of fellowship when the priest said, "I have some beautiful handwoven neckties imported from France. Would you like to have them?" He brought them out and three of them matched the suit and shirt. A suit from one town, shirt from another, and ties from France—all matching!

I had to go back and pray some more. A new suit with shirt and matching ties would not help pay what God had asked us to give. (I also knew Dr. Miller could not credit that toward our budgets!) Again God took me back to the verse of Scripture from Genesis. I realized I had been trying to pray around what God had asked us to do and not through it. I claimed that verse as a promise from God.

On Sunday morning I faced my people with the "Faith Pledge" they had been praying about, convinced in my own heart that God could supply the offering. The pledge goal was reached and we were trusting God "to furnish the offering."

Most of the first half of what God wanted me to give I already had, and it is so easy for us to be satisfied with what we know we can do.

In 1968, I sold a man a car and he paid me all but half of the amount God wanted us to give. On Tuesday morning when my wife brought in the mail she opened a letter rather hurriedly and said, "Guess what I have," holding up a check. The letter said, "Surprise! surprise! surprise! But here is the rest of the money I owe you on the car I bought in 1968." The other half of our Easter offering! Maybe the payment was late by man's time but on time in God's plan.

If we pray *around* our missions offering we can furnish the "baloney" (what we want to give), but if we will pray *through* we can have the "lamb"—that which God provides. Then we can feast our souls as we give, not because it is a program from Kansas City, but because

it is God's program to reach lost souls around the world. When we pray it through, "God will provide" for himself an "offering."



## He Too Likes to Be Appreciated

Dear Son:

Yesterday was "Appreciation Day" for our district superintendent. Our pastor had him preach in both services in order that he might "feed the flock" and "call the unrighteous to repentance." We all brought our "potluck" and after church had fellowship and listened to our leader as he unburdened his heart for home missions. The pastor's wife presented his wife with a corsage and we sent them home with a "pounding."

We all saw our district superintendent in a different light—a human! He was not sitting beside the general superintendent at district assembly or chairing a conference, working with a board or raising money. He was relaxed, comfortable, and appreciated by us all in a new way. And by the way, I believe that he understood us better also.

The day was a blessing to us, and I believe to him. He mingled among us, learned our names, and became friendly with our children. I learned something today! Leadership, too, would like to find fellowship, and we owed it to him and his family.

Love,



# A Korean Parable

By Lee Chang Mon\*

In the village of Chia Lee in Korea lived a not-too-rich young man who was about to be married. On the day before his wedding, his uncle sent him money for a new suit. With great joy he hurried off to the department store in the big city. He selected a suit, tried on the coat (which fit very well), but he did not try on the pants until he reached home late that night. Then to his deep disappointment he discovered that the pants were three inches too long. Since the wedding was to be held the following morning, there seemed to be nothing to do but to wear the pants with the legs rolled up.

This young man had a very kind grandmother who lived with them in the home. Late that night she rolled and tossed as she thought about her fine grandson and the humiliation of having to wear a suit with the pants rolled up. She finally arose from her bed, slipped quietly into the room where the young man had hung his suit. She carefully took the pants from the hanger and with her big scissors she snipped off the extra three inches. She got out her needle and thread and carefully hemmed up the pants and neatly hung them in the closet. Then she went back to bed and slept in peace.

The mother of the young man had a terrible nightmare that night about her son standing before all those people with his pants rolled up, and so about

two in the morning she could endure it no longer. She arose from her bed and went on tiptoe into the room where the suit was hanging. She measured carefully from the bottom of the pants and with her scissors snipped off the pants and then hemmed them neatly and completely.

Very early the next morning before the sun had began to rise, the older sister of the young lad arose from her bed. Hers had been a troubled night of sleep. Before anyone else was up, she slipped quietly into his room and removed his suit pants from the hanger. Using her scissors expertly she removed three inches from the bottom of the pants, hemmed them carefully, and put them back on the hanger.

You can well imagine the consternation of the young man as he pulled on his trousers later that morning just before the wedding. They barely covered his knees.

The point is clear. There was a great lack in communication and cooperation. Even though each of the three ladies intended well and even finished the job with a feeling of accomplishment, the end result was tragic.

How often the same might be true of the church member who does it all his own way regardless of the plans of the rest of the church, or the pastor who feels little need to cooperate with the district program! With team work and good communication we can often save a duplication of effort—and perhaps disaster.

\* Korean pastor.

# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson



## Has She Counted Her Blessings?

Some frail woman will wish for a morsel of bread  
on the eve of the coming Thanksgiving;  
She'll be lonely, dejected, and broken in health,  
little hope for the way she's been living.

But the parsonette, confident, plans her buffet  
with no serious poverty pressing,  
For she's trusted the Lord to supply every need,  
and He has—  
Has she counted her blessings?

\* \* \*

She might even recall, long ago on her knees,  
how she prayed with an urgency lended  
For our Maker to meet a most prominent need,  
since her health on its answer depended.

Was there no hope at all and did silence prevail  
as she wept in the night, fear possessing?  
No, the answer came through with the freshness of spring,  
she was healed—  
Has she counted her blessings?

\* \* \*

She still looks to the future with praise in her heart  
and a faith now grown stronger than ever;  
Having purposed and practiced, she's mastered the art  
of a trust in God no man can sever.

Why, of course He's provided her need in the past;  
He will not fail, though trials are pressing.  
She is jubilant, knowing her answer is prayer;  
she has hope—  
Yes, she's counted her blessings!

**Mary Lou Johnson**  
Churubusco, Ind.





The

# PASTOR'S

S U P P L E M E N T

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*Compiled by The General Stewardship Committee /*

*Harold O. Parry, Editor*

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All official records at Headquarters and periodicals checked below will be changed from this one notification.

Check: "Herald of Holiness" (    ); "Other Sheep" (    ); "Preacher's Magazine" (    );  
Other \_\_\_\_\_

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## NAZARENE HIGHER EDUCATION—1972

The founders of the Church of the Nazarene planned wisely. From the very beginning they were active in the establishment of educational institutions. Their faith was great. Not content with simply starting schools and colleges, they designated some of their fledgling institutions “universities.” They were determined that the Church of the Nazarene should have a well-trained ministry.

Of equal importance, they looked far into the future and insisted that it was the duty of the church also to provide training for the laity. This was a critical decision, for it meant larger campuses, more comprehensive curricula, a greater number of buildings, and more costly equipment. Our forefathers believed that every Nazarene young person should attend a Nazarene institution for at least a portion of his college career.

