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THE NAZARENE PREACHER

SEPTEMBER, 1968

THE STEWARDSHIP OF SPENDING

General Superintendent Young

SIX WAYS PRAYER LIGHTENS OUR LOAD

The Editor

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J. Kenneth Grider

Sermon of the Month

THE OTHER SIDE

Kenneth L. Dodge

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—proclaiming Christian Holiness



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Volume 43

Number 9

RICHARD S. TAYLOR
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The Stewardship of Spending

General Superintendent Samuel Young

SOME 14 years ago I heard an able minister of another denomination speak at a ministers' meeting on tithing. He began by suggesting that we as ministers ought to take a hard look at what we did with the tithe before we began to preach to our laymen concerning the tithe. Today I must confess that there is a stewardship to spending as well as to giving, and the local pastor is often the key or trusted leader of the church in guiding the local congregation in its giving and spending. Certainly the trusted servant of God is a "labourer . . . worthy of his hire," but fundamentally the tithe is the Lord's and not ours. All of our boards—local, district, and general—are there to please Him who is the true Head of the Church, and we must eventually give a final account to Him. Also, there is something sound about "spending some of God's money on God's man," as Dr. R. T. Williams used to say, but this is not a broad gate to lead us to status seeking and self-centeredness in our church spending in the name of Kingdom building.

The Church of the Nazarene, too, needs to take a hard look at how we spend the Lord's money, for extravagant spending for show or status could cancel out sacrificial giving on the part of our consecrated people. We could lose some generosity in offerings and even cool off the sacred tithe itself.

We have all seen how some laymen on a church board can be possessive with the Lord's money and sometimes become a bit stingy in dealing with the Lord's servant, but the other side of that coin is equally perilous if the minister becomes too free with money that is not his own, or if he does not guide its spending with the humility and unselfishness of a steward. In undertaking any given program we must ask not only, What will this program do for us today? but, What will it do to the church 10 or 25 years from now? "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

Six Ways Prayer Lightens Our Load

PRAYER will enable the Holy Spirit to keep the machinery oiled and that always makes it run easier.

—The man who prays will keep clean and victorious in his personal life. The man with a clear conscience can work a lot better than the preacher who is struggling secretly with a load of guilt.

—The man who prays will keep blessed. He will be joyful and radiant. Such a man will enjoy life more, and feel his burdens less; not only so, but the work he does will go farther, because of the contagion of his spirit.

—The man who prays through his problems can get the heaviest pressures over on the Lord. There are congenital optimists who find it easy to brush aside all unpleasant facts with the platitude, "The Lord will take care of it." But that may be an irresponsible evasion of ministerial duty unless we have earned the right to say that by having prayed first, and then doing what the Lord shows us is our part to do.

Many of the human ways of throwing off pressures are legitimate in themselves—laughing, fishing, hobbies. Sometimes we need to use them. But they do not solve the objective problems which created the pressure in the first place. The man who resorts entirely to these human devices is a little like the man who drinks to escape reality. He comes right back to reality the next morning. But the man who prays is changing reality. He not only eases his own spirit but is actually solving his problems.

—Sufficient time spent in prayer will bring Spirit-guidance, and divine timing, to the details of our ministry. This will reduce the amount of wasted motion that so often plagues us. After all, there must be the supernatural imposed upon our human efficiency, or our efficiency will be of little eternal value. It is always a thrill to watch God fit together the pieces of a day. Sometimes the interruptions which seem annoying and needless prove to be very important pieces for the divine mosaic.

—There will also be a new dimension of anointing and wisdom in our work, which will double its effectiveness. A half dozen calls in the afternoon with the touch of God upon them will accomplish more than a dozen calls in the energy of the flesh.

—Finally through prayer we can be given the grace of discipline to organize our work more intelligently and live in related areas more sensibly

and temperately. Men who are intemperate in sex, eating, and talking will find themselves without sufficient energy to tackle life vigorously. Much of what we call "dynamic personality" is nothing but abounding physical vitality. We can't expect to have that if we waste it. We can increase our supply for the times when we really need it by more disciplined living. This doesn't mean robbing our bodies of sufficient sleep; it means the grace to lay aside the books and quit the game of scrabble and stop talking and go to bed when we should.

In all these ways will real praying lighten our load. Let us outmaneuver the pressures of life by learning to work, and by intelligent organization and application. And let us begin by becoming men of prayer.

That "Silly Millimeter"

Three letters have come to my attention from outraged women pleading with preachers to do something about the prevailing shortage of goods in the bottom half of feminine garb. Among other urgent things, the third writer said:

Many of our dear people and friends outside of our church are distressed about our women's dress the last few years, especially the last year in the tendency toward mini skirts . . .

Can't something be said or done to help us in this disgrace to our God and holiness . . . ?

It's so very rare to hear any Nazarene minister raise his voice against the short skirts. In fact we hear more from the public schools than the holiness pulpits. Why is this?

Why indeed?

Perhaps it is because we thought it was passing strange that mere men would have to stand up in the pulpit and tell Christian women to cover their knees and thighs.

And of course it may be a slight deficiency in prophetic courage. It doesn't take nearly as much nerve to talk about the top of women's anatomy—hairdo and makeup. But to descend to the knees seem slightly indelicate. But the trouble is, she wears the too-short skirts in public, so maybe that gives some sort of right to talk about them in public. Quite obviously everybody else is—in the TV interviews and the popular magazines—so there's no real reason why the preacher should permit himself to be left out.

Then, too, some of us have been hoping that without our assist the tide would soon turn just for fashion's sake. After all, preachers in some parts tried to persuade the girls to wear long hair. Then along came the hippies with their long, stringy, unkempt locks and set a new fashion, and down came the golden tresses all over the country. If some preachers still think it was their preaching that did it, let them dream on. Don't disillusion them with the truth—that Paris and Greenwich Village seem to have more influence on the dress of their women than their sermons do (or the Bible either).

(Continued on page 16)

The relevance of this article for the average pastor is in the simple fact that he faces each Sunday, in his own church, many of the same needs which this chaplain describes

The Sermon in the Mental Hospital

By David E. Sparks*

ALMOST ANY sermon that can be preached in the mental hospital can be preached outside of it. The reverse is not true. The specialized needs that we face as mental hospital chaplains demand a pulpit ministry of a specialized type.

Many hospitals are lowering their populations. This is due to the great advances that have been made in psychiatry. These same advances, however, make possible larger attendances in services of worship, since there are more patients that are allowed to leave their wards to take a part in religious activities. With the increase in the numbers of persons at worship services, the chaplain is faced with the task of beaming his sermon to more and more needs. Thus we need to give the more earnest heed to the preparation and delivery of the sermon.

One thing is certain. There ought to be a consistency between the personality of the chaplain in the counseling room and in the pulpit. The patient can easily be alarmed and repelled by the minister in the pulpit if he lacks the understanding, accepting attitude that has been seen and appreciated in the counseling room.

It would seem to be wisdom to take a good look at the audience before we prepare our sermons. The intricacies of mental illness and spiritual need may overwhelm us unless we can see the outlines of certain basic characteristics that loom large on the horizon of the worshipping mental patient.

Sense of rejection

The first of these is a sense of rejection and abandonment. Throughout many years the patient has tried unsuccessfully to break into certain circles. He has felt pushed aside by his family, his friends, his schoolmates, business and work associates, and perhaps by his church. He feels that he has been abandoned, and is lonely and afraid. He may not in fact have been rejected, yet he can function only on the level of his feelings. He often includes God on the list of persons by whom he feels rejected. When one feels pushed out by everyone, even God, one is in a devastated frame of mind.

Then comes the time for the sermon. The preacher has his work cut out for him, for he must convey the feeling that God will not reject this very frustrated individual. We cannot do this by loudly proclaiming that God will

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not turn away any who come to Him. Although this is true, such an approach to the truth may serve only to drive the feeling of rejection deeper. We must first accept the feeling of the rejected one. We must let him feel that we understand that he feels this way. We may even remind him of others who felt the same way and wrote what turned out to be scripture concerning their feelings. The Book of Psalms is full of uttered feelings of this kind. A classic example is Psalms 22, whose first verse is outspoken, "My God, my God, why hast thou forsaken me?" The first 21 verses of the psalm are negative, and the writer had to express these feelings before he could go on to the more positive atmosphere that we find from verses 22 to 31. This writer thus echoed the feelings of millions of humanity, including even those of the Christ on the Cross when He used the same words. With such a recognition of the feelings of the patient, we are in a better position to remind him of the acceptance of God. This gives him the impression that the chaplain recognizes how he feels and does not condemn that feeling. Yet it also gives him the impression that there is an acceptance into the family of God, and that this acceptance is available to all who can accept themselves and God.

Guilt feelings

The second characteristic that we note in our mental hospital pew is the guilt feelings that are so prevalent. There are two kinds of guilt, as we all know. There is that guilt which is real, and that which is unwarranted. Concerning the first, the true minister cannot find it possible to ignore the fact that there is such a thing as sin. We are tempted to forget the reality of sin in our great desire to be of spiritual help to our patient. Yet as ministers we are not true to our calling or to our God when we forget that there is such a thing as a willful violation of the known will of God.

Sin induces the Holy Spirit to operate

in the individual through conscience, or superego, if you will. The conscience has two aspects. The first is the feeling that "I ought to do the right." The second is the identification of what is right and what is wrong. The first aspect is born with the individual. The second is acquired through training and association. The individual, whether or not he is a mental patient, is never in error concerning the feeling that he ought to do the right. He may be mistaken concerning what is right and what is wrong. When an act or attitude is clearly sinful, we do not serve the patient by insisting it is not. When guilt is real, we must be true to our faith and recognize the guilt as a result of wrong.

On the other hand, we all know that there are many situations where the patient feels an unreasonable guilt for something over which he has no control whatsoever. It is our province, then, to work with him in this area as well, and direct our sermon to a recognition of his feelings about it. We can go on to an attempt to clarify issues so that he may begin to see his actions in a right light.

Could we approach the guilt feeling problem from another direction? There are at least three ways to overcome guilt feelings. One says, Shift the responsibility to someone else. It was not your fault, but another's. In many cases, this is fair and right. A mistaken attitude on the part of the patient may have caused him to take on a load of guilt for which he had done no wrong, a feeling that ought actually to be the load of someone else. Our sermons in this area must accept the feelings of the patient, yet assist him to see the situation clearly enough so that he can begin to unload the responsibility from his shoulders.

We said that in many cases this is fair and right. Yet it is only fair and right so long as it is true. We do not serve the patient when we tell him that he should feel no responsibility for an action or attitude that rightly comes within his sphere of responsibility.

We must deal with the real guilt of the patient in a better manner than that.

A second way to handle guilt feelings is to negate the wrong. This says, What you did was not wrong. This is a desirable attitude in many cases. I recall one patient who was carrying an inordinate load of guilt over her second marriage after a divorce. Her first marriage had been characterized by constant unfaithfulness on the part of her husband. He finally left her with the responsibility of caring for their young child while he went to live with another woman. Her marriage ended in divorce and her very wonderful second marriage was in constant jeopardy because of the fact that she had been told very authoritatively that her second marriage was sinful. This, combined with a post-natal psychosis that developed after the stillbirth of her child to her second marriage, produced a terrifying sense of guilt. I felt that my function in this case was to be found in conveying to her the feeling that her second marriage was indeed holy, and desired and blessed of God.

Again, however, we must say that this attitude is good in many cases, but not all. It is only a healthy and right attitude so long as it is true. In the event that the guilt is real and warranted, we must deal with it in a better manner.

A third way to handle guilt is through the forgiveness made possible through the atonement of Christ. I do not imply sacrilege when I suggest that forgiveness is not needed in certain cases. If I suggest this, it is only for the purpose of saying that if guilt was not real in the first place, there is no wrong for which to ask forgiveness. We would then do an injustice to the patient were we to insist that he needs the forgiveness of God when no wrong has been done.

