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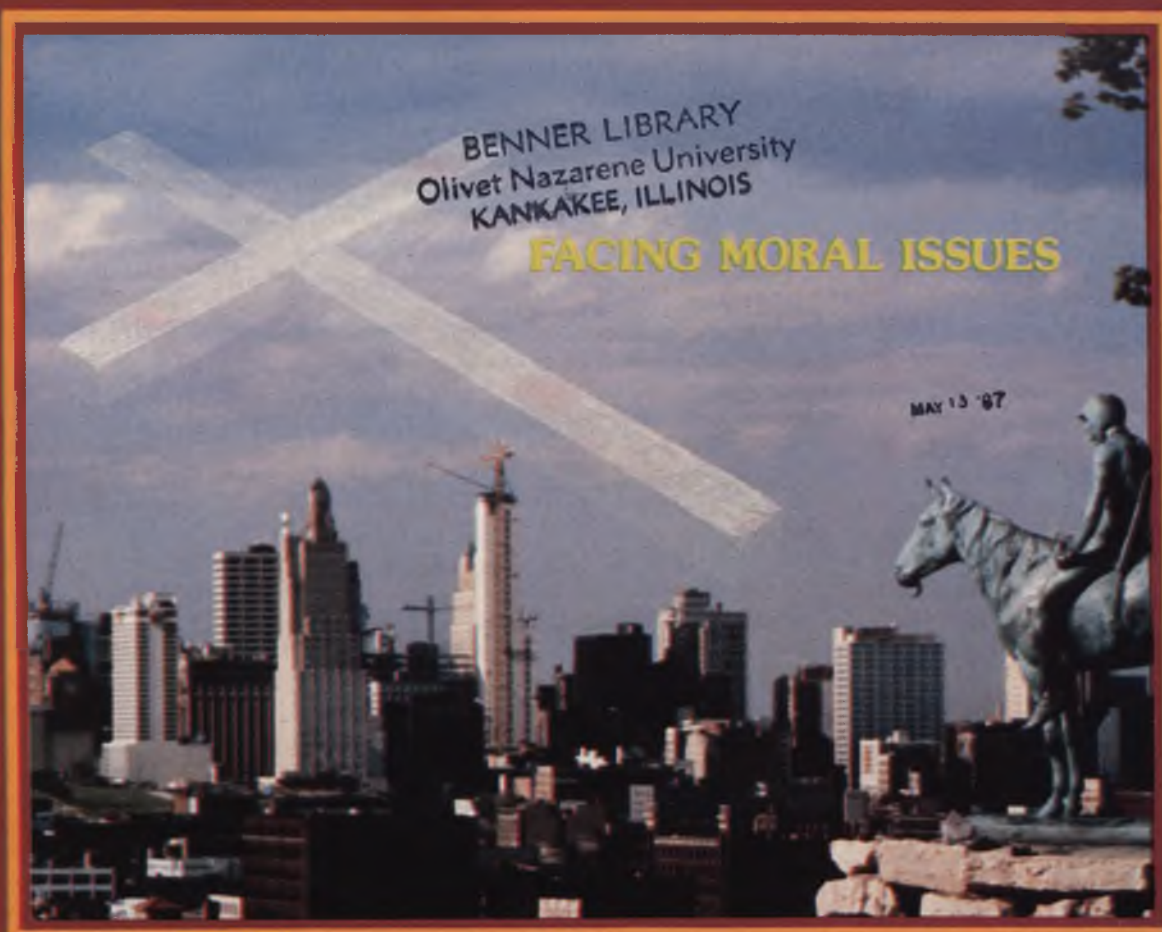
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THE

JUNE, JULY, AUGUST 1987

PREACHER'S MAGAZINE



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Neither hypocrisy nor bigotry, neither the subtle arguments of infidels nor the shameful lives of Christians have yet been able to overturn the truths of Revealed Religion.

—*John Wesley*

EDITORIAL

POLICE ACTION

by Wesley Tracy

A lot of sermons I've listened to lately needed direct police action. I don't mean the preachers should have been whistled down by a uniformed behemoth. Nor would I have cared to see the perpetrators of the sermons handcuffed the way they handcuffed the gospel.

This they did by not allowing proper police action. They did not allow the text from which they were allegedly preaching police the sermon. When that happens, the sermon can go anywhere. The sheep looking up to be fed are supplied with the husks of the preacher's prejudices, his current three-week enthusiasm—frequently a pet peeve moralism, a career-building statistical push, or a witticism from self-help psychology that is touted as a gem among the Fiberglass.