Today we know that the vision of those early pioneers is vindicated. Our colleges and seminary have provided hundreds of well-trained men and women for the mission fields, thousands more for the ministry in the homeland, and many thousands of devoted laymen who are active in places of responsibility throughout the world. It is most significant that at this early stage in our denominational history 82 percent of today’s church leaders—general and district superintendents, seminary and college presidents, executives and General Board members—are alumni of Nazarene institutions of higher education. It is equally impressive to know that 70 percent of our missionaries on the field today are also alumni of our own institutions.

From all our educational institutions there continues to come a steady flow of well-trained, Spirit-filled graduates—both ministerial and lay. Their entrance into the Nazarene bloodstream will contribute much to the vitality and health of our church in the crucial, uncertain days ahead.



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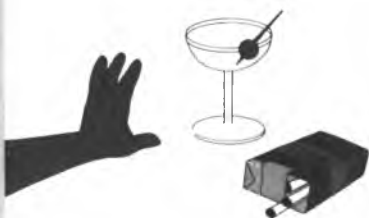
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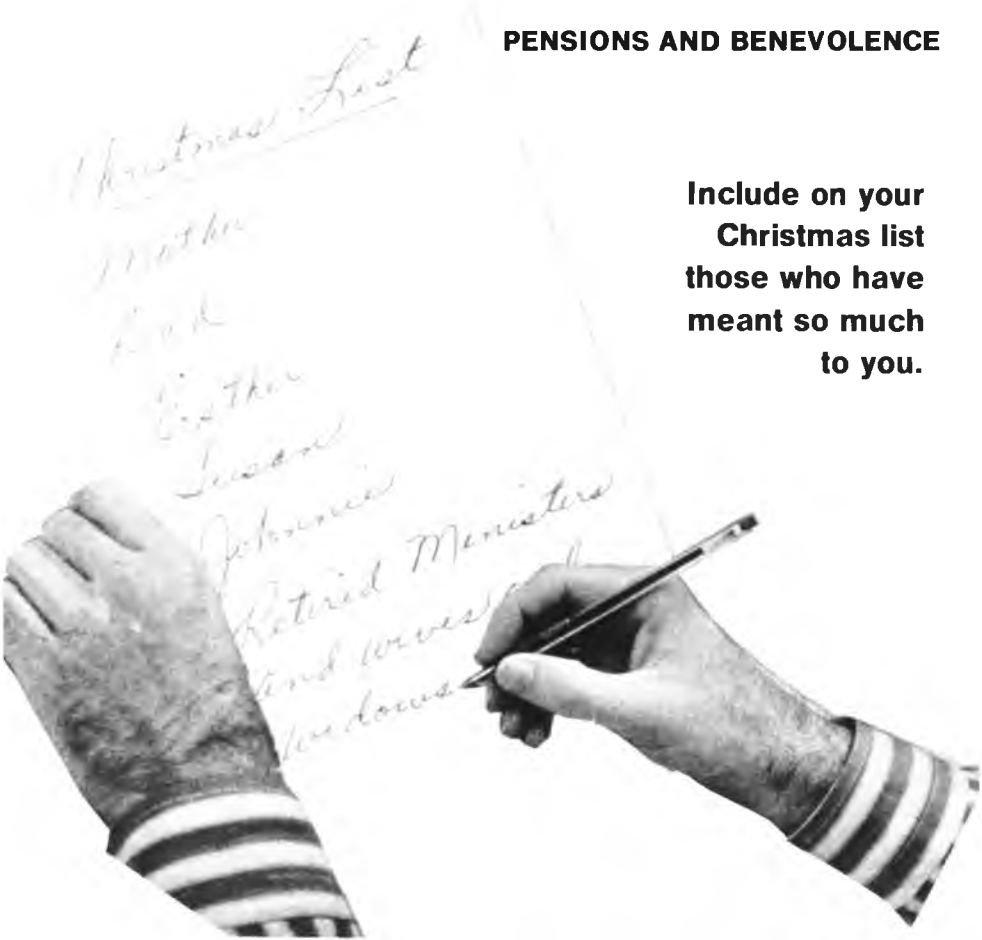
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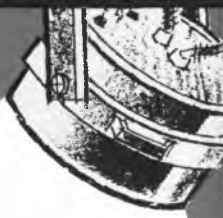
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## Some Random Thoughts on Ministers' Salaries

*The following article is an abridgment of a paper prepared at the request of the Ways and Means Committee for presentation at the district assembly of West Virginia. While authored anonymously, it was signed by the lay chairman, Dallas Moore. The assembly voted to request that the paper be read in each church at the first board meeting of the new assembly year.*

"Fools walk in where angels fear to tread" very adequately describes the feeling of most ministers when asked to discuss money as it relates to their salary. The fear of being considered mercenary or accused of "preaching for money" prevents most ministers from saying anything to laymen. Ministers too often face the concept that they should take the vows of poverty, which seems to be a carry-over of the false idea that holiness and poverty go hand in hand. Ministers are also aware that many board members are put on the defensive if the minister makes more money than they are making. The idea seems to be that if the minister is held in check financially, and made to suffer, he will not "get out of line" on other things. This attitude gives credence to the thought that the laity want the minister to be indebted to them, so that he will always know "which side of his bread the 'oleo' is on."

With full knowledge of all this, we still desire to express these views. First, let it be known that we feel that any man who preaches for money is a first-class idiot! Money can never compensate for the tremendous responsibility

of standing before dying men and preaching the Word of Life, a task which will directly determine the eternal destiny of those men. As one has said, "You cannot pay a preacher enough to preach, and you cannot pay a preacher enough not to preach." No church can fully compensate a real pastor who gives 100 percent to God and the church.

Many ministers do not feel that the amount of money is the key issue, but rather the *attitude* of the majority of laymen toward pastors' salaries. Laymen have been heard to say, "The biggest business in the world is the Church and what it is trying to do." Yet those same laymen are not willing to apply business ideas to this aspect of the "great business." In business if a person is doing the job, he is not only told, but shown by proper salary raises. It is also worthy to note that in business the raise goes to the man who does the job and not to the man who follows him. There seemingly is no fear that a raise will make him independent and that his attitude will change toward the company.

It is noteworthy that most business places put their greatest amount of

capital in men. They believe that men make the business. Often this is not so in the church, and we force men to jump from church to church as their needs for adequate financing arise. Businesses realize that if you want an executive you must pay an executive wage. He can't dress and look like an executive on an errand boy's salary.

Often it appears that the laymen have a double standard when it comes to the matter of salaries. They have the idea that when one of them makes more money he is successful; but if a minister moves for more money, he is "mercenary." The thought seems to be that there is nothing wrong with a layman's demanding that he be paid according to his educational abilities and experience, but the minister should be willing to "live sacrificially." In fact, the minister's house, car, bank account, clothing, and everything else should be a sign of his sacrifice.