Yet where guilt is real, the preaching chaplain is in a position to be able to offer two things. First, he can offer acceptance, and the recognition of the feelings of the patient. He can also offer the claims of the Christ, who through

His atonement for our sins promises peace, forgiveness, and a release from guilt. If we lose these, we lose that which gives us a reason for our ministry. We have no right to function as ministers in mental hospitals, or anywhere else, if our preaching, as well as other ministry, does not contain a message from God that deals with real guilt and its alleviation through forgiveness. I am convinced that, where guilt is real, the chaplain must give the patients in his audience the opportunity to face, through their reception of his sermon, the truth concerning themselves and their sin, as well as the truth concerning the forgiveness and acceptance of God.

Hostility

A third characteristic found in the mental hospital pew is hostility. Along with rejection and guilt, there is a good deal of hostile feeling in that audience. The defense mechanisms are in force and some of them have become top-heavy. Resentment is present, though perhaps well-concealed. When we preach to our patients, we are preaching to very angry persons, to persons with deep-rooted resentments that spring from unfortunate and heartbreaking backgrounds.

What then is the function of the sermon in such a situation? As with any kind of ministry, our first duty is to recognize the presence of these feelings and accept them. There are certainly enough scriptural backgrounds to provide sermon material for the recognition of anger and hostility. Perhaps as good an example of this as any is the older brother of Luke 15. He had been faithful to duty and had fulfilled every requirement of his father. Yet from the time that the younger brother left home with a great deal of money, or even perhaps for years before this, he had known deep hostility toward him. This resentment was understandable. One of the glories of understanding and acceptance of the feelings of another is that to be so it does not need to be

approving. The anger of the elder brother could be understood. Had he not been left with the work of the farm, and with great responsibilities, while the younger brother refused to take his part and to shoulder his share of the burden? Thus we can in sermon show understanding toward the patient's deep resentments.

Recognizing feelings, bringing them to light, is highly beneficial. Now we are in a position to present the atmosphere of the Christ. It was Christ who said, "Love your enemies." Love not only because you ought to, but love because love is a builder, whereas hate and resentment and hostility are de-

stroyers. How much the elder brother missed in both physical and spiritual good by placing such a high price tag on his resentment! Changing our hostility to understanding and acceptance and so to inner peace is possible through the grace freely bestowed to those who receive it through the merits of Christ's atonement. By the sermon, we have shown the way to inner peace, without being unkind or dogmatically directive.

This is our congregation. The worship service begins. The time for the sermon has arrived. We trust that our preparation has kept our parishioners in mind. May God help us to be ready to preach to their needs.

Two Years—and Still Awed

Everyone has his ax to hone. We sit down at the Monday morning grindstone and grind away.

I have no ax-grinding to do but rather a sharing of one "impetuous youth" (as one member of the congregation called me) with other brothers called to a similar task.

As I sit waiting for a young couple (one of them older than myself) for our first session of premarital counseling, I prepare a funeral meditation for a Marine killed in Vietnam . . . I MARVEL . . .

I MARVEL . . . at God's poor choice in choosing me to speak a word for His Kingdom.

I MARVEL . . . that He throws at *me* the necessity to be with a mother and father when their only son comes home from battle killed by our own men under our own flag . . . and *then* sends *me* to the hospital to rejoice with a young couple at the joy of a new life born.

I MARVEL . . . that it is to *me* a deeply depressed soul comes for help and finds it *through* me, in Him.

I MARVEL . . . that I speak with a teen-ager about his faith in God and just because someone was interested enough to ask, he says, "Thanks."

I MARVEL . . . that there are so many who almost scream for help but don't know how, and I hear so few of them.

I MARVEL . . . that God has chosen *me* to do what seems an impossible task, to proclaim His love.

I MARVEL . . . and I give thanks for these first two years in the ministry. I give thanks that God has called on me to be a minister of the gospel.

Anonymous*

*From *Monday Morning*, Sept. 11, 1967. Used with permission.

The academic "inner city"
is as needy as the ghettos

Missionaries or Rebels?

By Willis E. Snowbarger*

THE REVOLUTION of the second half of the twentieth century seems to be centering in colleges and universities. With the tremendous increase of the number in the college age-group, the increased percentage of high school graduates continuing to college, and the tremendous growth in college buildings and facilities, has come a qualitative difference in the college experience. Part of the difference is related to the disproportionate growth of enrollment at public institutions where now two-thirds of the college population is to be found. Along with this shift comes the secular approach which is to be expected in such institutions. Even though enrollments in the colleges and seminary in the Church of the Nazarene increased by more than 1,000 students in the fall of 1965 and have shown an average increase of 8.5 percent for the past four years, there are still larger numbers of Nazarene undergraduates attending non-Nazarene colleges than those in attendance at our church-supported schools. The interest of the church in its colleges is commendable and demonstrates a concern for the future leadership for the church. It is for the young people who do not share in these benefits but rather attend the state-supported institutions, and particularly for the single undergraduates in such schools, that we must now demonstrate con-

cern. The church can ill afford to lose the leadership potential and financial ability of this group of choice young people.

Who are these young people who have elected a non-Nazarene college? Evidence from studies of the Church of the Nazarene and other denominations with similar standards and requirements shows that these young people are able students with financial support equal to that of those attending our own colleges. They were more influenced by high school counselors, the reputation of the faculty of the college, and the buildings and facilities available than were those who attend their church college. Those in attendance at Nazarene colleges were more likely to have been influenced by a pastor and were more impressed with the smaller size of student body. Nearly one-half of the students in non-Nazarene colleges were from families in which neither parent was a member of the Church of the Nazarene. While a great many of them planned majors or professions for which training was available in a Nazarene college, a substantial fraction was attending a public institution to prepare in fields of study not offered in their zone college. Finance, academic quality, academic field, and proximity are the reasons most frequently indicated for the choice of their present institution. A rather high percentage of these students did not respond to a questionnaire concerning their choice of

*Executive Secretary, Department of Education, Kansas City.

college. This may in itself indicate that they preferred secular atmosphere and the greater freedom permitted on the state university campus. It could mean that some of them wished to "get lost" in the anonymity of the large campus.

Students who responded, however, showed remarkable evidences of church loyalty. They had been active in their local churches and continued to be quite regular in church attendance. Even among these, however, there was a discrepancy between their judgment of their own needs and the role of the church in meeting such needs. While more of them seemed to indicate problems in the area of academic adjustment than in any other, they did not seem to expect the church or the pastor to be able to help them with these problems. The student at the university has a special set of problems confronting him and, unfortunately, the church does not seem to be equipped to deal with them. It seems that, because some of these needs are not dealt with effectively by the pastor or the church, some students are inclined to ignore the church even when they know Christian fellowship and spiritual counsel are among their needs and available through the church.

Students undoubtedly are apathetic (if not rebellious) toward the church at times. This may be in part due to the failure of the church to provide meaningful programs, but it may also be related to their newfound freedom and the experiences of being thrust into a context of objectivity and criticism. The university student is encouraged to question his beliefs and standards. The campus seems less godly since there is much less pretense in regard to religion than one finds in society at large. The premium placed on frankness and the willing-

ness to express one's doubts may cause a student to be obnoxious to church people. In his candor and his well-practiced ability to analyze, even a strong, Christian student may seem to be irreverent or overly critical, when in fact he is simply applying his intellectual powers to a question which has not been well solved by the older generation in the church. The uncompromising stance of the younger generation against any kind of hypocrisy can also make the student age-group difficult with which to deal. But they are our own, from our family circle, struggling to get on their own feet. Mere conformity must give way to personal faith and conviction. Even those in adolescence would not thank you for reminding them, but religious issues like many others are being settled and confirmed in these years from 18 to 22. Furthermore, "facing the world of the intellect with all its risks is not simply unavoidable . . . It is the student's business, his Christian calling."

Meantime, church people may be unaware of the abnormal lives which students lead. There is very real separation (sometimes trauma) when a young person leaves home and goes off to school. Extremely stiff academic competition, employment, and opportunities for wholesome programs and activities crowd in upon the student. There are just not enough hours in the day. And the younger student has not developed adequate ways of organizing his time. Could mature Nazarenes and pastors give him a cordial welcome on Sunday morning despite his absences on Sunday and Wednesday nights? Warmth and understanding when he comes may create a sense of loss and need when he absents himself from the fellowship. Coercion is impossible, but alienation of the younger by the actions of the older is all too

easy. The church must provide a supportive environment, encouraging the student in every possible way.

We must find a way to recruit for our Nazarene colleges in ways which are more and more convincing. At the same time we must not give the impression to students attending state-supported colleges and universities that they have cut themselves off from our favor. We do not look upon students on university campuses as second-class citizens in the church. We would not reprimand them for their choice of college. If they are not convinced of the quality of Nazarene college education, there is little point in debate. Our colleges do not now, nor will they in the future, offer studies in all the fields of interest to our young people.

Many of our strong Christian students in non-Nazarene colleges are literally students on mission. If the best defense is good offense, we must

strengthen these young people to minister through "structural evangelism." This has been defined as witnessing to persons through the patterns which join us to one another. Would students not be less critical of the church if we convinced them that they *are* the church on the university campus?

There seems to be a growing gulf between the university and the church in general. If not opposed, the church can be too easily ignored. These "two cultures" need one another. The church must take the initiative to build a bridge. As a major institution in these revolutionary times, the university needs the witness to the Gospel of Christ which only Christian students and Christian professors can bear effectively. The least we can do is to try to understand these talented young people and give them our confidence and support as our missionaries on campus.

If we plan more
we shall blunder less

The Coordinating Church Council

By Dorothy M. Maddon*

THERE IS A great area to explore in our church organization in the field of coordination. Too long we have planned, prayed, and worked independently in separated areas of our church life—not intentionally, I'm sure, because we all know that "total church planning" is important. It's just that it is so hard to find the time to get the people concerned together in a time of definite planning.

Yet every church has this need and it is very basic. Too many times feelings have been hurt because *their* program or *their* class activity was pushed aside for a more important activity. Basically, we need to realize that every activity is of special importance to the persons directly involved in that particular activity.

A definite beginning has been made through the planning of our Church Council at Westdale. This consists of the pastor, director of Christian education, Sunday school superintendent,

*Director of Christian education, Westdale Nazarene, Phoenix, Ariz. Reprinted from *Digest of Nazarene Directors of Christian Education*.

NYPS president, and missionary president.

Basic steps for council consideration

1. *Every church faces needs*—needs that clamor for immediate attention. Our fast growing Sunday school enrollment needs more space, more trained workers. Our missionary program needs to be expanded. Our youth fellowship groups need better integration. The social aspect of our church members, community awareness, all clamor for attention. On and on the list could go.

2. *Set church goals.* Church goals serve as mileposts to show progress made toward your objectives. They state what your church plans to accomplish, for whom, and when. As the council proceeds to project needs into goals, it may become evident that some less important needs cannot be met until later. It is far better to set one worthy goal and achieve it than to set many and not achieve any.

Effective goals should:

- a. Be attainable
- b. Reflect progress
- c. Be flexible if circumstances change
- d. Be set well in advance
- e. Be written out

3. *Determine strategies.* A strategy is a natural pattern of action to reach the goal. There may be several strategies or ways to reach the goals set. Evaluate each and be sure each member is in full accord as to the most effective strategy. Strategy should be flexible. If one isn't working, reevaluate and put another into action. Strategy is only a means to an end and not the end result in itself. When the most effective strategy has been determined, assign it for detailed planning to the appropriate officers and/or organization.

4. *Obtain approval of goals and strategies.* Tentative goals and strategies should always be submitted to the appropriate boards or committees for approval and in some cases to the congregation as a body. Often details can be fully planned better by the area leaders directly involved.

5. *Plan the action.* Area officers and committees with the pastor and director of Christian education must assume the job of developing the plan. This should be determined and placed on the church calendar. Many officers and committee members will need guidance from the pastor and/or director of Christian education in this detailed planning.

6. *Plan for definite organization, training, and publicity to support your plan of action.* The best laid plans will not be effective unless adequate preparation is made by the responsible officers or committee to put the plan into action.