If you don't allow the text to police the sermon, you can say anything—and probably will. You can sound biblical and even talk about the text and be 10 miles from biblical preaching.

One classic example I was subjected to was a massacre of Mark 15:30. Verse 30 is in the middle of an awesome narrative of the crucifixion of Jesus, laden with kerygmatic potential and foundational Christian truth. The preacher, however, snatched for a text a phrase from the curled-lipped sneerers at the Crucifixion, "Come down from the cross." With no significant word about the context, the preacher made a quick application. "Yes," he wailed, "the world wants us to come down from the cross." He leaped eagerly into a long list of main points, none of which were even hinted at in the passage. Point one (I) was: "The World Calls Us to 'Come Down from the Cross of *Standards*.'" Subpoints included vehement counsel about going to "shows," reading dirty books, and wearing short skirts and low-necked blouses. Point two (II) revealed that "The World Calls Us to 'Come Down from the Cross of *Tithing*.'" Point three, I think, had to do with prayer, and several succeeding ones, which I have forgotten, made every Christian grace and joy sound like a crucifixion. (Is tithing a joy or a cross?)

But, you say, we *need* to preach on dirty books and indecent dress, tithing too. I do not disagree. My point is that once the preacher refuses to let the passage police the proclamation, he can say anything on any topic. The preacher in question ignored the passage and preached his ideas about dress and entertainment and giving. He could have treated pet abuse, lawn care, or giving the preacher a raise. His lecture on morality, whatever else it was, was not biblical preaching.

POLICE ACTION GUIDELINES

You can move toward allowing the Bible to police your preaching by observing these guidelines:

1. Preach expositively. This means, in its simplest terms, you will explain and apply one passage of

scripture. Other scriptures may be used, but only in supporting roles.

2. Be sure the *sermon* serves the *text* and not the other way around. You can talk about the text without submitting to it. I am calling for submission to the text.
3. Be sure you stress the *dominant* ideas of the passage. No one can find stewardship, shows, and short dresses as dominant themes in Luke 15. Try it. Isolate the dominant ideas with a syntactical display of the passage. (If you never heard of that, get Walter C. Kaiser's book, *Toward an Exegetical Theology*, for starters.) Even if you are not at home in the biblical languages, various translations (and other English tools) can help you find the topic sentences, subordinate clauses, etc. Once you have isolated the dominant ideas, write in your own words an affirmation of what they teach. Do not promote a merely subordinate idea to main point status—even if you need it to complete a cute outline.
4. Never make a text mean something different from what it meant to its first readers. You may explain it, interpret it, and apply it—you may never change it.
5. Look for the application in the context. Usually the Bible writer *applies* his own message. See how he does it. Can you improve on it?
6. Always remember that when you preach, you are modeling Bible study. Most of your people don't know much about this. They are learning Bible study from you—do not betray them or the scripture.

POLICE BENEFITS

The expository sermon is a prisoner to the text. That does not rule out but rather requires imaginative creative application. But it does cause some benefits to accrue to you. When the text polices the sermon, the preacher has more confidence because he knows the content comes from the Church's Revealed Book and not from some paperback he *hopes* is true. Further, the preacher's authority is greater because of the authority of the Bible—even when the preacher speaks in a humble quiet voice. Police action also carries with it the benefits derived from all your hearers being directed to the Bible and not something less. The preacher who preaches expositively on passages throughout the Bible is also apt to reap the police benefits of preaching the whole counsel of God rather than his own pet peeves.

There is no space left to treat the two sermons on Zacchaeus—one had him climbing the *tree* of repentance, confession, faith, restitution, etc. The other had him coming *down* the *tree* of pride, sin, lust, riches, vanity, etc. Therefore I shall call a "halt" to this exercise and go back to applying some police action to the sermon I have been working on. After writing this document, a couple of items in my first outline on Hebrews 10 look shaky. 🐼

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FROM FAST FOOD TO FULL COURSE

by Garland Wallace

Pastor, First Church of the Nazarene, Evansville, Ind.

A few years ago I reached a turning point in my preaching ministry. Prior to that time I had struggled from week to week regarding what to preach. A drastic change came when I began expositional preaching. As I started working through one book of the Bible at a time, I discovered the delight of preaching. This approach proved to be my turnaround experience, and from that moment preaching became a tremendously rewarding experience. Instead of approaching the preaching experience with anxiety, I can now hardly wait for Sunday.