One of the few vocations which depends on the mercy of the people is the ministry. Almost all other persons have either a union or management personnel speaking out for them on wages. If a minister chooses to do so, he can speak; but even if he gets what he asks for, he in reality "wins the battle only to most likely lose the war."

But let's say you do have a layman brave enough to bring up the raise. Consider the arguments for not giving one:

1. *Can the church afford it?* Well, let's see. We can afford new buildings, padded pews, carpets, and air conditioning, but when it comes to the pastor's salary, we had better go slow. The scripture says, "The elders who do good work as leaders should be considered worthy of receiving double pay, especially those who work hard at preaching and teaching. For the scripture says, 'Do not tie up the mouth of the ox when it is treading out the grain,' and, 'The worker deserves his wages'" (1 Tim. 5:17-18, *Good News*

*for Modern Man*). But does that apply to our pastor? We are willing to borrow money to do "things" for the church, but certainly not to do something for a man. Could it be that this attitude really manifests selfishness in the sense that money given to the pastor is about the only money that doesn't bring tangible results to the church people? Sure, they will give money to buy pews—they get to sit in them!

2. *But look what he already gets.* After all, we pay him well in comparison to other churches. He gets his house free. We pay his insurance and social security. Many well-intentioned board members who are trying to save "God's money" have fallen into the trap of using these excuses for not doing what is reasonably right for God's man, the pastor. First, Paul tells us that to compare ourselves with ourselves is foolish. When comparing with other churches the pastor's salary, seldom is the fact considered that those with whom we compare may not be compensating their pastor adequately. Even if your pastor is making \$50.00 a week more, there is a good chance he should be making \$100 more. Unless boards are willing to arrive at a figure they think should be paid, it is useless to compare.

The idea that the pastor gets his house free is only partially true. First, it is not his house. If it is, why doesn't the church board give him the deed for it? When he moves, does the pastor have any equity in it? Why not give him so much and let him buy his own house and pay his own utilities! But what about insurance and all? The same board members who are bringing this up fail to say anything about the fact that their companies are doing this and more for them. They get just half social security, but then they get sick-pay, retirement benefits, bank days, several weeks' vacation, and similar benefits.

Now some random thoughts about



the side which is seldom discussed:

1. Not many consider the fact that the pastor is the "image maker" for the church. This means he must dress nicely, in decent, clean clothes every day. It takes money to have nice clothes. Does your church give a clothing allowance? Not all jobs do, but some furnish clothes for their workers.

2. Most folk do not consider the cost involved in building a minister's library. What about a book allowance?

3. Who leads the giving in your church? In most cases, the pastor does, although he has never been the top-salaried man. He also is asked to lead in college offerings, camp meeting offerings, and other offerings on the district level.

4. Another sometimes unnoticed fact is that the parsonage family is asked to support every cause, and must, because of their position, support most of them. Among these are the various showers, receptions, anniversaries, birthdays, and other special events involving the church people.

5. The minister must, because of lack of church-supported programs, plan heavily for his own retirement.

6. Many do not consider the fact that the minister must also educate his children and that the cost is not reduced because he is a minister.

7. What benefits are given to the pastor who has a lingering illness which incapacitates him? How long would, or could, the local church pay his salary? Where would he turn for help?

8. Some consideration should also be given in regard to the educational expense the pastor has incurred in order to get a college, and many times a seminary, degree. The starting pay for a college graduate in secular work is much more than what some of our most experienced pastors receive, although their education costs no more than the minister's.

A good study would be, What is the

average educational level of your church board, and then what is their average wage (including all fringe benefits)? You might also ask what they started to work for if they were college graduates.

9. Look at car expense. The average pastor drives between 20,000 and 30,000 miles each year. This means, at best, three years' wear out of his car. He must absorb the cost of this car. Not only should a gas allowance be given, but also some consideration for the depreciation. A better form of remuneration would be for the church to purchase a car for the pastor's use.

A survey of ministers in 20 Protestant denominations reveals their incomes are far below the averages of most other professionals and many craftsmen and laborers, and that most clergymen feel they are underpaid. Nevertheless, *only one in 20* is thinking of leaving the ministry to secure more income (the *Church Herald*, Nov. 28, 1969).

Some ministers subsidize their salaries by securing either another full-time or part-time job. Either course will weaken the effectiveness of the minister to the local church. Some of these men do not have grounds to take this action, and in reality show a materialistic attitude when they do leave the full-time ministry. A minister receiving a full-time salary should give full-time service for the church. The church board has a right to expect this. But it must be noted that most men have a real justification for the actions they take, in light of what they are receiving in salary from their churches.

The problem cannot be solved overnight, but surely we need to begin to correct a situation that has existed for too long and threatens the very core of the ministry.

Some actions and recommendations have already been implied. Let us consider what can be done. If you are a

member of your local church board, you could ask that a committee study the pastor's salary in relation to monies raised and the job the pastor has done. You could also initiate a raise with a motion for such action in your next board meeting. If you are not a board member, but just an interested church member, you could raise the question of how much your pastor is being paid by asking your church treasurer or other member of the board.

In most cases, churches could pay more if they wanted to. In those that cannot, the pastors would at least know that some are interested in him and his family if the matter is discussed in a board meeting.

The problem cannot be solved with \$5.00 "token raises." It will take action of courage and faith by most church boards. God will honor a church that will adequately care for its pastor.

Here are four questions that deserve consideration as the decision is made on the pastor's salary for this year:

1. Was the base salary for last year adequate? Since most discussions about this year's salary use the salary of the previous year as the beginning point, this base figure should be examined. In most churches, the present figure is 25 to 35 percent above the salary of

five years ago.

2. What about inflation and the rising cost of living? Currently, the Consumer Price Index is climbing at the rate of 5.5 percent per year. For the current year, the cost of living is about 22 percent above that of five years ago. This means the church that was paying a salary in 1970 that was less than 22 percent higher than what it paid in 1965 had, in effect, reduced the pastor's salary. The pastor who will receive a 5 percent salary increase this year will actually be receiving a salary cut.

3. How large should the increase be? In most occupations and professions, wages and salaries this year will be 5 to 10 percent above their level a year ago, and in several fields the increases will be in the 10-12 percent range.

4. Should a merit increase be granted? In many churches, as in most organizations, there is a financial reward for good performance. On the other hand the congregation has a right to expect that both the quality and the quantity of the pastor's work is of an acceptable level. If it is below that level, they have a right and an obligation to ask questions. If it is well above that level, they should reward it.