There is a whole area of work here. This is where the plans are actually worked out, and unless responsible officers are motivated properly, these plans will never be implemented. They must be inspired to see the need of the plan of action to achieve the set goal.

After the church council has designated the area of work to be done in an indicated organization, it is very necessary for the officers of that organization to meet together with the pastor and director of Christian education to finalize workable strategy that will lead to fulfillment of the goals set.

Guidance for the planning stage

1. *Can an existing organization handle the plan of action, or will an additional organization be needed?*

Example:

Goal: Increase individual growth patterns.

Source: Christian Service Training director.

Action plan: The existing church school board may plan with the director of Christian Service Training to further individual growth through "in-service training" of Sunday school teachers and workers.

2. *Do auxiliary plans need to be set up for the training of leaders?*

One strategy contemplated could be an evangelistic-type calling. It is hard to get people out to call? It is not always because of unwillingness to call, but often due more to a feeling of inadequacy. Thus a training program for those interested will be of great value, in fact a necessity, if the proper type of calling and making of friends for the church is conducted.

3. *What about publicity?* A church council may plan worthy activities and goals but fail because the leaders neglect to inform church members and community. The answer to this, of course, is in a good publicity program for each major activity. Most of the organizations in our churches provide for a publicity chairman. There are definite steps to a good publicity program:

a. Determine whom you wish to inform. This is your *audience target*. Is it the congregation, the community—both or only one?

b. Determine the kind of information you want your audience target to have:

- (1) Information
- (2) Motivation
- (3) Definite action

c. *Determine the media you will use.* Possibilities include posters, church bulletin, news releases, advertisements in the local newspaper, personal interviews, films, filmstrips, etc.

If your audience target is within the congregation, a publicity group can do quite well with church bulletins and announcements. If your audience target is outside the church, the media such as radio, newspaper, brochures, and flyers should be considered. Once your media is chosen, a good publicity group will schedule publicity action to keep the audience target informed as progress unfolds.

Top-notch priority in public relations is: Don't forget to thank the editors, etc. You may want to use them again.

The pastor or director of Christian education needs to work closely with the publicity committee of each organization in order to coordinate the publicity activity of the different groups to focus on the goal.

Fusing many plans into one

When detailed planning is in from each department, an evaluating meeting should be held again by the church council to approve or correct plans submitted, molding them into a workable total plan.

Check points:

1. Discuss and approve organizational changes if any.
2. Compile list of workers needed.
3. Schedule leader training: place, time, and type on calendar.
4. Consider needed space, materials, and equipment.
5. Determine financial needs.
6. Review publicity plans.

Making your plans live

After all the planning and evaluating is done and a total church plan is determined, you must communicate your desire and enthusiasm to your people. Leaders know there are communication barriers. The common ones are: (1) built-in opinions,

(2) easy diversions, (3) inner fears, (4) disinterest.

Your communication with the congregation must be made with these in mind.

Charge your goals, strategies, and program plans with enthusiasm. Never presume that your understanding and enthusiasm will spread like the proverbial wildfire. Often much prayer is needed to motivate a congregation to accept a program goal. Little here has been said about prayer, but it has been assumed that much time will have been spent in prayer by each individual before a council meeting is held and during the coming together of the church council. Each move must be bathed in prayer, so the moving of the Holy

Spirit will direct the deliberations of the council as a whole.

A church council should have a set time for prayer together from time to time. Nothing reveals the inner desires and burdens from one heart to another like time spent in prayer together.

If the projected church goals are of vital interest to the church council, and become a matter of earnest prayer and dependence on God for His help and blessing, then the burden will be communicated to the people of the congregation, and goals will become plans, and plans will become visions; and where there is a vision, people have a will to work. Thus the total program of the church moves forward.

A neo-Pelagianism in ethics

The "New Morality": A Theological Appraisal

By J. Kenneth Grider*

MANY OF us have been reading theology more, lately, but enjoying it less. We have been reading it more, in part, because there is more that clamors to be read—fresh and careful publication by scholars in dead earnest. We have been enjoying it less, in part, because of the mavericks in our midst: iconoclasts with "obstinate questionings" whose no-God talk embarrasses the Church and whose no-rules emphasis threatens to take the Church unaware.

It is the "no-rules" mavericks who are to engage us in this appraisal—the so-called "new morality" advocates. True, the no-God advocates,

the death-of-God theologians, are generally new morality theorists; for if God is dead, just about everything is permitted, as Nietzsche figures. The most extreme among the death-of-God theologians, e.g., Thomas J. J. Altizer, advocates new views on morality, urging Christians to "defy the moral law of the churches" (quoted in *Christianity Today*, Jan. 6, 1966, p. 374).

But not all the new morality advocates, the situation ethicists, are theothanatologists. Bishop J. A. T. Robinson is not, and he is the one who has most popularized the new morality theory. Nor is Harvard's Joseph Fletcher a theothanatologist, and he is the one who has given the new morality view its most

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cogent delineation—in his *Situation Ethics* (Philadelphia: The Westminster Press, 1966).

In offering a theological appraisal of this new morality theory, the view should be explained at least in general terms, and its points of strength and weakness noted.

Explanation of the view

The new morality, or situationism, is the teaching that agapeic love is the sole principle by which one should conduct his life, and that in each life situation one should decide what to do then and there. Joseph Fletcher explains, "The situationist holds that whatever is the most loving thing in a situation is the right and good thing" (*ibid.*, p. 65). This means that for such theorists "nothing can of itself be labeled as 'wrong'" (Robinson, *op. cit.*, p. 118); and that "the only intrinsic evil is lack of love" (*ibid.*).

Its point of strength

Probably the main point of strength in situation ethics is its emphasis on agape love. Robinson emphasizes love when he urges, "Love alone, because, as it were, it has a built-in moral compass, enabling it to 'home' intuitively upon the deepest need of the other, can allow itself to be directed by the situation" (*op. cit.*, p. 116). In Robinson, however, one is not always sure that the love by which one is to act is to be real, agape, Christian love. In Fletcher's *Situation Ethics*, one is sure that it is this kind of love that is extolled as the principle by which one should act in all sorts of situations. Both Robinson and Fletcher, in their call for agape love, are in sharp contrast to Hugh Hefner, who urges love as *eros*, with pleasure as the goal, and always with the male in mind.

The view's weaknesses

In spite of all the disclaimers in Robinson and Fletcher, their situationism is antinomian. They think that it is not, because they do not junk all laws as the Sartrian existentialists do, but save one master law—the law of love. But disclaimers or no disclaimers, situationism is a kind of antinomianism. When Robinson says that "... for the Christian there can be no 'packaged' moral judgments" (*ibid.*, p. 120), the posture of antinomianism is present. And it is present when Fletcher says repeatedly that not the usual "sins" are evil, but only lack of love.

But love and law must traffic together. Love includes keeping the commandments, for John says, "And this is love, that we walk according to His commandments" (II John 6, NASB). An earlier Fletcher—John, that is—would have called situation ethics antinomian and would have wanted its dissemination checked for sure. Our keeping of God's commandments, actually, is the way in which we can test the validity of our love for other persons. John says, "By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments" (I John 5:2-3, NASB).

Another weakness of situationism is that the direction of love is almost altogether horizontal and not vertical. Situationists do not urge the love of God above all else, but the love of one's neighbor. To say with Augustine that one may love God and do as he pleases is one thing, but to love the neighbor and do as we please is another. It is to begin with the second commandment of Jesus, and not with His first. Love for God is what is basic, and it is what will give

integrity to love for one's neighbor. But how can Robinson urge love for God, a personal God, if God is mostly, as in Tillich, "the 'depth' of life" (*ibid.*, p. 126)? Robinson's view of God precludes love for Him. Fletcher ignores its importance.

A weakness, also, is in the view's supposition that "... love and justice are the same" (Fletcher, *op. cit.*, pp. 87 ff.). If this is so, then it is love that is at work in a court of law when life and death sentences are passed out, or large fines. This forces too much into love's shute. Let's admit, instead, with Tillich, that sometimes, not love, but justice, is what is appropriate. If we do this, if we make room for any single principle besides love, then the new morality view of Fletcher and Robinson breaks down.

Another weakness of situationism is, while it urges real, Christian love as the guide to all ethical decisions, how can we be confident that love as *agape* and not love as *eros* will actually control the conduct of the two people who are perhaps physically and intellectually attracted to each other? It is in the stressful situation that one is least likely to be best able to decide what to do. In sexual relations, e.g., a man's desire is perhaps strong, and hers also, and the two can easily rationalize their way into opposing God's laws in the interest of what is thought at the time to be *agape* love, when nothing more than *eros* is in play. Fletcher says, "In every 'existential' moment or 'unique' situation . . . one must rely upon the situation of itself, *there and then*, to provide the ethical decision" (Fletcher, *op. cit.*, p. 22). This, to me, is presumptuous. It assumes that a person will be able to decide at that time what *agape* will dictate. It is a fact that Fletcher is idealistic in general persuasion and

that he does not recognize the basic sinfulness of man.

This is evident in the assumption that the unregenerate, as well as the regenerate, are able to live by *agape*. Fletcher says that "... the basic challenge offered by the situationist has nothing to do in a special way with theological over against non-theological faith commitments" (*ibid.*, p. 15). More specifically, he says, "The Christian situationist says to the non-Christian situationist . . . : 'Your love is like mine, like everybody's; it is the Holy Spirit'" (*ibid.*, p. 51). He continues by saying that God is love and that He gives himself, His love, "... to all men . . . believers and unbelievers . . . Marxists and Christians and Hottentots" (*ibid.*).

Another weakness as I see it is that Fletcher overlooks the guilt feelings which would result from a person's breaking biblical and societal rules. He writes, "The triple terrors of infection, conception and detection, which once scared people into 'Christian' sex relation (marital monopoly), have pretty well become obsolete through medicine and urbanism" (*ibid.*, p. 80). It is surprising that here and elsewhere he overlooks the guilt-feelings which would be more likely to result from disregarding "marital monopoly" than would infection, pregnancy, and detection.

This then is but a brief survey of the so-called "situational ethics" which appeals strongly to so many. Quite obviously its weaknesses greatly predominate over its strengths. Yet the view's sharp emphasis on *agape* might well function as a corrective for modern evangelicalism. Along with all our ethical discipline, and our respect for biblical and church standards, we must be sure that we are guided, not by law-without-love, but by love-that-respects-law.

That "Silly Millimeter"

(Continued from page 3)

But I suspect the chief reason the pulpit has been unbecomingly silent has been the idealistic (but apparently naive) expectation that surely our sisters in the Lord would soon awaken, as from a bad dream, and in noble womanly indignation shake off their Parisian shackles, and declare a holy independence from the saleslady who smirks, "This is what they are wearing, Dearie."

To put it more bluntly: We have been hoping that Christian women would come to their senses. Surely they must have some intuitive understanding that if a woman can't keep from exposing half her upper leg when she crosses her knees, it is time to let out some hems. From a man's standpoint this is brazen and indecent, and while worldly men revel in it, good men are sick of it. If the innocents are so ignorant of the facts of life as to be unable to see the indecency, then let them at least acknowledge that it is unladylike, and in very poor taste indeed.

Here is one preacher who hopes that before this editorial passes the point of no return there will be a change, at least a cloud the size of a man's hand, so he can "pull" it. But if not—well, it looks, brethren, as if we are going to have to get out our trusty verbal sword and prepare to do battle. The shame has gone far enough. In the famous words of Ted Martin, the difference between

too many skirts seen in church and the "mini" is only a "silly millimeter." In some cases it would take a caliper to prove that much. And this isn't enough for Christian modesty and propriety. It isn't enough for a consistent holiness witness. It isn't enough for those grandmothers (to say nothing of their daughters) who ought to know where to draw the hemline, but don't.

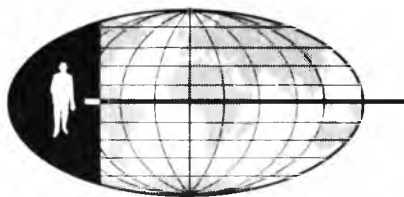
At least we ought to stand at the steps of the sanctuary platform and say resolutely to our choir members and soloists, "Ladies, we love you, but you can't come up higher until your skirts come down lower." If a California judge expelled a woman from the courtroom because her mini-skirt was not in keeping with the dignity of the court, isn't it about time we demanded a little suitable dignity and propriety for the house of God?