Let me share some insights I have discovered regarding expositional preaching:

THERE ARE SOME DELETIONS INVOLVED IN EXPOSITIONAL PREACHING.

Expositional preaching deletes fishing around. Years ago, as a college student, I spoke in a church where the pastor was interested in helping young preachers get off to a good start. Brother Livingston shared some insights he had hammered out on the anvil of experience. During our interaction, I picked up his study Bible. Opening it, I found the words "No Hunting or Fishing Allowed!" The pastor ex-

plained that he would never allow himself to be in a position of hunting or fishing for something to preach.

A wonderful freedom came to me when I discovered what he was talking about. Since taking one book of the Bible and preaching through it, I have never had to hunt or fish for a sermon. For instance, I have recently been preaching through Matthew on Sunday mornings, Hebrews on Sunday nights, and James on Wednesday nights.

Expositional preaching delivers one from going through the weekly dilemma of finding appropriate sermon material. Passage by passage is dealt with until the entire book is covered. Sermons come easy when we get into God's Word.

Expositional preaching deletes horsing around. No one who is sincere about preaching has a flippant attitude regarding handling the Word. But most of us have been guilty of "hobbyhorse preaching." Many of us have some special interest area, a personality twist, or an ecclesiastical forte. If we are not students of the Word, we will announce a different text each Sunday but wind up with the same thematic presentation. Expositional preaching will prevent this from happening. Some of my topical sermons, which I thought were fairly good, had to be

thrown out when subjected to contextual analysis. We can and we must preach the truth, but not at the cost of using scripture out of context.

If we consistently preach through books of the Bible, we will eventually deal with every Christian doctrine. And in the process, an entirely different philosophy of sermon preparation is created. Instead of selecting a topic first and then finding scripture to support it, we approach scripture with an intense desire to determine the theme. There may be times when topical preaching is in order, but this will be the exception rather than the rule. Even then the sermon will stand the test of good biblical hermeneutics.

Expositional preaching may even delete moving around. A few years ago a young pastor asked me about the relationship between the length of my pastorates and my supply of sermons. I was glad to share with him the wealth of preaching material made possible by the exposition of Scripture.

Could it be that one reason for so much pastoral turnover is related to preaching? The faithful exposition of Scripture will contribute to a longer term of service in our churches. God's Word will increase the maturity of the preacher and the people alike. For one thing, the leader and

(Continued on p. 6)

THE ELEMENTS OF WORSHIP

by B. David Liles

Associate Professor of Music, Mount Vernon Nazarene College, Mount Vernon, Ohio

Much time in a worship service is spent pondering some other activity or wishing the service would end. People tend to sing through hymns with little thought of why, give tithes and offerings, nod in appreciation at the choir, and either smile at or ignore the soloist. By this time we hope that the preacher either has an interesting topic or that the sermon is short. Afterward we greet friends, and the service is soon forgotten.

This scenario certainly does not apply to everyone, every church, or every service. The point is, each act that takes place in a worship service should have a specific function. Is the prelude necessary? Should we have more scripture readings in the service or are they necessary at all? What is the real purpose of the special music? Why spend money on the choir? Is it to draw a large crowd? These are questions that need to be considered before the benefits of true worship can be realized. Scripture reveals the attitudes necessary for worship in several locations, and the Old Testament gives many details regarding worship. But it contains no details, however, regarding an order of worship or the elements that should be included in a Christian worship service. The Early Church gathered in secret to avoid persecution, necessitating a quieter, more simple worship service. Perhaps the greatest admonition regarding worship is to worship the Lord "in spirit and in truth" (John 4:24). This scriptural admonition makes any lack of understanding of worship on our part disturbing.

As was stated earlier, every act of worship fulfills a specific need or function. Prelude music not only serves to call the worshipers to the sanctuary but also symbolizes a spiritual curtain between the outside world and the meeting with God that is to take place. The worshiper comes into God's presence, leaving everything else outside. Whether the musicians play a favorite old hymn or a beautiful classic, the prelude should serve to

clear the mind of the clutter of everyday life and to prepare worshipers to meet God in His sanctuary. The service actually begins with the prelude.

The next item varies from church to church, but in many cases the pastor and choir have made their entrance either during the prelude or immediately afterward. This processional represents God's appointed servants coming into His sanctuary to assume their places of responsibility. A call to worship in the form of a short choral sentence, a prayer of invocation, or an opening scripture reading usually takes place after the prelude and processional. These are petitions to God, asking Him to come and rejuvenate His people and meet the needs of individual worshipers. The call to worship should also contain a statement of praise, one of the primary functions of worship.