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From Adam Clarke—

Writing to a young friend, the great commentator said: "Study yourself half to death, and pray yourself wholly to life. Do something you can look at, something that will be worth having when you are not worth a rush. You have tenfold greater advantages than I ever had from reading. Were I you—I would dig, water, lop off, tie up, and leave alone till the garden blossom as the rose, and the whole ground be like Carmel!"

# IN THE STUDY



## *The Purpose of the Crucifixion*

By J. W. Humble\*

TEXT: *For this purpose the son of God was manifested, that he might destroy the works of the devil* (1 John 3:8b).

On the sixth day of creation there came from the Divine Council a statement which would inevitably have reverberating repercussions involving the Creator and the creature and an involved plan of redemption on the part of the Creator.

This statement is found in Gen. 1:26, "Let us make man in our image, after our likeness." This meant in holiness and righteousness, with an eternal existence, and the power to choose to retain this imparted image of God or to sell out to Satan and receive his image instead.

He would be a creature who, should he reject the righteous admonition of his Creator and align himself with the enemy of holiness and righteousness, would have to be kept away from the tree of life by the Creator, so that he would not have to live forever devoid of holiness and righteousness and be bound by the nature of sin at the instigation and will of Satan. God dealt immediately with the situation by humiliating the serpent (the vehicle used by Satan to seduce Eve and Adam) and summarily, thereafter, began to unfold the plan of repatriation of mankind. The Son was to pay the debt, so that man could be restored to the eternal image. Thus we have the beautiful and picturesque revelation in 1 John 3:8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ was to make the essen-

tial provision for the removal of that nature imposed upon man by Satan as a result of his obedience to the unrighteous request of the serpent, and his subsequent separation from the righteousness and holiness of God by his act of disobedience to the expressed will of the Creator. Man, being an eternal soul, thus brought upon himself an eternal separation from eternal life. The Way, the Truth, and the Life had to give himself to redeem for man this lost nature.

This plan of redemption was further revealed in and by the following statement made by John the Baptist in John 1:29, "Behold the Lamb of God, which taketh away the sin of the world"; that is, takes away that image of Satan which had replaced the holy and righteous image of God. We are further informed by the writer to the Hebrews, "He appeared to put away sin by the sacrifice of himself" (Heb. 9:26). Not to placate, cover up or suppress, but to *put away*—to dispose of as far as the individual is concerned. That is, if he will but accept the offer and have faith in the provision of deliverance from the usurped nature of sin, and receive in return (as revealed in Ps. 24:5) "the blessing from the Lord, and *righteousness* from the God of his salvation." Paul is very explicit when he says, "For he [God] hath made him [Christ] to be *sin* for us, who knew no sin; that we might be made the *righteousness* of God in him." Paul also states in 1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and *righteousness* . . ." Paul again declares in Rom. 5:21, "That as *sin* hath reigned unto

\*Evangelist, Worden, Mont.

death, even so might grace reign through *righteousness* unto eternal life by Jesus Christ our Lord."

*Righteousness*, being the opposite of *sin*, suggests very clearly and definitely that righteousness means the absence of the *sin nature*. Sin reigns in man until righteousness is permitted to return and take its rightful and creative place by and through the grace of God. Paul speaks very clearly on this subject in Rom. 5:17, "... the gift of *righteousness* shall reign in life by one, Jesus Christ." The gift shall reign because of the abundance of grace—"Where *sin* abounded, grace did much more abound: that as *sin* hath reigned unto death, even so might grace reign through *righteousness* unto eternal life by Jesus Christ our Lord" (Rom. 5:20-21).

God the Father loved man and gave to him the power of choice because of an apparent desire for reciprocal love and fellowship. Man abused this privilege and questioned the integrity of God, his Creator. Nevertheless, love was still in evidence as manifested by the promises and subsequent provision of salvation. God desired to bring man back into fellowship with himself, and thus provided a way of forgiveness through man's repentance. In meeting the requirements of specified sacrifices and subsequent obedience, God made His plan for the "fulness of time" when the Christ of God would come and make the complete and adequate sacrifice to fulfill all righteousness. "The Lamb of God slain from the foundation of the world" became an actual fact, a blessed reality on that dark but glorious day when, as the scripture declares, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

Paul also desired to get this blessed truth to Titus, with the apparent thought in mind that Titus would emphasize this great truth in his ministry. Thus we have it written down for us today in Titus 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, *right-*

*teously*, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Evidently Ezekiel was given a vision of the purpose and provision of the redemptive act of God through Christ when he penned, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:26-27).

"My spirit within you" therefore is evidently the capstone of the purpose and provision by Jesus Christ for man while dwelling in this earthly tabernacle. The writer to the Hebrews emphatically declares, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

The Master, in His preparatory messages to the apostles prior to His high-priestly prayer said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). We conclude that there is a direct and definite connection between sanctification and the baptism of the Holy Spirit. We further observe that just before Christ's ascension He said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Jesus also emphasized this truth in Acts 1:5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." John the Baptist prophetically uttered these words, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

This, without question, is the experience of which Peter spoke when testifying before

the council in Jerusalem relative to the incident which took place in the house of Cornelius, and relating it to that which they had all experienced on the Day of Pentecost, which testimony we find recorded in Acts 15:8-9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

This brings us face-to-face with the penetrating and soul-searching statement made by Christ in the "Ethical Manifesto" (the greatest sermon ever preached), the Sermon on the Mount: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Jesus came for a purpose—"that he might destroy the works of the devil." Christ is more powerful than Satan. Christ can take care of the sin nature implanted

in man by his act of disobedience and rebellion. We can be made the "righteousness of God in him." He is able to accomplish that for which He suffered without the gate. He did not fail His Father, and therefore did not fail mankind. He was a success and is still successful in His ministry today because "the Spirit of truth" comes to indwell the open and responsive heart. That "unquenchable fire" spoken of by John the Baptist has burned up the cross!

Satan, by his nature, ruled within until I believed the message of the Cross and by faith accepted the fact that Jesus suffered without the gate that He might destroy the works of the devil. I consecrated my ransomed self to God and by faith permitted the Holy Ghost—"the Spirit of truth"—"the unquenchable fire"—the "refiner's fire" to come into my redeemed soul.

## GLEANINGS from the Greek



### I Cor. 7:10-40

#### "Put Away," "Put . . . Away," "Leave"

These are the expressions found at the end of vv. 11, 12, and 13. But in the Greek the verb is the same in all three places. It is *aphiemi*, which means "send away" and is so translated in all three places in NASB. Since in the context here this would mean "divorce," the word is rendered that way in RSV. Among the Jews a woman could not divorce her husband. This fact probably accounts for the change in translation in KJV for v. 13. But I Corinthians was written to a Gentile church, and we know that Greek and Roman women could divorce their husbands. Many, if not most, modern translators use "divorce" here.