One young lady, who was converted in a Billy Graham Crusade, wrote to the team declaring: "From now on I'm going to dress as though Jesus Christ were my escort." You mean *conversion* was all it took to show this worldling that a change was needed? You mean *conversion* did what even "sanctification" (so-called) has not been able to do with some of our members? Maybe we had better back up and begin with a little more of her kind of conversion!

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3. Interest in the world around us
4. Persuasiveness in promotion
5. Responsibility in business
6. Patience in poverty
7. Vision in planning
8. Charity in human relations
9. Preparation for preaching
10. Power in prayer
11. Compassion for the troubled
12. Zeal in evangelism
13. Loyalty to principle
14. Devotion to God

—Homer J. Adams



The PASTOR'S SUPPLEMENT

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W. E. Snowbarger

W. E. Snowbarger, *Executive Secretary*
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Schools	103	5	108
Hospitals	24	0	24
Missionary Homes	160	1	161
National Workers' Homes	212	21	233
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Miscellaneous	71	20	91
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Statistical reports for the latest complete church year (1967) reveals the following:

	<i>Gulf Central District</i>	<i>Other Districts</i>
Number of Churches	20	33
Membership	455	1,070
Sunday School Average Attendance	762	1,523
NWMS Members	221	775
NYPS Members	298	468
Total Giving	\$ 37,057	\$121,018
Property Valuation	\$310,500	\$902,847

Four Chinese churches, located in Los Angeles, San Diego, and San Francisco, operating within their respective districts, receive some budget allocation and assistance from the Department of Home Missions. Both Los Angeles First Chinese Church and San Francisco First Chinese Church have been granted approved specials of \$12,500 each for new church buildings. It is to be hoped that churches and/or individuals interested in these churches will contribute to these approved specials. These four churches have a total membership of 154, and averaged 273 in Sunday school attendance last year.

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	Average this quarter		
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	Beginning of quarter		
	Present enrollment		
2. DEVELOP	I have received at least one credit in the Teacher Training Program this quarter.	<input type="checkbox"/>	<input type="checkbox"/>
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Q. Could I draw out the entire sum I had had placed into the annuity, if the need should arise?

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Q. After starting the plan, does the designated amount have to be sent in every month regardless of how much illness or unusual expense one might have?

A. No, the annuity program is very flexible. There are no penalties, for you receive credit upon retirement for all that has been placed into the program for you, plus interest from the time it was placed into the program.

Q. If for some reason there would be months when I would need all my salary to meet bills, what would happen?

A. You just would not have your employer send anything in for you that month, remembering again that your ultimate retirement income is based, however, on total amounts contributed during your active years.

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How I Met the Church of the Nazarene

By J. Russell Saoli, Republic of South Africa

I hail from one of the most remote parts of the Cape Colony known as Matatiele, meaning “the ducks have gone.” The place teemed with ducks at one time.

My father was the pastor of the Anglican church here in the village mission station. He was quite a rich man with hundreds of sheep, goats, cattle, and horses. I grew up in a Christian atmosphere.

I finished my grammar grades in school and went away for boarding school, a teacher’s training institution. During that year my father died. I knew that my elder brother would order me to leave school and work for myself, for all my father’s wealth would now be in his hands as the heir.

On arrival home my mother told me what my father had said before he passed away. “My beloved son, I am now going to my eternal home . . . I have done my work; do not cry for me. . . . You are my last born, and have no share in the inheritance here at home. [This is the Basotho law of inheritance and succession.] I have left some money in the bank. With that money I want you to be educated. You must either be a schoolteacher or study for the ministry of our church. I am leaving you a horse to ride to school, and one cow for milk. Peace be with you, my son.”

I left the following week for college. I thought often of these two professions, but only as professions, until I discovered that God was making teaching a calling for me. I wrote my final teacher’s examination and passed. I was then only 18 and according to the law could not teach until I was 21. I prayed that God would open the way for me to get a school somewhere.

A week later a friend asked me why I didn’t apply for a teaching post in Swaziland, where the age limit was not a law. I wrote the superintendent of education there for a list of mission schools wanting teachers, and he sent me the address of Rev. W. C. Esselstyn. I wrote. Mfundisi Esselstyn wired me to come at once. At Bremersdorp (now Manzini) I was met by two boys from the Nazarene Mission Station. I was rather afraid of the Swazis, as I

had not seen them before, but had heard a lot of misleading stories. The following day I reached Stegi safely and the Swazi Nazarenes made me feel at home.

The first day I went to church, some of the people cried (at the altar) and I was frightened indeed. Umfundisi Esselstyn gave me a pile of Nazarene booklets, and I asked questions about the doctrinal teachings of the Church of the Nazarene. I read the *Other Sheep* and other Nazarene papers and learned how people were being saved and sanctified in various parts of the world. I soon made up my mind to have the same experience. At one of the revivals I got the experience of being fully saved and sanctified. From that time I felt great happiness in my heart.

My mother became ill in 1937 and we were called back home. While there I taught in one of the largest schools, with 30 teachers and 1,000 students. By the end of the year I received an urgent call from Nkosazana Lovelace to come and start a school in the Eastern Transvaal. Many told me I was a religious fanatic to leave the big school and go to the lowveldt—a malaria-infested place. Such talk did not change my mind at all. I knew I was called to work in the Church of the Nazarene. God had spoken to me. He was with me. I worked hard to start a small school with an enrollment of 30 pupils. By 1940 the school was passed the best in the lowveldt area by inspectors of education. We made revivals the main part of the school and God helped us day by day.

In 1941, I went to university to study for the degree of bachelor of science. I graduated in 1944 with the bachelor of science and a London Teacher's Diploma, and returned to teaching.

Editor's Note: Mr. J. Russell Saoli moved to the Nazarene Publishing House in Africa several years ago. He is now office editor of all Bantu publications. He is a gifted translator and editor and a great asset to our publishing work.



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String the Lines—COMMUNICATE

STRONGER emphasis on communication on all levels will be one major endeavor of the United Methodist church.

As the church world knows, the United Methodists now are the largest Protestant body in the family of U.S. denominations. The church has more than 11 million communicants, gaining about 750,000 E.U.B.'s at the merger last April in Dallas.

Advantages Are Weighed

It was learned at Dallas in talking with Dr. Arthur West, director of the Methodist Information Service, that the two church bodies hoped to gain funds and trained personnel to move ahead in two strategic areas—world missions and press and public relations at home.

The Methodists now have conference (district) press and public-relations offices in 32 of their 101 conferences in the nation. They hope to double this number of P.R. offices on the district level in a few years.

Action in Missouri

The Missouri West Conference, with 170,000 members in 660 churches in the western half of the state, had seriously considered a district Methodist newspaper. Instead, this plan was put aside at its last annual meeting and delegates voted to create a conference office of press and public relations.

The sum of \$29,500 was voted for the first year's budget.

Bishop Eugene M. Frank then appointed Rev. Richard C. White to the new conference office.

Mr. White, pastor at Warrensburg, Mo., will have offices in Kansas City, Mo. He formerly worked for the *Kansas City Star* and then for eight years owned and operated the weekly *Seneca*, Mo., newspaper in Newton County, until he felt called to the ministry in 1953.

Outline New Tasks

Bishop Frank said that Mr. White will visit churches and communities on the conference. He will gather and disseminate to public media information about the church. He will speak at local churches and hold press workshops for pastors.

The Methodist leaders in communications regard the conference (district) press and public-relations office as perhaps the most vital link in their church-world relationship.

An Area to Explore

For the Church of the Nazarene, this remains an area virtually untouched—a work holding vast potential for the church.

At least three Nazarene church districts—Central Ohio, Pittsburgh, and North Carolina—made starts in this direction but the work closed when the resource persons moved on.

It is no accident that the Church of the Nazarene is little known in many communities and areas. There has been little communication or contact with the communities through the press or community organizations.

It would seem that it's time for lines of communication to be set up and used.

O. JOE OLSON

A Call to Prayer

The Church of the Nazarene is hereby called to a 24-hour period of prayer and fasting.

12:00 A.M. (Local Time), SEPTEMBER 18, to MIDNIGHT

The challenge of our recent General Assembly as stated in our quadrennial theme—"THESE TIMES . . . GOD IS ABLE"—demands intense spiritual action on the part of each one of us.

Let us give ourselves to seek God's presence and blessings throughout every part of our church.

We must also pray for God's great anointing and mighty power to apply in this greatest of all our revival and evangelistic endeavors.

Let us prove to ourselves, our friends, and this needy generation that our THEME is a blessed reality as we serve our present age.

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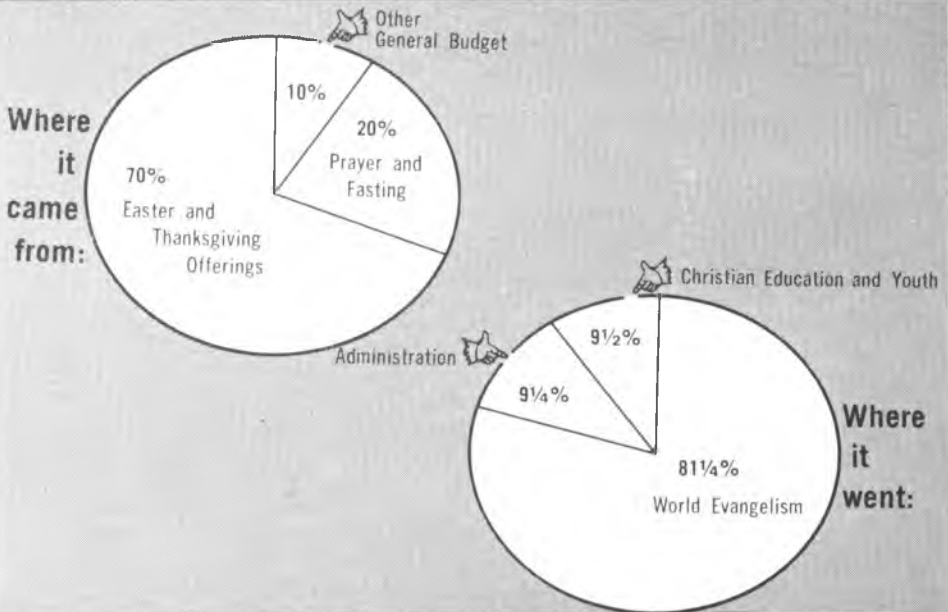
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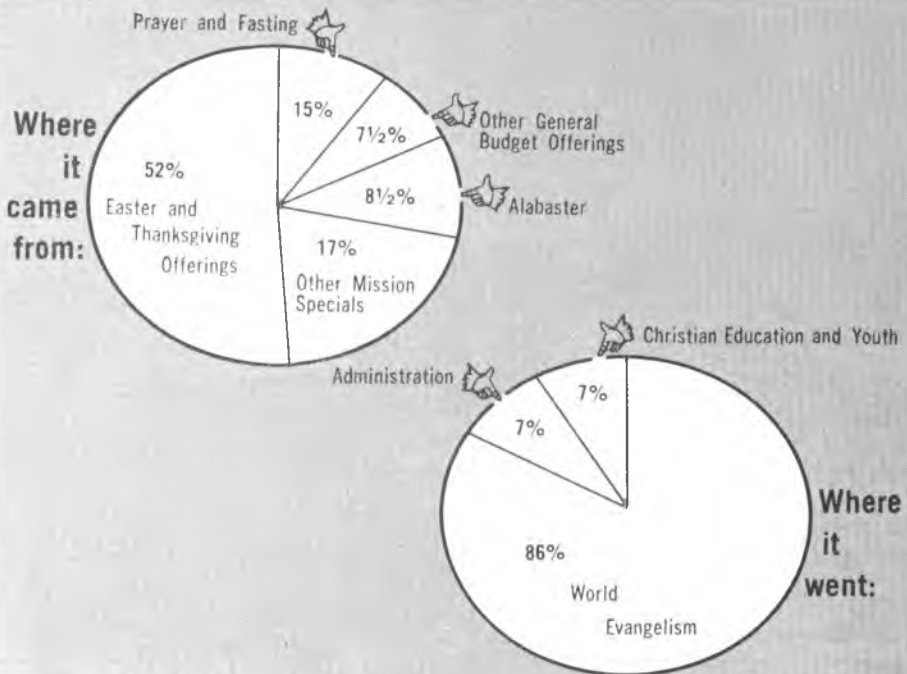
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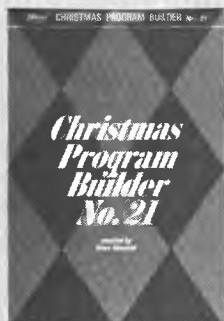
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

September Crisis for Little Men— and Their Mothers

By Mrs. Gerald Davis*

SEPTEMBER and school! Such an exciting time of the year! Even the air has an aroma of school. It is time to prepare a schedule of regularity that manages to get lost during the summer.