The opening hymn or hymns represent the universal declaration by God's people that He is good and that all the world should give Him praise. The first hymn should be majestic and contain universal appeal. The hymn "Joyful, Joyful, We Adore Thee" is a classic example of a majestic hymn of praise containing bold statements of universal doctrine. A hymn before prayer is an excellent way to bring the people to a prayerful attitude. The prayer hymn should be reverent and addressed to God. The hymn "Breathe on Me, Breath of God" is an example of a hymn that can serve this function. The minds and hearts of the congregation must turn inward during prayer, and a quiet hymn sung either by the congregation or the choir can assist greatly in this. The pastoral prayer, of course, is God's servant leading his flock into the presence of God. The choir may end the prayer with a short post-amen sentence asking God to hear the prayers and perform His will accordingly.

The choir is, in a very real sense of the word, a group of ministers. Choir members are not ministers, of

course, in the sense of fulfilling traditional ministerial duties. But their function is a ministry. They function as a body of believers that assists in congregational singing and the presentation of noncongregational music. The Old Testament speaks of the Levites who were given the sole responsibility of priestly and musical duties. This is a crucial ministry to the church and an avenue of ministry for those with musical talents. Choir members are not an elite group; they are servants of God and the people.

It is sad that many churches do not include scripture readings in the service other than in the sermon. God's Word contains innate power, but it is ignored in much public worship. Readings from the holy Scriptures have been a part of the worship of God's people since the Old Testament days. Christ was well versed in the Scriptures, and even when early Christians worshiped in secret the reading of the Scriptures continued. A potential problem exists with the many different versions of the Bible being carried to church. This problem is easily solved through use of the "Responsive Readings" section in most hymnals. Many people have been unduly critical of liturgical churches, but liturgical worship is largely Scripture-based.

The offertory must be considered a crucial part of the worship process. The offertory serves to keep the congregation in a worshipful frame of mind. Music inspires the congregation to consider His kingdom and offer a private prayer for His work in the world while giving part of God's material blessings back to Him for support of His kingdom.

A solo, or "special music," should be approached as a ministry. It should seek to expound a great Christian

truth or to offer a prayer or praise to God. The soloist should not seek acclamation but should always pray that God will use this musical offering according to His will. Some types of music may tend to distract from the textual message. These should be avoided. A text with a solid scriptural basis combined with suitable music for worship can greatly benefit a service.

The invitation, benediction, and postlude follow the sermon, once again depending on tradition. Music during the invitation serves to direct everyone's mind toward personal needs and God's power to meet those needs. Quiet reverence is crucial at this point, as the Holy Spirit deals with individuals. The benediction is a final prayer asking God's blessing on the departing worshippers. A closing choral selection is quite effective following a benediction.

The postlude reopens the curtains as God's people reenter the world. The strains of a hymn of challenge, such as "Lead On, O King Eternal," remind people that God is with them.

The contents of services vary from church to church. However, no church can exist without worship. Worship rejuvenates, encourages, and rests our minds. Most of all, it is a process by which we come to Him. If every aspect of a worship service is directed to God or is a reflection of His love, we should understand the significance of these acts so we may love Him with all of our heart, soul, mind, and strength. Consequently, through the power of worship, we can be better witnesses for Christ. What happens after conversion? There is growth, maturity, holy living, and the privilege of worship.



FROM FAST FOOD

(Continued from p. 4)

the laity will have a better working relationship when they are knowledgeable of their roles as defined in Scripture.

THERE ARE SOME DEMANDS INVOLVED IN EXPOSITIONAL PREACHING.

Expositional preaching will make some demands in regard to what we study. We will need to be selective in building our libraries. Canned music may be appropriate for the sanctuary, but canned sermons are not! The only way I can properly expound the Word is to live with and wrestle with its truth—let it live *in* me. Then it will live *through* me!

More and more of my book money goes to volumes dealing with the exposition of Scripture. Word studies, commentaries, Bible expositions, and expositional sermons are at the top of my buying list. Those with a working knowledge of

the original language should use this skill in sermon building. We should not miss the insights on truth to be found in a study of the original language.