#### "Distributed" or "Assigned"?

V. 17 says that each man should keep the place in life which the Lord has "distributed" to him. It is true that the verb *merizo* does mean "divide" or "distribute." But the meaning that fits this passage is "assigned."

#### "Servant" or "Slave"?

The noun *doulos* (v. 21) comes from the verb *deo*, which means "blind." So the noun means a bond servant, or slave. This is clearly the connotation here, for it speaks of being "made free," not fired.

The last clause of this verse is somewhat ambiguous in the Greek. What does "use it rather" mean? By equally competent scholars it has been taken with opposite meanings.

Weymouth (1902) rendered the last two clauses: "And yet if you can get your freedom, you had better take it." Moffatt (1913) similarly has: "If you do find it possible to get free, you had better avail yourself of the opportunity." But Goodspeed (1923) goes in the other direction: "Even if you can gain your freedom, make the most of your present condition instead."

The majority of recent translations have



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followed Weymouth and Moffatt, rather than Goodspeed. But both RSV and NEB give the alternative rendering in the margin, since there is no way of being certain which was intended in the original. Probably we would adopt the consensus.

Among the commentators there is likewise a division of opinion, with equally good authorities lined up on each side. But in the ICC volume, Robertson and Plummer make a strong case for the view adopted above. The aorist tense of "use" suggests a new condition. They conclude: "The advice, thus interpreted, is thoroughly in keeping with the Apostle's tenderness of heart and robustness of judgment" (p. 148).

### "Abuse" or "Use Up"?

In verse 31 we read: "And they that use this world, as not abusing it." This is a good attempt to bring over into English the play on words in Greek. "Use" is the verb *chraomai*; "abuse" is *katachraomai*. The prepositional prefix *kata* has the intensive force. So the compound verb means "to make full use of, use to the uttermost, use up" (A-S). This is expressed well in NEB: "Nor those who use the world's wealth on using it to the full." We are to use the material resources of this world for the good of the Kingdom, but we must not use them upon ourselves. To do so is to abuse our privileges, rather than use them.

### "Carefulness" or "Anxiety"?

The adjective *amerimnos* (v. 32) occurs only here and in Matt. 28:14. It means "free from anxiety." Paul is not telling us to be "without carefulness." One of the most important of the ABC's of life is: "Always Be Careful!" But he does express the wish that his readers should be "without anxiety," or "free from anxious care."

### "Snare" or "Restraint"?

The word *brochos* (v. 35) is found only here in the New Testament. Thayer defines it as "a noose, slip-knot, by which any person or thing is caught, or fastened, or suspended." Used with the verb *epiballo*, as here, the phrase means "to throw a noose upon one, a figurative expression borrowed from war (or the chase) . . . i.e. by craft or by force to bind one to some necessity, to constrain him to obey some command" (p. 106). Metaphorically it

means "restraint," as here. Robertson and Plummer comment: "'Cast a snare upon you' (AV., RV.) gives a wrong idea: *brochos* is a halter or lasso, not a trap . . . He has no wish to curtail their freedom, as one throws a rope over an animal that is loose, or a person that is to be arrested" (p. 158).

### "Comely" or "Proper"?

The adjective *euschemon* literally means "elegant, graceful, comely." But here it is used in its moral sense of "seemly, becoming." The simplest translation is "proper."

### "Attend . . . Without Distraction"

Verse 35 has three *hapax legomena*—words used only once in the New Testament. We have already noted *brochos*. Two more occur near the end of the verse. The first is *euparedros*, "constantly attendant or waiting on." The second, *aperispastos*, is an adverb meaning "without distraction." It comes from *a*, negative; and the verb *perispao*, "distract," found only in Luke 10:40. There we read that Martha was "cumbered" (distracted) with much serving. Paul wished that workers in the church might sit at the Master's feet, as did Mary; not be distracted, as Martha. The great apostle was so wrapped up in the business of the Kingdom that he had no time for anything else. He would have liked to apply this ideal to everybody. But in reading this paragraph (vv. 25-40) we should always keep in mind the opening verse: "Now concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful" (v. 25). He also closes the discussion by saying that he is giving his own judgment (v. 40). So the guidelines he suggests here are not binding on the Christian—they state Paul's own preferences, as he is careful to tell us. It should also be noted that he was dealing with a special, abnormal type of situation in Corinth. That the apostle had a high view of marriage is clearly seen in Eph. 5:25-27.

### "Virgin" or "Virgin Daughter"?

The English Revised Version (NT, 1881), the ASV (1901), and the NASB (NT, 1963) all have "virgin daughter." The older commentaries (e.g., CGT, ICC, EGT) support this rendering, mainly because of the expression "giveth her in marriage" in

verse 38. Thayer's *Lexicon* takes it that way.

The Greek simply has *parthenos*. Under *gamizo*, "give in marriage," Arndt and Gingrich note that the verb may here be used for *gameo*, "marry." They go on to say: "In the context of vv. 36-8 *parthenos* would then mean either a Christian's fiancée . . . or perhaps even his 'spiritual bride,' who lived with him as a virgin" (p. 150). The RSV takes it in the former way—"If anyone thinks he is not behaving properly toward his betrothed" (v. 36). The NEB adopts the other view: "But if a man has a partner in celibacy" (v. 36) . . . "and if he has decided in his own mind to preserve his partner in her virginity" (v. 37). Probably the RSV rendering is best.



## And Be Ye Thankful for These

TEXT: "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:14-15).

INTRODUCTION: At this season of the year we always have a time of reflection; a time to look back at a year almost gone and see the many things—spiritual and material—for which we should be thankful. These expressions would include such things as: I am thankful for renewed strength . . . for God's watch care over my son and for bringing him home safely . . . a national leader with a religious background and a faith in God . . . open doors in our churches . . . freedom to choose that church . . . advancements in the fields of space, medicine . . . and you name it.

Each one is important, but not as important as the ones we find in God's Word.

There is a Welsh proverb that will help to make myself clear. It reads, "Three things for which thanks are due: an invitation, a gift, and a warning." We find these

in the Word and will examine them in the order given.

### I. WE SHOULD BE THANKFUL FOR AN INVITATION.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

A. There is one thought from the first invitation I wish to share: "Whosoever will . . ." This says that (1) *I am* included in God's great plan of salvation, and for this I am thankful; (2) it is *not for me alone*, but for "whosoever will."