The thought engulfed me this year that persons other than myself would now have prime time with my children. A fearful thought indeed! We decided to commit this to God and ask Him to select the teachers best suited to our children's needs. So prayer was offered to that effect before school enrollment.

Enrollment day gave me a chance to look the teachers over. In my mind I had the "right" ones picked out.

The first school day revealed God hadn't made a mistake about the teacher for Brenda, my second grader. She was the exact one she wanted, and I had silently felt to be the choice one. When we moved on to Kelly's third grade class, however, we discovered God had surely made a mistake there. This one wasn't my idea of the personality that would have my son's best interests at heart. Kelly didn't seem to notice my disappointment. He waved a good-bye and hurried to sit with his best friend, while I returned home and tried to reassure myself.

Lunchtime arrived and found both children happy about their classes and teachers, so my heart was happy too.

The second day at lunch Kelly came home crying. After questioning him, he sobbed that his teacher had shaken him.

Aha! I was right! How dare she treat

my child that way! He really is an easygoing, sweet-natured child, not rowdy (like most boys!). Grace abounded however, and I was able not to speak against her. I made him return to school with the promise I would be in after school to talk with her.

Kelly's teacher, a woman in her fifties, with short, graying hair, smiled a hello as I introduced myself. "Kelly came home at noon crying today. He said you shook him. I would like to know what's wrong."

She looked confidently at me through her glasses and said she was sure she hadn't hurt him. She didn't even think she had spoken too gruffly to him. "We do have rules, Mrs. Davis. Kelly and all the other children must learn right away that they must follow these rules. A classroom must be run to benefit all. Discipline is part of the procedure."

My common sense agreed. My maternal instinct hadn't come across yet.

As I walked to the car, the Holy Spirit began His overhaul. "You entrusted this job of picking out the right teacher to Me. But you wanted Me to pick the one *you* wanted, not the one I wanted."

"But, God," I protested, "where were You when she was making life miserable for a little boy who trusts You implicitly?"

"I was there strengthening him. Through this I am developing character and trying to bring him to attention, so he may benefit himself and Me in his lifetime."

*Liberal, Kans.

At bedtime Kelly couldn't sleep. He was fretful and confessed he was afraid of his teacher.

I mustered up all the courage I had and said, "Now, Kelly, you know we prayed asking God to select the best teacher for you. If He picked out this one, then she has to be the right one because God doesn't make mistakes." He agreed—and I almost did.

Early the next morning Kelly sleepily approached me in the front room with the words, "I'm sick." I responded with all the motherly inquiries, but he repeated, "I'm just sick."

My intuition warned that he was using this as an excuse to stay home from school. My mother heart wanted to give in to him, but the Holy Spirit's wisdom came to me with impact, "You can use this to help him face life or fumble the ball and miss the goal."

"Kelly, you're still upset about your teacher, aren't you?" He hesitated and finally answered yes, followed with a flood of tears.

"Let's kneel at the divan and talk to God about it." As we knelt there and recounted yesterday's happenings and today's fears to God, a semi-relief came. But I knew Kelly would need something to stand on when fears assailed him. I remembered a marvelous book I'd read in which the author told of a dreamer-type college student who preferred freewheeling daydreaming to buckling down to work. I got the book

and read to Kelly about this boy who was a Christian but needed strict discipline to be of any use to himself and to God. I read the portion where the author stated: ". . . the student, though holy, still needs schedules, and regimes, and requirements imposed upon him, possibly even some reprimands, penalties, and F's. Out of it he will come forth as tempered steel. Many of us can say with the Psalmist, 'Thou hast caused men [teachers, deans, pastors, committees, superintendents] to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place' (66:12)."

As Kelly realized he was not the only one in the world who had to receive punishment from a teacher, he felt better. I explained that what seemed hardness and sadness now God would use to make him a better person.

As the car approached school, Kelly batted his eyes to hold back tears.

"O God, please let one good thing happen this morning to encourage him," I prayed.

I sat in the car anxiously waiting for him at lunchtime. When he finally emerged from his classroom, he ran to the car and said, "Mother, when I read this morning, the teacher said, 'Good, Kelly.'" His face was beaming.

"Thank You, God. Thank You for caring about a little boy's problems. And thank You for helping me realize that You do give guidance."

THANK YOU, DEAR LORD

For every hill I've had to climb,
For every stone that bruised my feet,
For all the blood and sweat and grime,
For all blinding storms and burning heat,
My heart sings but a grateful song—
These were the things that made me strong.

For all the heartaches and the tears,
For all the anguish and the pain,
For gloomy days and fruitless years,
And for the hopes that I lived in vain,
I do give thanks, for now I know
These were the things that helped me grow!

Author unknown

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 10 The One That Was Lost

NONE OF them is lost, *but* the son of perdition" (v. 12). This is the only note of sorrow in the whole prayer. It reveals the stark tragedy of the life and death of Judas Iscariot. In our meditation the facts we consider cover three phases:

1. The priceless opportunities he squandered
2. The relentless process which led to his ruin
3. The awful depths to which he fell

1. *The Priceless Opportunities He Squandered*

Few men have had the privileges accorded to Judas. Though vast crowds thronged Jesus during His earthly ministry, he was one of the selected few. Millions of men of all generations would have given all for the opportunity of being among the first 12.

The mystery of this choice is an unsolved problem. Jesus gave no reason, yet we know He makes no mistakes. The signal honor of being one of the 12 apostles enabled him to live in the closest contact with Jesus for a period of over three years. Judas saw what no man had ever seen before—a holy life without any blemish whatsoever. Moreover he was privileged to listen daily to the words of the One of whom it was said, "Never man spake like this man." What wonderful fellowship he

enjoyed, what gracious messages he heard! Further, he saw miracles of divine power demonstrated such as mankind had never seen before. He saw blind men made to see, cripples to walk, lepers cleansed, and wretched, devil-ridden men gloriously delivered. When Lazarus walked out of the tomb after four days of death, Judas was there to see it. Again, he himself was invested with this miracle-working power. He too was commissioned to preach the Gospel of repentance, for he was among the 12 who were so sent. Happy man! Honored man to be so privileged! Wretched man! Stupid man to throw it all away!

It is a solemn and even terrifying thought that all his great privileges did not save him. Does this not clearly teach us that one can live among the most saintly people, listen to the most inspiring messages, see the most amazing examples of divine power, and even be a part of it all and still be lost? Herein lies the most awful danger. At the very end of John Bunyan's immortal classic, *Pilgrim's Progress*, we read these sobering words, "Then I saw that there was a way to hell even from the very gates of heaven, as well as from the city of destruction."

2. *The Relentless Process Which Led to His Ruin*

There are two opposing theories about the character and actions of Judas Is-

*Nazarene missionary, Stegi, Swaziland, South Africa.

cariot. Some would whitewash him as a man whose motive was good even though he betrayed his Master. He only wanted to force Jesus into the open, to declare His kingdom and exercise His power as a deliverer of the Jewish nation. A mere rabble could never seize Him. He would surely break loose. So the theory goes. On the other hand, a renowned Bible expositor sincerely believed that Judas was a devil incarnate. He was not really a man at all, but just as Jesus was God in the flesh, so Judas was a devil in human form. The truth lies in neither of these speculations. He was neither a sincere but misguided man nor a devil in a human body. It is my firm belief that Judas began as a sincere disciple of Jesus, but through his own actions he eventually became a traitor. It is unacceptable that he was guilty only of an error of judgment or that Jesus would deliberately choose a devil as one of the 12. Judas was a man like ourselves who by his own choices became more and more degraded until he finally sold his Lord to His enemies. There was no sudden collapse, but a process of decay that led to ruin. His tragic story has been repeated many times since.

See that noble tree crashing down without warning. Examine its trunk and roots. They are all hollowed out by the ceaseless activity of the remorseless termites. Only a shell remained and collapse was inevitable. The process was gradual, the crisis sudden. This is what happened to Judas. He was made treasurer of the group. Here was his weakness—money. It was no accident that he was given this task. This was his test, and here is where he failed. A penny stolen here, a penny there, now a little more, and still more, until greed stifled his conscience, and the end was

ruin. This is how all backsliding begins, and this is how it ends unless repentance comes in time.

A minor curtailment of time for prayer and Bible reading, a little neglect of the means of grace, small deviations from right, a little worldliness of dress and habit, and soon the child of God is on the slippery, downward road to estrangement from God.

3. The Awful Depths to Which He Fell

No mother wants to call her newborn babe "Judas." The name has become a synonym for treachery. To be called a Judas is the worst form of obloquy. The confidant of Jesus became the betrayer. The kiss of discipleship became the kiss of treachery, and between the two lies a distance that cannot be measured. The very height of his privileges accentuates the depths of his fall. From purloining pennies from the disciples' treasury, he fell to the lowest depths when he sold the most precious Being in the universe, the only begotten Son of God, for a few paltry coins, which he never used and never enjoyed. In doing this he also bartered his most priceless possession, his integrity, and earned for himself the scorn and contempt of friend and foe.

His base betrayal of Jesus blasted his character, drove him to suicide, and damned his soul. He who could have ranked with the sons of God became "the son of perdition." What a title for a man who lived and walked with Jesus! So Jesus says with a sob, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Full provision is made for our preservation. None need be lost. He prayed for our preservation. He still prays at the throne of God. Let us always remember it is fatal to trifle with God.

A minister may fill his pews, his communion roll, the mouths of the public, but what that minister is on his knees in secret before God almighty, that he is and no more.

—John Owen

Gleanings from the Greek New Testament

By Ralph Earle*

I Thess. 3:1-13

"Forbear" or "Bear"?

The verb *stego* (vv. 1, 5) comes from the noun *stegē*, which means "roof." So it signifies: "1. to protect or keep by covering, to preserve . . . 2. to cover over with silence: to keep secret; to hide, conceal . . . 3. by covering to keep off something which threatens, to bear up against, hold out against, and so to endure, bear, forbear."¹ This is an excellent example of the way words change their meanings. English words are no exception.

This verb is found elsewhere in the New Testament only in I Cor. 9:12; 13:7. There, as here, it seems to carry the third sense given above. For the fifth verse of this chapter Arndt and Gingrich have: "since I could not bear it any longer."²

"Leave" or "Leave Behind"?

One of the weaknesses of the King James Version is its failure, in many cases, to distinguish between simple verbs and their compounds. *Leipo* means "leave." But the verb here (v. 1) is *kataleipo*, which means "leave behind."

What it implies in this passage is expressed well by Moffatt: "Paul shrank from loneliness, especially where there was little or no Christian fellowship; but he would not gratify himself at the expense of the Thessalonians. Their need of Timothy must take precedence of his."³ So he sent Timothy to them, and stayed behind in Athens alone, with only Silas as a companion. Calvin comments: "It is . . . a sign of unusual affection and anxious desire that he is willing to deprive himself of all consolation for the purpose of succouring the Thessalonians."⁴

"Establish" or "Strengthen"?