Expositional preaching will make some demands in regard to how we study. One cannot expound the Scripture faithfully by grabbing an outline book at 9:30 on Saturday night. Start dealing with the passage early in the week. Read all the available resource material as early as possible. Let the seed of truth, planted in study, grow in your heart and mind until you actually write the message. Finally, when the message is composed, it will be easier to write, biblical, and life-oriented. Taking the time to study to preach deserves top priority in our scheduling.

THERE ARE SOME DIVIDENDS INVOLVED IN EXPOSITIONAL PREACHING.

Expositional preaching will develop scripturally strong preaching. We will be handling the ever-living

Word of God. It is sharp and powerful. The Bible is our only authority for and in preaching. God will honor His Word. The Holy Spirit will use the Word to meet the divergent needs of man. Our people need to hear the Bible.

Expositional preaching will develop spiritually strong people. The beauty of all this is that our people will be fed and grow spiritually. God's Word does not return void. How rewarding as a pastor to see God's people coming to His house, Bibles in hand, and a hunger for the Bread of Life in their hearts. There is no way to describe the joy that we messengers sense when we realize God has used our efforts to feed His sheep.

Grabbing a Big Mac may be fine for feeding the physical body, but our spirit must have well-balanced meals. I'm really glad I've made the move from fast food to full course. The interesting fact is that both the sheep and the shepherd are reflecting their diet.



THE POWER OF PRESENCE: PASTORAL VISITATION

by Jerry W. McCant

Professor of Religion, Point Loma Nazarene College, San Diego, Calif.

Through tears, she said, "Reverend, everyone needs a pastor! I don't mean someone to preach to me and tell me how to live. I know that. Everyone needs a pastor with a shepherd's heart—one who will be with you in trouble to give strength and comfort." This former pastor's wife needed the power of a pastor's presence. She knew the Bible and all the "standard" answers to her cry. Like many others, she was longing, not for answers but for compassion.

Presence is a powerful force in ministry. It communicates love and compassion. Since ministers represent God to the people, it reassures people of God's presence in their lives.

TOWARD A THEOLOGY OF PRESENCE

A major theological theme of Matthew concerns the *presence* of Jesus. In the Nativity narrative, Jesus is called "Immanuel"—God is with us (1:23). Near the center of his Gospel, Matthew quotes Jesus saying, "For where two or three have gathered together in My name, there I am in their midst" (18:20, NASB). Jesus' last words to the disciples were: "And lo, I am with you always, even to the end of the age" (28:20, NASB).

It's clear that Matthew was interested in a "theology of presence." Through this inspired evangelist, Jesus assured His followers of His continued presence in their lives. This assurance was not a promise of deliverance from danger. Rather, the promise was that in the midst of tribulation, persecution, and ever-present danger, He would be with them. God in Jesus Christ is with us in every experience of our lives.

Parishioners in my first pastorate taught me the "theology of presence." I dutifully visited in their home when sickness, tragedy, or death came. Often, especially in death, I would leave feeling helpless, wishing there was something I might do. Inevitably a family member would see me to the door and say, "Thank you for coming, Pastor, and for all you have done."

I would ask, "What have I done?"

They were patient with their slow-to-learn pastor. They would reply, "You were here."

Having learned the "theology of presence" from my parishioner tutors, I am aghast when pastors complain

about pastoral visitation. Some deplore it as a waste of time to satisfy the selfish pride of some neurotic or carnal church member. Others see it as pampering spoiled saints. Some well-intentioned ministers have given this responsibility to laypersons. "People expect the pastor," they say. "When a layman appears, people are more appreciative, because it's not the pastor 'just doing his job.'"

A theology of ministry proclaims that just as Jesus stands in God's stead, so the minister stands in Christ's stead. Do not be egotistical. Parishioners don't need your presence because of professional excellence, theological sagacity, or charismatic personality. You are needed in crises because you represent the truth that God is with us.

The minister who worries, "What shall I say?" has not yet understood the "theology of presence." Often, the less the pastor says, the better. Parishioners do not need pious platitudes and philosophical insights. No one really knows what to say in the face of death. No one knows what to say to a terminal cancer patient, to a spouse who is being divorced. Parishioners do not need "answers" to life's insoluble riddles. They need a presence to remind them: "Lo, I am with you always."

The purpose of pastoral visitation is "to care for the people." Churches have long understood visitation to be essential to pastoral ministry. Pastors in the Church of the Nazarene are charged "to care for the people by pastoral visitation" (*Manual*, Church of the Nazarene, 1985, para. 423.4). Pastoral visitation is primarily a spiritual, not a social service. The pastor goes to nurture and comfort his people. In true priestly fashion, he represents God to the people and the people to God. As a priest, a pastor helps people realize the presence of God. There is no need for dourness, but triviality is unbecoming to pastoral visitation.