B. In the second invitation notice two things: (1) "Come now, and let us reason together." God wants you and me to use the means of reason to receive His invitation. If we are honest and use reason, we will readily see that God's ways are best ways. (2) Notice also the contrast between sin and God's forgiving power. This makes me know that, regardless of the depth of sin in one's life, God is able to deliver and make whiter than snow.

### II. THANKS ARE DUE FOR A GIFT.

Many are the gifts of God: the sun, the moon, the stars, the earth, and all material gifts.

The Bible speaks of the one Gift for which all owe thanks—Jesus Christ. Jesus brings the "salvation" of Isaiah, the "who-soever" of John.

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). (See also John 3:16.)

### III. WE OUGHT TO GIVE THANKS FOR WARNING.

The Bible is filled with warnings:

1. "The wages of sin is death" (Rom. 6:23).

2. "The soul that sinneth, it shall die" (Ezek. 19:20).

3. "Sin, when it is finished, bringeth forth death" (Jas. 1:15). The warning here is so plain. Man without God is on a collision course with eternal death.

4. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

And be ye thankful for these: an invitation, a gift, a warning.

RALPH K. MITCHELL

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## On Practical Holiness

SCRIPTURE: I Pet. 1:22-25

TEXT: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (v. 22).

INTRODUCTION: The Epistle is written by Peter to scattered Christians (v. 1) who were being persecuted, about A.D. 63. The gospel which many heard as a result of Paul's work was spread by persecution and missionary activity.

The Epistle is essentially an Epistle of hope founded on the resurrection of Jesus Christ from the dead. It assures a glorious inheritance which is described as incorruptible, undefiled, and unfading. These words of encouragement to his fellow believers are placed at the opening of his letter with the consolations of the gospel to urge them to maintain their Christian faith in the day of fiery ordeal and bear patiently their sufferings, that they may triumph over persecution, affliction, and temptation.

The text deals with practical holiness and has a message for us.

### I. THE TRUTH IS HEARD

#### A. By whom?

1. Those written to by Peter and others.
2. By us also—through Bible reading, study, testimonies of others, preaching, and the Holy Spirit dealing with us.

#### B. What is heard?

1. Jesus is the Key to the plan of redemption (19-21).
2. Salvation by faith (19).

3. A call to holiness based upon the character of God (15-16); the redemption provided by Christ (18-19). Not by corruptible or material things (18), but spiritual and incorruptible (4) and pure (19). Cf. II Cor. 5:17.

4. Therefore the believer is no longer to seek the things once sought for. Spiritual life comes first.

### II. THE TRUTH IS OBEYED

#### A. Obedience—submission to the truth.

1. Recognizing truth—action is required. "Because He brought us back out of sin, we ought to live as redeemed individuals. Because He was willing to shed His 'precious blood,' we ought to let Him rule our lives, which now belong to Him by right of redemption, as well as by right of creation" (Ralph Earle, *Know Your New Testament*, p. 196).

2. Conform to the truth in humility and soberness, not after the pride of the world (13).

#### B. This implies complete consecration.

#### C. God responds in the purifying of the heart.

### III. LOVE FLOWING FROM A PURE HEART

#### A. Manifested in an "unfeigned love of the brethren."

#### B. Only when the heart is pure can the motives be pure.

#### C. Love as right judgment—

1. Not mere sentimentality—but fair judgment.
2. We do not know the real motive behind our neighbor's actions.
3. Harm can come by putting a wrong construction on people's motives.
4. Better to keep quiet when we do not know people's motives.

#### D. Love that is greater than the personal antagonism of those who are trying to harm us.

1. Can we cherish tender, affectionate feelings toward one who is personally hostile to us? We can resolve by the grace of God



that we will do the just and generous thing by him and not meet his enmity with our own.

2. Can we be patient to those who irritate us, courteous to the rude, gracious to the ungracious?
3. The command in our text is, "Love one another." It takes effort on our part even though our hearts are pure, but the "want to" can be there. "Only so, says Jesus, can we prove ourselves the children of that God who is all-inclusive in His good will, and makes His sun to rise on the evil and the good and sends rain on the just and the unjust" (Marshall).

**CONCLUSION:** The practical test of holiness is the way we love others. May God help us to live lives that will show the proper love for others. And if our hearts are not cleansed, and as a consequence we do not find an unfeigned love for others, let us seek the fullness of God's love.

ALLAN W. MILLER

## ... Personal Study Habits

(Continued from page 7)

heights, and toil upwards, taking his selfishness with him. Among our books, amid unflinching fidelities of daily work, yea, even in our religion, we may be selfish. 'Love seeketh not her own.' Love never for a moment has itself as its guiding interest. Its learning is for the light of others, its toil is for the good of others, its prayers and faith and sacrifice are for the cleansing and comforting of others."<sup>\*</sup>

Henry Drummond asks, "What makes a good stenographer? Practice! What makes a good musician? Practice! How does a man develop muscle? Exercise! How then can a man acquire muscle in his soul if he does not exercise the muscle of his soul? That is the supreme work to which we need to address ourselves, to learn to love. That is the one eternal lesson we need habitually study. How better can we love?" God plants the seed; the Spirit gives the power; but it is ours to cultivate until by the Holy Spirit the fruit is produced in abundance. As Hembree has said, "God . . . places us in the right direction much like a lost man is given a compass, but he must still walk his way out."

We love because God first loved us. It is to be noted that the exhortations to "love one another" are more prolific in the teachings of Jesus and His apostles than are those to "love God." This suggests that "loving one another" is not automatic, but that there is much to be done in this area if we are to "love one another; as I have loved you, that ye also love one another" (John 13:34).

Study to love. His love is a high standard, but without it all our other studying is but sounding brass or a tinkling cymbal.

<sup>\*</sup>*St. Paul's Hymn to Love*, by Percy Ainsworth. Epworth Press, London, 1913.



## **TOWEL AWARDS**

Five persons who had made outstanding contributions in the areas of children's, youth, missions, music, and Sunday school work were given special honor in a public service.

After explanation was made as to why each was being cited for special honors, reference was made to the story in John 13 where Jesus took a basin of water and a towel and washed the disciples' feet because they were too proud to wash one another's feet. Then Jesus asked them if they knew what He had done to them. He told them He had given them an example to follow the rest of their lives—an example of humility and of service, for He "came not to be ministered unto, but to minister."

Presentation was made as follows:

"We are now receiving these five cited persons into the membership of the club

of 'Christ's Servants.' Instead of a wall plaque or a metal trophy, we are using what Christ used that memorable night—a towel."