The verb *sterizo* (v. 2) is thus defined by Thayer: "a. to make stable, place firmly, set fast, fix . . . b. to strengthen, make firm; tropically [figuratively] (not so in profane authors) to render constant, confirm, one's mind."⁵ Most recent translations have "strengthen."

"Comfort" or "Encourage"?

This is again the verb *parakaleo*. While it may be rendered "exhort" (RSV), most translators prefer "encourage." That seems to fit best here.

*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Mo.

“Moved” or “Deceived”?

This might seem like a simple verb, but its meaning is a bit complicated. *Saino* (v. 3) originally was used, as in Homer and in Aesop's fables, for a dog wagging its tail. Thus it came to mean “fawn,” as a dog does when it wags its tail and meekly lowers its head. The term was then employed in a metaphorical sense for persons who “fawn upon, flatter, beguile.”⁶ And so Milligan comments: “What the Apostles evidently dreaded regarding the Thesalonians was that they would allow themselves to be ‘drawn aside,’ ‘allured’ from the right path in the midst of (*en*) the afflictions . . . which were then . . . falling upon them.”⁷

Lightfoot follows the same trail. He says that *saino* signifies “fondle, caress, flatter, coax, wheedle, allure, fascinate, deceive,” and adds: “This seems to be the meaning here; ‘that no one, in the midst of these troubles, desert the rough path of the truth, drawn aside and allured by the enticing prospect of an easier life.’”⁸ Frame agrees with this.⁹

Arndt and Gingrich come to a different conclusion. After noting that many prefer “so that no one might be deceived,” they say: “However, a more suitable meaning is the one preferred without exception by the ancient versions and the Greek interpreters [Church Fathers]: *move, disturb, agitate . . . so that no one might be shaken or disturbed.*”¹⁰ On the other hand, Lightfoot asserts that no passages in Greek literature can be cited which bear this meaning.

This difference of opinion is reflected in modern translations. One finds “shaken” (20th Cent., NEB), “disturbed” (Moffatt, NASB), and “moved” (RSV) on the one hand, and “led astray” (Goodspeed) or “deceived” (C. B. Williams) on the other. It is very difficult to decide the matter. But in view of the total scholarship represented on the translation committees of the Revised Standard Version and *The New English Bible* it would seem the part of wisdom to settle in favor of “moved” or

“shaken.” It should be noted that “beguiled away” is given as an alternative in the margin of NEB.

“Brought Us Good Tidings”

This is the verb *euangelizo* (v. 6). Its most common rendering in the New Testament (KJV) is “preach” (23 times), or “preach the gospel” (22 times). But here and in Luke 1:19 it is used in the literal sense of “bring good tidings” (or “good news”). Of course, that is what the preaching of the Gospel is—good news for the needy sinner.

“Perfect” or “Complete”?

The verb is *katartizo* (v. 10). Thayer notes that it means “properly to render *artios* i.e. fit, sound, complete . . . hence a. to mend (what has been broken or rent), to repair . . . to complete”¹¹—as in this passage. Arndt and Gingrich also give “complete” for this place.¹² Milligan notes that the verb “is used in the N.T. especially by St. Paul and in the Epistle to the Hebrews in the general sense of ‘prepare’ or ‘perfect’ anything for its full destination or use.”¹³ Lightfoot comments: “This sense of completion is borne out by the not uncommon application of *katartizein* to military and naval preparation, e.g. in Polybius, where it is used of manning a fleet . . . of supplying an army with provisions.”¹⁴ It would seem that “complete” (NASB) is the best translation here.

¹Thayer, *Lexicon*, p. 586.

²*Lexicon*, p. 773.

³EGT, IV, 31.

⁴*Romans and Thessalonians*, p. 352.

⁵*Op. cit.*, p. 588.

⁶Abbott-Smith, *Lexicon*, p. 400.

⁷*Thessalonians*, p. 38.

⁸*Notes*, p. 42.

⁹*Thessalonians* (ICC), p. 128.

¹⁰*Op. cit.*, p. 747.

¹¹*Op. cit.*, p. 336.

¹²*Op. cit.*, p. 418.

¹³*Op. cit.*, p. 42.

¹⁴*Op. cit.*, p. 47.



SERMON OF THE MONTH

The Other Side

By Kenneth L. Dodge*

SCRIPTURE: Rom. 8:28

No man has all the answers. There are so many mysteries of life and so many unanswered questions that one is tempted to think that just the opposite is true—man doesn't have any of the answers. However, it is interesting to read how many times Paul speaks with assurance and says, "*We know . . .*" It's because he speaks with that same assurance in this verse that it holds the significance that it does. He might have said, "*We pray* that all things will work together for good . . .," or, "*We hope* that all things will work together for good . . .," or, "*We think* that all things work together for good . . ." But instead he says, "*We know . . .*"

There is so much tied up in this wonderful promise that it exceeds the scope of one sermon. However, I should like to present four points. The first two call attention to two factors that are *not* promised in this text, and the other two call attention to two factors that are promised.

First, let me call your attention to the fact that this promise does not say all things work together for the best. There is a hollow ring in those phrases that are so often tossed off to the effect, "It will all come out in the wash," or, "What will it matter a hundred years from now?" or, "All's well that ends well." It is but an attempt to justify actions that are not right and proper and to excuse our responsibility for them by pretending that they are unimportant. And the significance

of it is seen in the fact that all too often people attempt to relegate this promise to the same level. They seem to think that even carnal fits, sins that affect others and the church, and their own laziness, indifference, and unconcern will somehow be blessed of God in furthering the work of His Church.

I am often reminded of the spectacle of the brothers of Joseph when they discovered that he was prime minister of Egypt. If they had been like some "Christians" of today, they would have congratulated themselves on having had a part in carrying out the plan of God. The truth is, God did work things out for good. That is too obvious for anyone to deny. But did things work out for the best? A glimpse into the future of Israel will prove that they did not. Bondage and slavery, wilderness wanderings, battles, and death were the long-range result. The better course, and what might have worked out for the best, would have been for Joseph's brothers to demonstrate brotherly kindness and godly concern.

Things cannot work out for the best when they have their basis in sin, hate, envy, greed, and carnality. We do this promise a great injustice if we use it to excuse our sins. Our God is great enough to take even the wrath of man and make it to praise Him. Thank God for that greatness. But if you want what is *best* in life, manifest a Christlike spirit always. Let your life be filled with perfect love. Determine to be motivated only by the Holy Spirit.

Second, this verse does not promise that all things work together for good to

*Pastor, Rochester, N.Y.

everyone—only those who love God. Paul wrote on another occasion, "If God be for us, who can be against us?" That might lead some to ask, "Is God for me?" The answer is yes, He is. However, only as you are also for Him will the fact that He is for you have any significance. God cannot take the adversities of life and make them work for your good if you won't let Him. God wants to help you, bless you, lead you, and use you, but He has to have your cooperation. It is very foolish to expect to enjoy the blessings of good health if we break all the rules that ensure good health. I once knew a man who asked the church to pray for him as he entered the hospital for surgery. He was afflicted with cancer of the mouth caused by excessive pipe smoking. However, the last thing he did before the doctors took him into surgery was to finish smoking his pipe. It seemed foolish to pray for him when he would not give up the thing that was causing the trouble. Just so, God cannot work things together for good in your life if you do not love Him enough to submit all you are and have to His control. God is for you and will so order your life that all things work together for good if you will be for Him and love Him and serve Him.

Third, will you notice the first of two factors that this verse does promise. The text says, "All things . . ." We cannot see the future and we often forget the significance of the past. But with God there is no past or future. He is not confined to time. Thus, our lives under His control take on a scope that is beyond our understanding. If we could see as God can see, we would ask for no changes.

With patient mind thy course of duty run;

*God never does, nor suffers to be done,
But what thyself would'st do could'st
thou but see*

*The end of all events as well as He
(author unknown).*

It is because "all things work together . . ." that it is so tremendously important that we be constantly and fully consecrated to God. A partial consecration will void this promise and make it useless in our lives. God wants to make out of us the most useful and effective Christians that He possibly can. To accomplish this, He must have all there is of us. Also, we must be so yielded to Him that we can and do respond to His slightest whisper. We shall never have to walk the valley alone. When you walk through a

storm, keep your head up high and don't be afraid. The Arabs have a proverb that says, "All sunshine makes the desert." "Into each life some rain must fall." That is what makes the difference between barren waste and fertile fields and valleys. This promise says *all* things. Perhaps God is still working, and *all* things have not come to pass as yet. When they do, you will see that they are working together for good.

Fourth, this verse says all things work *together*. It is probably trite to say that one isolated incident is not enough by which to judge the whole plan of God. But if trite, nevertheless so very true! And the tragedy is that people are so often prone to do just that. It is so easy to take one bitter experience of life and use that as a basis upon which to establish our entire relationship to God and the church. So often we convince ourselves that this one bitter experience could never be harmonized with the plan of God, and yet that only reflects our inadequate conception of God. Can we not see that our God is big enough to take even that experience and work *together* with other factors until something good comes out of it?

I love a good cake, and I especially love a good chocolate cake. Yet I almost quit eating chocolate cake the first time I watched my mother make one. She used unsweetened chocolate, and as I watched her making the cake, I managed to get my hands on a crumb of that chocolate which I thought would be delicious. It wasn't. It was almost more than I could swallow. Then I looked around. On the table she had a cup of sour milk. Not sweet milk, mind you, but *sour* milk. I was horrified when I saw her add that to the cake mixture. I despaired completely when I saw her add some soda. I knew what a horrible taste that stuff had, for I had to take that when I had a stomachache, and it was worse than the stomachache. Nevertheless, when the cake was out of the oven and had its chocolate icing on it, it looked as good as every other cake that Mom had baked. I tasted it cautiously—first a crumb, then a bite, then a whole piece, and asked for more. I forgot all about the bitter chocolate, the sour milk, and the soda. In some magic way she had taken the distasteful things and had used them, *together* with other things, and produced something beautiful, pleasureable, and appetizing. God will work like that if we'll let Him. He will take *all* things and work them *together* and the result will be something *good*.

There are many things we cannot know and do not know. But we can be assured that if we let Christ have complete control of our lives He will take *all* things and work them out for our good.

Modern-Day Nonconformists

SCRIPTURE: Rom. 12:1-3

TEXT: v. 2, "... be not conformed ..."

INTRODUCTION: Ours is a day when many seek seclusion from society. For example: Beatniks, hippies, etc. But these groups are not real nonconformists. The Christians are!

I. *A Christian is a nonconformist because his body is given to God* (v. 1).

- A. The body is a living sacrifice.
- B. The body is a holy sacrifice.
 - 1. A holy body is a clean body.
 - a. It is a clean body physically.
 - b. It is a clean body because of absence of harmful habits.
 - 2. A holy body is a properly dressed body.
 - 3. A holy body is a pure body.
- C. The body is an acceptable sacrifice.
- D. The body is a reasonable sacrifice.

II. *A Christian is a nonconformist because his mind has been renewed* (v. 2).

- A. The renewing of the mind is needed to substantiate the will of God.
 - 1. The will of God is good (v. 2).
 - 2. The will of God is acceptable (v. 2).
 - 3. The will of God is perfect (v. 2).
- B. The renewing of the mind is needed in order to elevate God in man's thinking and experience.
- C. The renewing of the mind is needed to humble man in his own thinking and experience

CONCLUSION: Who are the true nonconformists of our day? The Christians are, because they serve God with body and soul, and no one else does this.

ROBERT L. WILLIAMS
Oklahoma City, Okla.

The Person and Mission of Jesus Christ

SCRIPTURE: Heb. 1:1-3

INTRODUCTION: Focus your attention squarely upon Jesus Christ, the Son of God. He is the theanthropic Person.

I. *The Identification of His Person*

- A. Christ: God's creating Agent (v. 2)
"... by whom also he made the worlds."
- B. Christ: God's reflecting Glory (v. 2)
—"... brightness of his glory ..."
"... express image of his person."
- C. Christ: God's sustaining Power (v. 3)
—"... upholding all things ..."
(cf. Col. 1:17.)