Perhaps the term *visitation* has cheapened the function of pastoral care. We might better communicate the pastor's function if it were called "pastoral care in the home." Compassion and caring are at the heart of pastoral visitation. The mission is spiritual; the pastor is there to care for spiritual needs. A godly pastor's presence at singular moments in the lives of the people may

help to narrow the awful gap between the sacred and the secular.

THE VALUE OF PASTORAL VISITATION

The pastor's presence in the lives of his people is invaluable for several reasons, some of which are:

1. It provides spiritual interpretations for life's events. Pastoral presence may give spiritual significance to otherwise secular concerns. For example, buying a home is a secular business concern. But a well-timed, well-planned pastoral visit can give spiritual significance to moving into a new home. Certainly it sounds empty to talk about all that God has given a new homeowner. Hard-working people know that getting the new home took considerable effort on their part; it is a major achievement. Pastoral presence is needed to "bless" the house and lead the family in thanksgiving and praise. It need not be overdone; propriety and good sense are always in order. But a few moments taken in dedicating the new home acknowledges God's presence and establishes His rightful place in the new home.

2. The pastor's presence may lead to confession and spiritual renewal. Love may "cover a multitude of sins" (James 5:20, NASB), but it may just as easily uncover them. Why wait for backsliders to be reclaimed in revival services when the pastor has the opportunity to nurture the presence of God in them now? It is always appropriate for a pastor to ask if there are needs the family wishes to pray about. It's not necessary to hold an altar call, but it is always appropriate (perhaps imperative) for him to inquire of spiritual needs. Such a tender moment could lead to confession and prayer for forgiveness. The pastor's openness invites people to "the throne of grace, that we may receive mercy and may find grace to help in time of need" (Heb. 4:16, NASB).

3. It gives people an opportunity to expose their needs. In their own homes, individuals may feel free to express discouragement, hurts, failures, or depression that they would never mention in church. A caring pastor learns to listen to what people *feel* as well as to what they say. Pastoral presence may open up new vistas of grace where problems may be seen in perspective and resolved. The pastor stands as God's ambassador to assure the people of God's sufficient grace (2 Cor. 12:10). A sensitive, caring pastor will incarnate the love and compassion of Christ.

4. The pastor's presence provides opportunities for Christian education. New parents may wonder whether they should baptize or dedicate their infant. An alert pastor could take this opportunity to review the biblical, historical, and theological bases for infant baptism. He could discuss the significance of infant baptism as it is practiced in Roman Catholicism and in Protestantism, explaining how some Christians came to reject infant baptism, replacing it with dedication. There is no need to convince them in favor of one or the other. It is enough to provide educational background and alternatives from which to choose. As a by-product of this educational experience, the young parents become aware of God's concern for their new baby.

5. It allows the pastor to get to know the real people in the pews. The gathering on Sunday morning, even in an informal church, is artificial. Seeing people in their

own environments can be revealing. Persons who appear introverted at church may be gregarious in their own homes. Stuffy, sophisticated persons may turn out to be relaxed and comfortable, supersaints may be something quite different at home. In their own homes a pastor may discover artists, musicians, poets, craftsmen, sportsmen, or a thousand other things. Some of these interests, if properly channeled, could become the means of ministry in the church.

6. Regular pastoral visitation is powerful impetus to church growth. Church growth principles that do not include pastoral visitation are deficient. "A home-going pastor has a churchgoing congregation." People are motivated to come to church when the pastor has been in their home. The relationship between the preacher and the congregation is valid because the pastor is in touch with the real people in the pews.

7. It provides encouragement for the pastor. Too many pastors spend 90 percent of their time with 5 to 10 percent of their congregations. Spending all his time with his critics will sap a pastor's physical and spiritual strength. To be a healthy, happy person, the pastor needs to visit all of the people. Pastoral visitation with all the congregation could revolutionize a pastor's ministry. Going to the home of stable Christians, the pastor may discover what God is doing in and through the lives of His people. This kind of visitation provides spiritual sustenance for the pastor and nurtures spiritual renewal in the church. Pastoral visitation that includes the whole congregation can make the pastor more aware of God's presence and grace and revive the discouraged minister.