A large, pure white towel with the words, "In His Service," embroidered in blue thread across one end was folded and laid over the right arm of each, much the same as a waiter carries a towel on his arm. As each towel was presented, the words, "God bless you," were spoken.

After each had received his symbol of the servant, he was instructed, "Do not take these towels home and put them in a drawer or closet, but put them on the towel rack immediately and start using them, and continue to use them until they are worn out. Every time you see your towel, may it remind you of who you are and what your mission is—servant of Jesus Christ to those for whom Christ died."

MARK SMITH  
Seattle, Wash.

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## **Sanctification—Preach it!** *(Continued from page 1)*

This experience—so wonderful, so real—has been eloquently testified to by many through the years.

William Bramwell: "The Lord for whom I had waited came suddenly to my heart, and I had immediate evidence that this was the blessing I had for some time been seeking. My soul was all wonder, love, and praise."

Benjamin Abbott: "In three days God gave me a full assurance that He had sanctified me, soul and body. I find it day by day manifested to my soul by witness of the Spirit."

Bishop Hamline: "All at once I felt as though a hand, not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly but inwardly. It seemed to press upon my whole body and diffuse all through it a holy, sin-consuming energy."

Mrs. Jonathan Edwards: "So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy, in the Holy Ghost."

We need more and can have them—testimonies like these today. They would bring a new, fresh motivation to us all to evangelize. All the way from preachers to members, and beyond, preaching and witnessing to sanctification would be beneficial.

Let's preach it more these days!

I am going to preach on it my next sermon!

**BECAUSE YOU PRAYED—****For Your Missionaries**

Because you prayed—  
 God touched our weary bodies with His  
 power  
 And gave us strength for many a trying  
 hour  
 In which we might have faltered, had not  
 you  
 Our intercessors, faithful been and true.

Because you prayed—  
 God touched our lips with coals from  
 altar fires,  
 Gave Spirit fullness, and did so inspire  
 That, when we spoke, sin-blinded souls  
 did see,  
 Sin-chains were broken, captives were  
 made free.

Because you prayed—  
 The "dwellers in the dark" have found the  
 light;  
 The glad, good news has banished heathen  
 night;  
 The message of the Cross, so long delayed,  
 Has brought them life at last, because you  
 prayed.

—Author unknown

**A PRAYER**

Teach me, Father, when I pray  
 Not to ask for more.  
 But rather let me give Thee thanks  
 For what lies at my door:  
 For food and drink, for gentle rain,  
 For sunny skies above,  
 For peace and joy and home and friends,  
 But most of all for love.

—Selected

*Some people use language to express  
 thought, some to conceal thought, and still  
 others use it instead of thought.*

• • •

*To insure a good education for teen-  
 agers, parents need to pull a few wires: TV,  
 telephone, ignition.*

**LORD, GIVE ME ONE THING MORE**

America has only 6 percent of the world's  
 population, yet we are blessed with:  
 33% of the world's production power  
 33% of the world's college enrollment  
 49% of the world's telephones  
 50% of the world's air travel  
 60% of the world's automobiles

Television, running water, electric wash-  
 ers and dryers are common among even  
 the poorest people, while the average of  
 underprivileged countries struggle for their  
 most basic food and shelter.

We have FREEDOM to learn,  
 and FREEDOM to earn;  
 We have FREEDOM to move,  
 and FREEDOM to improve;  
 We have FREEDOM to gather—  
 and not, if we'd rather.  
 We have FREEDOM to believe;  
 to write, talk, give, or receive.

We have the greatest freedom and the  
 most of this world's goods. Here freedom  
 and abundance counsel together.

**WHAT MORE CAN I ASK?**

"Lord, Thou hast given me many things.  
 Now give me yet one more—a thankful  
 heart!"

—From Grandview, Mo., Newsletter  
 HUGH SMITH, *pastor*

**Politics—**

We are now informed that political  
 plums do not grow from seeds. Seems that,  
 more than likely, they are the end result of  
 clever grafting.

**THE HILL**

Two little men stood looking at a hill;  
 One was named "Can't" and the other  
 "Will."

Can't said, "I never in the world can climb  
 this hill!"

So there he is at the bottom of it still.  
 Will said, "I'll get to the top because I  
 will."

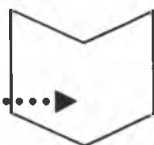
And there he is at the top of the hill.  
 Two little men are living by the hill—  
 At the bottom is "Can't"; at the top is  
 "Will."

—Selected



# HERE AND THERE

## AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from  
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

### A Child Is Born

*Edited by John McCollister* (Augsburg Publishing House, 1972. 95 pp., paper, \$2.50.)

Here are 10 stimulating messages for Advent, Christmas Eve, Christmas Day, New Year's Day, and Epiphany by leading Lutheran ministers. Pastors should find inspiration and resource material from this variety of approaches to the seasons surrounding the birth of Christ.

Some of the titles include: "God Wants a Good Road Too," "Let's Abolish Christmas," "In Christ We Are More than Children," "The Kings of Christmas," and, especially for the New Year we are confronted with Joshua's challenge, "Choose This Day."

B. E. JOHNSON

### Living Doctrines of the New Testament

*By H. D. McDonald* (Zondervan Publishing House, 1972. 319 pp., paper, \$3.95.)

The author has his Ph.D. from London University and has taught for some years. He has been a visiting professor at three theological seminaries in the United States.

The book is divided into eight main sections—the Four Gospels, Acts, Pauline Letters, Epistle to the Hebrews, James and Jude, Letters of John, Letters of Peter, and the Book of Revelation. In the first section he treats nine doctrines in separate chapters, beginning with God and ending with Final Things. Seven of these are covered

for the Pauline Epistles. The other sections are less extensive. Furthermore, in each chapter in the first division he distinguishes between the teaching of the Synoptic Gospels and that of the Fourth Gospel. In the Book of Acts he discusses only three doctrines—the Person of Christ, Salvation, and the Holy Spirit.

The frame of reference of Dr. McDonald's theology is that of an informed evangelical. He draws his conclusions directly from the New Testament Scriptures, book by book, under each topic. Thus the volume constitutes a survey of the teaching of the New Testament.

There are many good passages in this book. Here is a typical sentence: "From the standpoint of the Gospels, not only did Jesus embody the kingdom in Himself but His miracles are to be regarded as revelations of it, and His parables as illustrations of it" (pp. 110-11). Again we read: "We are each the Adam of our own soul."

McDonald affirms that man is totally depraved "in the sense, that is, that no element of his makeup has escaped the inroads of evil. He is thus darkened in his understanding, hardened in heart, an enemy of God in his mind, weak in will, and defiled in conscience" (p. 189).