II. *The Specification of His Mission* (v. 3)—
"... purged our sins ..."

- A. Christ's death: a vicarious sacrifice (Rom. 5:8).
- B. Christ's Death: a propitiatory sacrifice (Rom. 3:25).
- C. Christ's death: a redemptive sacrifice (I Pet. 1:18).
- D. Christ's death: a reconciling sacrifice (Eph. 2:16)

CONCLUSION: Christ is God's only begotten Son, who came to make atonement for man's sins.

ROBERT L. WILLIAMS

Expository Outlines from II Peter

By Ross E. Price*

LATTER-DAY SCOFFERS

II Pet. 3:3-4

INTRODUCTION:

- 1. Peter reminds us that, however far or near the last days may be, they will be preceded by the coming of (1) men who scoff at religion, (2) live self-indulgent lives, and (3) question the personal return of Jesus.
- 2. Let none of us suppose that because it

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has been a part of the Apostles' Creed for almost 2,000 years it is no longer right to say: "He sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead." It is a timeless truth that will have its sure fulfillment in time.

3. "Knowing this first" is a phrase which occurs in both Petrine Epistles, thus arguing their identity of authorship. Here it is a notation of major importance, recalling the prophetic warnings that men would mock the delays in God's coming and judgments.

Knowledge is a key emphasis with Peter in this Epistle.

I. THE WALK OF THOSE WHO MOCK

A. *They Scoff at Religion*

1. There have always been those who mocked at those who trusted God and fear His judgments in crucial times. They mocked at Noah, Lot, Isaac, the Psalmist, the prophets, and the Lord Jesus.
2. They come in mockery with no purpose to find out the truth, since they seek only to ridicule.

B. *They Live Self-indulgent Lives.*

1. A skeptical spirit and a licentious life go hand in hand.
2. A sensual life blinds the eyes of the soul.
3. "Men whose only guide in life is what they want for themselves."
—J. B. Phillips. Such are never devout men of faith.
"Their opposition to revealed truth began and ended in their own lusts."—A. Clarke.

II. THE TALK OF THOSE WHO MOCK

A. *Their Question*—"Where is His promised return?"

1. "Where is the God of judgment?"
—Mal. 2:17. Carnal security disregards warnings of impending judgment.
2. Peter's Greek word here is *parousia*, and has reference to the personal, bodily presence of Christ.
3. They make the false inference that since the promise has not been fulfilled it therefore will not be.

B. *Their Comment*—"Since the fathers fell asleep, all things continue as they were . . ."

1. Peter was writing 30 years after the ascension of Jesus. And that generation of early Christians was fast slipping away in death. As Phillips puts it: "Since the first Christians fell asleep."
2. Or does it refer to the fathers of Old Testament times who anticipated the "day of the Lord"?
3. Were the hope and the warning given by either group of fathers vain ones?
4. But these mockers affirm a uniformity of nature and history even back to the time of the world's beginning.

C. *Their Conclusion*:

1. There will be no sudden, personal return of Christ.
2. If there is a God, He is not concerned about justice and judgment.
3. There is a fixed law of uniformity of nature and history which rules out any divinely cataclysmic events.

D. *Their Mistake*:

1. One ought not to conclude from his own short experience of history that all history therefore conforms to his own little sample thereof.
2. God's established uniformities in nature are the result of His will and wisdom, and therefore cannot ever thwart it. So let us not conclude that there can be no divine, direct, or providential interpositions, no cataclysmic breakthrough.
3. History is neither a straight line nor a circle; it is rather like the surging and subsiding breaker along the seashore. (Cf. Toynbee's "challenge and response" theory, or Flewelling's *Quantum* view of history.)
4. Both history and nature have God as their Source and Sovereign. He can change and has (according to Peter) changed radically their courses in times past and will do so in the future.
5. This much is certain, God is no time-space creature. And He is long-suffering with mankind. Therefore His delays do not mean He is indifferent.

6. In the verses that follow, Peter reminds us *how* God has intervened in history and nature's course in times past. If He has warned of judgments to come, let us know He is able to bring them about.

CONCLUSION:

1. Let not your unbelief be hardened into ridicule, O skeptic!
2. Let the Christian never be turned from fidelity to Christ and a readiness for His sudden return, for those who discount this blessed hope are but fulfilling the signs of its reality.
3. When God's hour is complete, it is His own hand that strikes the gong.



IDEAS THAT WORK

Duties of the Church Hostess

The author of this article, and his wife, are among our best known evangelists. They are in a different church every week and, naturally, have had opportunity to observe the great need for efficient church hostesses. We are in debt to Evangelist Potter for developing the following specification of duties.—The Editor.

1. **ARRIVE EARLY.** The hostess should be in the narthex, with the hostess badge pinned on, at least 15 minutes before the opening of Sunday school, and remain through all of Sunday school and until after the offering has been taken in the morning service. She should be in place 15 minutes before the Sunday evening service, and all revival and other special services during the week, and remain on duty until after the offering. A hostess or assistant should be stationed at each church entrance. (If she must assume the added duties of teaching a class, plans should be made for her to leave the class session at the first bell. Someone else should assume

the responsibility of being at the church entrance during class time.)

2. **APPEARANCE AND POISE.** The responsibilities should be carried out with poise and grace. She is one of the most important officers of the church—sometimes referred to as “Queen of the Narthex”—and she may be the very first impression many visitors will receive of the Church of the Nazarene. Consequently, she must be careful about her appearance, and be sincere, cordial, and warm as she greets all who enter the church.

3. **REGISTER ALL GUESTS.** See that names and correct addresses of all who have not been present for six months are registered in the guest book or on cards. It is important that the correct pronunciation of names be ascertained. For the information of the pastor (and those responsible for visitation) a notation should be made as to whom the guests came with, whether or not they are permanent residents in the area, and any other information that would be helpful. Should guests get past the narthex without being registered, an usher should take a card to them where they are seated. (Note: The Publishing House has just printed a new, attractive card for the purpose of registering and getting information about our guests. The order number is R-200.)

4. **GUEST BADGE.** An attractive guest badge may be put on every guest. This will alert all our people that these guests are to receive a sincere welcome and special attention. (The order number of the stick-on badge is PI-65.)

5. **REPORT FOR THE PASTOR.** Just before offering time a list of the guests present in the service, and the name of the town or city in which they live, should be prepared and given to the head usher to take to the pastor as he goes down to receive the offering. Names should be written carefully, correct pronunciation indicated, and other pertinent information given. This will make it possible for the pastor to recognize the guests right after the offering.

6. **OTHER IMPORTANT DUTIES.** It is her added responsibility to keep people (ushers included) from congregating,

loitering, or visiting in the narthex area before and during the services. Children and youth who come to the narthex for a drink or en route to rest rooms are to be urged to hurry back to the service and remain there. When guests arrive with babies or small children, they are to be told about the nursery facilities and directed to the nursery area. After the offering the hostess is to be seated in the service near the narthex entrance. This will make her available in case someone becomes ill and needs attention, or some other emergency arises.

7. **FOLLOWING THE SERVICE.** After the service she should see that the guests meet the pastor and get acquainted with as many of the people as possible.

8. **ASSISTANTS AND USHERETTES.** Every hostess should have at least one assistant. In case of an emergency necessitating absence she must be sure the assistant will be in her place to carry out the important duties of her office. During Sunday school an usherette will serve with the hostess. It will be the duty of the usherette to take guests to the various departments and classrooms and introduce them to the supervisor or teacher.

LYLE POTTER

More on the Telephone

Do we really want to get away from the phone? Many times I have been tempted to do so—or not to answer when it rings—and I have found that God uses me when I answer. Some problems must be solved immediately. That which is small to us may seem like a matter of life and death to the one calling. I pastor the largest church on the district on which I serve, yet I am always available by phone. As a pastor, I want to be available. I simply study in the afternoon if I must run out in the morning and have not completed my study. I still get fresh, new sermons every week—and enjoy preaching more today than ever. Someday you may wish for that “incessant ringing” when you are no longer needed.

A PENNSYLVANIA PASTOR

MY PROBLEM

PROBLEM: How can a pastoral call be defined? What kind of personal contacts may legitimately be counted as such and what may not?

A PENNSYLVANIA PASTOR BELIEVES:

I have pastored in the Church of the Nazarene for about 20 years in three churches, and have never made less than 1,000 pastoral calls a year. I define a pastoral call as any call made in the care of the church, such as at the sickbed, the deathbed, checking on an absentee from Sunday school or church or prayer meeting. In this may also be included going to a home to deal with a problem or to advise, or to set up a family altar, or simply to visit the home with the purpose in mind of winning the family to the Lord, or pastoral consultation right in the pastor's study.

I do not think that a pastoral call has been made simply by “bumping into” someone by chance on the street or in the store. I like to pray during a pastoral call, and in such circumstances it would be quite awkward or even embarrassing to the contact. Neither do I believe that everyone IN the sickroom, or hospital ward, should be counted as a pastoral call. The same goes for a home in which there are several children; unless they are directly dealt with individually, I count this as one pastoral call.

AN INDIANA PASTOR WRITES:

A pastoral call is a call by a local pastor upon a family in the home, an individual in a hospital or similar institution, or in a place of business, with the intention of bringing comfort, encouragement, spiritual strength, or influencing people to develop a greater

concern for their spiritual life. This would also include house-to-house canvassing. Calling upon church officials with the business of the church at heart would also be included in this list.

The pastor must find someone at home. The chance meeting of individuals, unless that meeting develops into a definite spiritual contact, or unless he was on his way to that home, could not properly be termed a pastoral call.

PROBLEM: How can I get my board members to attend board meetings regularly?

Pastor, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.



BULLETIN EXCHANGE

IT IS NOT SO EASY . . .

To apologize . . . to begin over

To admit error . . . to take advice

To be considerate . . . to be unselfish

To keep on trying . . .

To profit by mistakes . . . to forgive and forget

To shoulder a deserved blame . . .

BUT IT ALWAYS PAYS.

* * *

I wish there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes, and all our heart-
aches,

And all of our poor, selfish grief
Could be dropped like a shabby, old coat
at the door,

And never put on again.
(There is—at the Cross.)

Indianapolis, Ind.
HAROLD PLATTER, pastor

"Dad," said a small boy, "what is a religious awakening?" "A religious awakening, my son, is what happens at our church after the preacher has ended his sermon."

The trouble with blowing one's own horn is that it seldom leaves any wind for climbing.

SLOW ME DOWN

Slow me down, Lord; I'm going too fast.
I can't see my brother when he's walking
past.

I miss a lot of good things day by day.
I don't know a blessing when it comes my
way.

Slow me down, Lord; I want to see
More of the things that are meant for me.
A little less of me and a little more of You;
I want the heavenly atmosphere to trickle
through.

Let me help a brother when the going's
rough—

When folks work together, it ain't so tough.
Slow me down, Lord, so I can talk
With some of Your angels. Slow me down
to a walk.

—Anonymous
OKLAHOMA MESSENGER

THE CHURCH NEEDS TODAY

More tithes and fewer drives;
More action and less faction;
More backers and fewer slackers;
More praying and less straying.

Oasis, Eastside Church, Phoenix
C. T. VANDERPOOL, pastor

Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for a love that loves unto death!

Oh, for a fire that burns!

Oh, for a prayer-power that prevails,

That pours itself out for the lost—

Victorious prayer in the Conqueror's name!

Oh, for a Pentecost!

Newsletter, Valentine, Neb.
D. L. RUNYON, pastor

A PRAYER

Lord, Thou knowest better than I know myself that I am growing older, and will someday be old. Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving attention and trying to straighten out everybody's affairs. Keep my mind free from the recital of endless details—give me wings to get to the point.

I humbly ask for grace enough to listen to the tales of others' pains; help me to endure them with patience, but please seal my lips on my own aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by. Teach me the glorious lesson that occasionally it is possible I may be mistaken. Keep me reasonably sweet. I do not expect to be counted a saint—but a sour person is the crowning work of the Devil. Make me thoughtful, but not moody; helpful, but not bossy. Thou knowest, Lord, I want a few friends at the end. Amen.