8. The pastor's presence with his people informs his preaching. The people do not *prescribe* the preaching program. A pastor is more than a resonator, and sermons are not simply echoes of what the people say. Sermons should be the result of solid exegesis; they need theological content and should be biblical to the core. However, just as God became flesh, so must sermons be clothed in flesh. They should be presented in the hearers' language and be relevant to the needs of the people.

Without regular pastoral visitation, sermons tend to answer questions no one is asking. When pastors prepare sermons in a vacuum, they become what T. S. Eliot calls "hollow" people. Their theology is orthodox, their exegesis accurate, and their oratory fluent, but they are hollow. Preaching becomes authentic when a pastor preaches to real needs rather than to imaginary issues and irrelevant trivialities. Pastoral visitation is one way for a pastor to get in touch with the ordinary lives of people. Pastoral visitation helps validate pulpit ministry.

CONCLUSION

Legitimate pastoral ministry includes the responsibility to nurture and care for the people by visitation. The abdication of this responsibility is unwise and short-sighted. Administrative and promotional tasks must not deprive people of a pastor who visits their homes. A pastor's presence can make a difference in people's lives.

Presence is the key word. A pastor represents One who promised, "Lo, I am with you always." Those who care enough to visit and nurture the people of God mediate the presence of God.

THE PASTOR'S RÉSUMÉ

by C. Neil Strait

Superintendent, Michigan District, Church of the Nazarene

What are district superintendents looking for in a résumé? What should a pastoral candidate include in one? What basic areas should one cover? All of us, at some time, have asked questions like these.

Let me address these questions by listing the basic components of a pastoral résumé from the district superintendent's standpoint. I have sought input from three other district superintendents of the Church of the Nazarene: Dr. Bill Burch, Arizona District; Dr. Wally Hubbard, Sacramento District; Dr. Wil Spaite, Central California District.

The résumé is not a document for the district superintendent alone. It is an item that tries to cover the questions church boards and congregations will ask. So do not read these as facts a district superintendent wants. They may be, but they are facts he knows a board or a congregation will ask. If he has gaps in the information process, the candidate suffers most from such a process.

BASIC INFORMATION

Basic information—sometimes overlooked—is important. It should include name, address, phone numbers, date of birth, and other pertinent items that identify the person submitting the résumé. I have frequently gone to answer or pursue a résumé, only to find the address or phone number missing. Include in this section the date of ordination or your status as a minister.

FAMILY DATA

Family information is helpful, along with a picture (with persons identified). In listing the family, list the mate's skills, interests, talents, etc. Dr. Hubbard says, "We need to learn as much as we can about the wife, her background, education, tal-

ents, skills, interests, and commitment to ministry." While the candidate may debate such in-depth information, nearly every church board/congregation will want to know this data. The more information a district superintendent can provide, the better chance a prospect has of getting an interview.

A résumé should be up-front with any health problems in the family. Such information, shared in a positive way, can be helpful. A congregation feels bad if the facts are only learned after a move.

Any previous marriages need to be mentioned, with adequate background. Dr. Hubbard states, "One of the unfortunate things is, if we fail to ask the question, we find we are faced with it down the road." This is not to suggest, Hubbard clarifies, that "we cannot use them, but we need to know up front." The district superintendent can put such knowledge in a positive context. If discovered down the road, it always seems to have a negative response.

EDUCATION

In listing educational data, one should give attention to accuracy. One should clarify the difference be-

tween *working* on a degree and *obtaining* one. I have been embarrassed more than a few times when a question surfaces at the interview from some alert layman probing the educational point. The résumé before them led them—and me—to believe the candidate was a graduate, only to have it surface that he attended but did not graduate. Cover this area honestly. If the degree is bogus or from a "diploma mill," you had better clarify. It will all come out eventually.

Dr. Bill Burch feels it is important to identify the major area of college work, the degree, and dates attended.

EXPERIENCE

Dr. Wil Spaite values the areas of experience on a résumé. He states: "I want to know if they are involved in any type of Christian service. If the prospect taught a fourth grade boys' Sunday School class, did he know where his students were spiritually? Were any of his pupils saved because of his interest? Did he teach his pupils to bring their friends who were also saved? Did the class grow?" Such experience is valuable to a district superintendent—and these things can be checked with people who knew the prospect's work.

What a district superintendent looks for, in the area of experience, is whether the areas of service have given opportunity for development and growth, and how the prospect responded/reacted to such opportunities.