The subject of salvation is handled with insight and appreciation. Concerning the death of Christ, the author says: "The Cross is more than the crucifixion. The crucifixion is what *man* did to Christ; the Cross is what *God* did in Christ" (p. 203). He also writes: "Paul clearly read the death of Christ as the supreme evidence of a divine love

which could not let us go. For Calvary is where God turned to us when we had turned away from Him" (p. 204). He also declares that it was love which led Christ himself to the Cross. "He bled because He would bless. Golgotha was pregnated with grace; and the dark hilltop felt a divine heart-throb" (p. 204). It is sentences like these that make theology come alive with warm devotional meaning.

As would be expected, the author's understanding of sanctification is a bit different from the Arminian view. He says this: "Justification opens up the way into the new life, and sanctification develops that life in union with Christ by the Spirit" (p. 210). But that is an emphasis that is needed by every Christian.

There is much preaching material here. A preacher needs to read a good book on theology frequently in order to sharpen his thinking.

RALPH EARLE

### Helping Each Other Be Human

By R. Lofton Hudson (Word, Inc., 1970. 189 pp., cloth, \$4.95.)

The author of this book, who for many years was a pastor and is the founder-director of the Midwest Christian Counseling Center in Kansas City, believes that every effort to deal with the problems we face today depends for its success or failure on human relationships. This book does not attempt to solve all the world's problems, but it has a great deal to say about solving a part of them by helping people to get along with each other.

War and anti-war, student protest, racial strife, environmental pollution, family tensions, drug addiction, identity crises, the increasing crime rate—these are in one way or another related to breakdowns in human relationships. It is an oversimplification to offer as the solution the new birth and religious faith. Christians need to learn how to "help each other be human," as Dr. Hudson puts it.

Pastor-counselors, youth workers, parents, and nearly everybody else can find the reading of this book a helpful and rewarding experience, with a proper mixture of psychological insights and Christian theological faith to make it real.

### The Speaker's Book of Inspiration

By C. Neil Strait (Droke House, 1972. 197 pp., cloth, \$5.95.)

A compilation of "fresh, new material," arranged by subject matter and indexed, along with biblical references, for those who wish to add religious depth as a part of the message.

For ministers, the value will be as "sermon starter," the generation of ideas. Also there is a collection of research material already gathered, classified, and arranged in order according to the subject. Another "plus" is the contemporary nature of the material. The issues of today—such as the problems of the city, poverty, race relations, and brotherhood—are included.

The book will not do the work; that remains for the speaker. And the material will be fresh only until all the other preachers buy the book and use the same quotations in their sermons. But that will not happen for a while, and by then our Nazarene Brother Strait may have another book ready for us.

### The RSV Handy Concordance

Zondervan Publishing House, 1972. 191 pp., paper, \$1.25.)

To avoid insofar as possible the frustrating limitations in a short concordance, the editors chose 300 key theological terms, such as grace, salvation, redemption, sin, justify, holy, love, faith, and hope, in order that they might be given proportionately heavier treatment for their significance in the biblical message. Also, lists of favorite passages and "golden texts" were selected with the expectation that they would be sought often by teachers and scholars. In the case of proper names, where duplications and omissions are always a headache in a short concordance, references include a brief outline of the most important references to the events in these persons' lives.

The result is a handy, inexpensive, short concordance especially designed for use with the Revised Standard Version of the Bible. It should be a useful tool for Sunday school teachers and average Bible readers; and useful also for preachers along with the complete concordance they have available on the shelf.

## Preachers' Exchange



WANTED—to buy: *The Possibilities of Grace* Asbury Lowry (unabridged); *Expositions on Holy Scriptures*, Alexander Macclaren; *Thunder on the Mountain*, Myers; *The Book of Judges*, Fausset; *Great Texts of the Bible*, Hastings; *Visions and Prophecies of Zechariah*, Baron; *Fundamental Christian Theology* (2 vols.), Hills; *Holiness in the Book of Romans*, Hills.—Lowell Clark, 1022 Denver, Dalhart, Tex. 79022.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

## CALENDAR DIGEST

### NOVEMBER—

- 5 Servicemen's Sunday
- Home Department Sunday
- 19 Thanksgiving Offering for World Evangelism
- 23 Thanksgiving Day

### DECEMBER—

ANNUAL PENSIONS AND  
BENEVOLENCE  
CHRISTMAS LOVE  
OFFERING  
EVANGELISTS' LOVE  
OFFERING

- 10 American Bible Society Offering
- 25 Christmas
- 31 Watch-Night Service

### JANUARY—

- 6-7 "Key 73" Launch Weekend
- 7 Family Altar Sunday
- Family Week Begins
- Cottage Prayer Meetings Organized

# COMING

next month

### ● The Christmas Story Is Evangelistic!

*By the editor*

So often overlooked in the excitement of the Advent season is the missionary thrust of the Christmas story.

### ● Use Them or Lose Them

*By Ron Lush, Sr.*

Full and hearty participation is the prescription for that lackadaisical spirit that afflicts the Church.

### ● A Christmas Song Is Born

*By Ervin R. Johnson*

A memorable night in Bethlehem inspired a pastor to come home and write a new song of Christmas.

### ● Preaching: A Privilege

*By General Superintendent Lawlor*

A preacher should enjoy his own preaching if he expects his listeners to be inspired.



## AMONG OURSELVES

Music has been said to be the speech of angels, and sometimes it does indeed sound angelic. But like all good things God makes available for His creatures, it can be counterfeited by Satan. To subject the normal human eardrum to some of the aberrations of music going the rounds these days is to become keenly aware of what Satan's imitations do to good music. We are reminded of Martin Luther's observation that the hymns a congregation sings have greater influence upon their theology than do the sermons they hear. Be that as it may, music is, to say the least, a vital part of worship. The Church cannot afford to allow Satan to intrude upon angelic language, nor can it allow itself to lose sight of the significance of hymns and songs in the worship of the saints. With this issue, a new feature appears under the general heading, "There's Music in Your Church," and the first of this series of articles is written by Dr. Hugh C. Benner. Enough said! It would be superfluous to say that he is a general superintendent emeritus of the Church of the Nazarene, for you know that. No need to comment on his qualifications to write the article, for they are firmly established. We hope that whether or not you agree with his conclusions you will give attention to this integral aspect of the church services.

Yours for souls,

"...a guided tour through the ages"

# JERUSALEM

By G. FREDERICK OWEN, recognized archaeologist, Bible scholar, author, originator of the three-dimensional maps of Palestine, writer of the Archaeological Supplement to Thompson's Chain Reference Bible.

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by LOWELL THOMAS:

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