Author Unknown

Nazarene Messenger, Indio, Calif.
DON REDMOND, Pastor



Arise, My Soul, Arise

No. 86, *Praise and Worship* hymnal

Again we are indebted to Charles Wesley for this hymn of rejoicing for redemption's plan. While John Wesley expressed his great spiritual thoughts in sermons and written journals, Charles expressed his in great hymns which tell the gospel story and expound the reasons for our hope in Christ as effectually as any sermon. Each using his God-given gifts and working together, the two brothers presented true religion to the multitudes of Europe in such an appealing way that their message swept around the world. After more than 200 years, we in evangelistic churches are still carrying the banner of the Wesleys.

The composer, Lewis Edson, 1748-1820, was born in Bridgewater, Mass., and was a blacksmith by trade. He loved music and spent his spare time holding singing classes for young people. He was known as a great singer himself. This tune, called "Lenox," has been used for sev-

eral other hymns as well as this one. This hymn was first published in 1742 in *Hymns and Sacred Poems*.

Readers' Exchange

Frequently we receive requests for back issues of the magazine and other items which our readers need. As an experiment we will for a few months reserve space in each issue for such requests. They must be limited to periodicals and used books out of print. If you have such items for sale or wish to secure them, give full details for inclusion in this column, including your own full address.

The Publishing House desires to buy up used copies of the book *The Christian Faith*, by Olin Curtis. If you have one to sell, contact Manager M. A. Lunn describing the condition and giving the price.

All response should be directly with the person involved and not with this office. Neither the Publishing House nor the *Nazarene Preacher* can be a clearinghouse for these transactions (unless making the request).

CALENDAR DIGEST

SEPTEMBER—

Alabaster Box Breaking
CHURCH SCHOOLS—Preparation for Advance
NWMS—Prayer for Minority Groups
15-25 Project Prayer

OCTOBER—

CHURCH SCHOOLS—Attendance Drive
NWMS—Star Society Month
6 Worldwide Communion Sunday
13 Laymen's Sunday
Caravan Sunday
14 Canadian Thanksgiving
27 Sunday School Rally Day
Reformation Sunday

NOVEMBER—

10 Servicemen's Sunday
Home Department Sunday
24 Thanksgiving Offering for World Evangelism
28 Thanksgiving Day

The Nazarene Preacher



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

In the Steps of John Wesley

By Jack Ford (Kansas City: Beacon Hill Press of Kansas City, 1968. 300 pp., cloth, \$3.50.)

Just off the press in Kansas City is Jack Ford's London University Ph.D. thesis, on the history of the three holiness movements in Britain which were fused into the present Church of the Nazarene there. It is a sort of sequel to Timothy Smith's *Called unto Holiness*, which is the principal history of the entire Church of the Nazarene.

More than simply a history of the Pentecostal Church of the Nazarene, the International Holiness Mission, and the Calvary Holiness church, however, is found in this book that is solid and scholarly. These movements, with their distinctive teaching of entire sanctification, and their emphasis upon a holy life, are described in relation to biblical and Early Church teachings; they are also related to later movements such as the Anabaptists, the Quietists, the Quakers, Arminianism, Moravianism, and, of course, Wesley and Methodism.

Mention is also made of various present holiness groups in Britain, such as the Japan Evangelistic Band (p. 140); and discussion is included of others, such as the Pentecostal League, founded by the distinguished Reader Harris (p. 91 ff).

The work of persons well-known to American Nazarenes is reviewed and appraised, such as that of the late George Sharpe, and the recently deceased J. B. MacLagan; also of present leaders such as George Frame, Maynard James, Jack Ford, and Albert Lown. Persons less well-known to American Nazarenes are discussed in detail, including David Thomas, founder of the International Holiness Mission.

The author has lived through much of the history that is presented, and has figured importantly in making the record that is recounted. Yet he writes objectively throughout,—as though he were an outside viewer. Countless primary sources are used, such as minutes of meetings in which he and others participated.

One unusually commendable aspect of

this book is the fact the publishers did not require a popularized rewrite of the dissertation. Many times he uses Greek terms without either transliterating the Greek letters or translating the words (e.g., pp. 231, 243). Even occasional Latin (p. 250) and German (p. 263) terms are used without translation.

Of special interest are several matters that come to light in the book. One is that whereas America had inherited from Britain (somewhat through the Quakers, but mostly later through the Methodists) the holiness emphasis, it is from American holiness movements that the modern holiness movement in Britain has stemmed (see the Preface, e.g.). Of special interest, also, is the fact that George Sharpe had been for years a Methodist minister in America prior to going to Scotland to become pastor of Congregational churches—from one of which he was evicted for his holiness preaching, and started, in 1908, the denomination which fused with the Pentecostal Church of the Nazarene in 1915.

Forgetting minor weaknesses here and there, I consider this book to be one of the four or five highest caliber publications that the Nazarene Publishing House has issued in all its history.

J. KENNETH GRIDER

Exploration into God

By John A. T. Robinson (Stanford, California: Stanford University Press, 1967. 166 pp., cloth, \$4.95.)

The author of this brief study hardly needs introduction; his name is indeed a theological byword because of his widely read and condemned volume, *Honest to God*.

This book is "a considerably expanded version of material delivered as the Raymon Fred West Memorial Lectures at Stanford University in May, 1966. In reality, this series of chapters carries on the Bishop of Woolwich's attempt to elucidate what he hastily wrote in the first explosive volume. Such was the case with an earlier study entitled *The New Reformation?*"

The Bishop leads out by asserting along

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with Joachin Jeremias that "one of the central and distinctive features of the Christian gospel is the utterly intimate, personal relationship which is summed up in Jesus' word *Abba* (Father or Daddy). It is this relationship at the heart of the universe, at the very core of reality, for which Christian theology has to find expression—in such a way that it is made central to everything else that coheres in it" (p. 20). He then goes on to declare that theism is ineffective as a way of making God real. His alternative to theism and to the "Death of God theologians" is a God-language which does not describe a Thing-in-Itself or even a Person-in-himself, but rather to "an ultimate relatedness in the very structure of our being from which we cannot get away . . . an ineffable mystery at the heart of all experience." Bonhoeffer's phrase "the beyond in the midst" is an apt expression of this mode of viewing God.

"Panentheism"—not pantheism—is the term Robinson employs to distinguish this concept of Deity. According to *The Oxford Dictionary of the Christian Church*, it denotes "the belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in him, but (as against pantheism) that his Being is more than, and is not exhausted by, the universe." In essence, panentheism is the theory that God is in everything and everything is in God. Robinson believes that this view has the advantage of "centering" God in the world. The "divine field," as he calls it, is the "world." By this means the author hopes to destroy the disillusioning breach between God and the world which theism supposedly gave rise to. It brings the transcendent within the immanent. However, he is cautious in asserting that this position does not permit one to say that the world equals God or that God is dependent on the world or is a mere function of it. On the contrary, the world is entirely dependent on God; the world merely functions as a "field" for God's activity.

It follows from this projection of the nature of Deity that all that happens "in the world" is some form of revelation of God. Thus, Robinson writes: "God is *in* the cancer as he is in the sunset, and is to be met and responded to in each. Both are among the faces of God, the one terrible, the other beautiful. Neither as such is the face of love, but, as in the Cross for the Christian, even the worst can be transformed and "vanquished" (p. 116). Furthermore, Robinson sees the "spiritual journey" for any man as "a mysticism of love." The famous

Berdyaev offers this dimension to Robinson's thought. This understanding of God in which "the transcendent is *within* the immanent" has the prospect of creating "a new type of saint, who will take upon himself the burden of the complex world." The essence of this spirituality is that "it starts from life rather than works toward it," and "it begins from life just as it comes . . . and turns it all not only into prayer but often poetry as well."

The reviewer's reaction to this stimulating monograph focuses on two matters. First, Robinson has oversimplified the traditional theistic projection of the nature of God. Traditional theism has always maintained a delicate balance between the transcendence and the immanence of God; it has never denied the real presence of God in the affairs of men. A Christian, as one traditionalist has rightly said, is a man who sees God in everything, that is, in every happening, good or bad. God is inescapably involved in our lives. And yet there is a dimension of "otherness" which is necessarily preserved and which is taught in the Bible; for example, in the experiences of Isaiah and Ezekiel.

Second, as a Christian who believes in a vital and distinguishable experience of rebirth, I cannot accept *all* the talk about the ineffectiveness of old categories about God. Men who will permit themselves to hear the proclaimed word of God based upon the Bible will become conscious of the reality of the Holy Other and something will transpire in their lives which will bring God redeemingly into the whole of their existence. The "journey inwards" will not necessarily expose the nature of God, but the sin of rejection which keeps God from being "real" in the individual's world.

WILLARD H. TAYLOR

The Strategy of Evangelism

By Charles S. Mueller (St. Louis: Concordia Publishing House, 1965. 96 pp., paper, \$1.25.)

One of the best small, yet comprehensive studies the writer has yet seen on the underlying principles of effective evangelism through the local church to a surrounding community. It is one of the few books which attempts to analyze realistically and with common sense the sociological factors that work in a congregation and in a community, which the pastor can wisely utilize or unwisely stumble over. Suitable for the pastor's own study or for possible use in group study.

—R. S. T.



AMONG OURSELVES

In the Kansas City camp meeting recently Evangelist Mel-Thomas Rothwell told of a young Nazarene college graduate who was called to one of our Ph.D.-sprinkled churches. He hesitated, saying, "I can't preach to those Ph.D's." When they heard about it they said: "We talk science all week; when we come to church on Sunday we want to hear about Christ." Then Dr. Rothwell commented: "It's time we woke up." A young preacher, to be "relevant" (that word again!), doesn't need to know what they know. But he does need to know Christ. He must know Him personally, in order that he may be able to say, "Meet my Saviour." Then he must know Him theologically, in order that he may preach Him soundly. The real need is not to compete with our laymen in their fields, but to be as competent in ours as they are in theirs . . . And if the young pastor has been psychologically oriented, and has a yen for counselling, let him keep razor-edge sharp the distinctions made by Chaplain Sparks (p. 4). Or if his ethical concepts have been softened by the enticing plausibilities of the "new morality"—really the new idolatry—let him read Professor Grider (p. 13). It is not love which is God, but it is God who "is love"; and God's law is as much an expression of His love as the Cross, even though expressing a different aspect of it. Love severed from either Sinai or Calvary becomes demonic, not divine . . . But those Ph.D's—and the shopkeepers and farmers as well—not only want to hear about Christ, but to have a vital part in Christian evangelism and missions. Challenge them with the \$2,250,000 goal for Thanksgiving Offering, and the \$30-million quadrennial goal for evangelism . . . Let the new young pastor also challenge them to help him get "Showers of Blessing" on a local station at once. They'll tell their fellow scientists about Speaker William Fisher's series for the fall months (p. 18) . . . What's more, those Ph.D's—and shopkeepers and farmers—will respond to a CST course this fall; but please, pastor, don't cheat them out of credits earned (p. 19) . . . And they above all will see the importance of getting the *Herald* into the hands of Nazarene youth in secular universities (pp. 20-21) . . . And, highly educated though they are, they will march, delighted as children, with their Alabaster boxes this month if you dramatize the 1,345 buildings erected by Alabaster funds (p. 22) . . . Then read to them Saoli's story (pp. 30-31) and surprise!—Ph.D. emotions are as stirrable with holy rejoicings as your own . . . Try it!

Until next month

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NEW PUBLICATIONS *That Should Be on Every Minister's READING List*

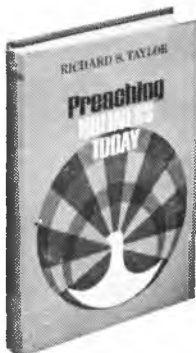


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Following an enlightening history of holiness preaching, a highly respected writer gives wise counsel on how to preach this doctrine effectively, and with clarity. Communicating, homiletical guidance, interpretation, and convincing hearers to seek the experience are also discussed.

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