Another area of experience deals with preaching. How much preaching experience does the candidate have? Dr. Burch likes to know how the prospect would describe his preaching ministry or style. I like to know some themes, subjects, etc., he has covered recently. Does he do



C. Neil Strait

series preaching? I like to have a tape of a sermon, if one is available. I also like to know if the prospect is committed to the preparation process, in discipline rather than a polite nod.

Personal evangelism is an area that should be covered. Dr. Hubbard says, "I like to ask not only if they have had personal evangelism training but also if they have ever led anyone to the Lord. I like to know what involvement, if any, they have had during their seminary/college years." I like to know if a prospect is open to developing the skills of personal evangelism either in himself or in his congregation. What is a prospect's view on personal evangelism?

PERSONAL ITEMS

A brief account of a person's conversion is helpful. Dr. Burch likes to know the date and circumstances of both a prospect's conversion and his call to preach.

Other items to cover in this section would be skills/interests, what the prospect perceives his strengths and weaknesses to be. Does he play an instrument? Any awards of note? What are his hobbies? Dr. Hubbard asks if there is "any secular work in which they have experience or training?"

If a personal profile of any kind has been completed, a copy of this, or a brief summary, would be helpful. Dr. Burch uses the Performax profile, a valuable tool for a superintendent.

Dr. Burch also lists 12 areas—administration, Christian education, counseling, leading small groups, music, personal evangelism, preaching, teaching, training leaders, visitation, working with individuals—and asks the prospect to "rank . . . according to your strength and proficiency."

GROWTH PROFILE

A prospect's growth record is helpful. Areas that should be covered are membership, members received by profession of faith, Sunday School average, worship averages, total raised, whether budgets were paid in full, and salary/benefits. It is helpful if these figures are listed for the last three pastorates, including "beginning of ministry" compared to "current."

REFERENCES

Perhaps the most important part of the résumé is the listing of references. Superintendents, professors, and so forth, are usually listed, and these are helpful. However, Dr. Wil Spaite states, "I find the most accurate evaluators are pastors or lay leaders where they have attended church." (This is especially true of a prospect entering ministry from Bible college, college, or seminary.)

Dr. Spaite looks for areas of Christian service. He states, "If, for example, they taught a Sunday School class, to whom were they responsible—a pastor and supervisor? I want to know their names, addresses, and phone numbers." Dr. Spaite goes on to say, "If a prospect has pastored, I try to contact some layperson in their previous pastorate who can give me a fair evaluation of their preaching, how they related to people, and if they were effective in winning people to Jesus Christ." A contact from a former pastorate is helpful, a couple of persons who could speak from experience concerning a prospect. I find these types of references most helpful, and appreciate names, addresses, phone numbers, and secular status job-wise.

WHAT ARE DISTRICT SUPERINTENDENTS AND LAYMEN INTERESTED IN?

Here are some items that district superintendents and laymen consider when reviewing pastoral prospects:

1. What is the candidate's view of the "work ethic"? We are looking for self-initiative, the "self-started," the person who is not afraid to work.
2. A prospect's view of servanthood. Spell it out. Be specific.
3. Views on personal and church finances. Do they pay their personal bills? Will they pay budgets? What facts in their background would support this?
4. Views on accountability. Views on giving a monthly report to the church board.
5. Views on pastoral calling. Procedures on new family/prospect follow-up.

6. Views on leadership styles.
7. Where does counseling fit in? Views/concepts of counseling. Time that would be given to counseling, etc.
8. How important are goals, objectives, action plans, and the planning processes?
9. Something about one's study habits, reading, disciplines, priorities, etc.
10. Views on discipleship, lay development, lay involvement, etc.

SOME "DOS" AND "DON'TS" OF THE RÉSUMÉ

Do . . .

1. Be accurate. Remember, journals can be checked, degrees verified, references contacted. A glaring inaccuracy virtually eliminates a prospect.
2. Put name, address, and phone numbers on résumés.
3. Include any supporting items that would be of value—a tape of a sermon; church board agenda; worship folder; newsletter; picture (with members of the family identified), etc.
4. Be neat. Typed résumés, naturally, are best.
5. In the cover letter give the reasons why you are wanting to make a move.
6. Let the district superintendent to whom you have submitted a résumé know when you have moved.

Do not . . .

1. Put "Confidential" on the résumé. Technically, this would mean that the résumé information could not be shared with anyone. If the information is confidential, do not submit it to the district superintendent.
2. Add "references will be provided upon request." This only means added work if there is an interest.
3. Put on the résumé only the things that sound good or what you think a district superintendent or church want to hear. Truth will eventually come out, so be up front and spell it out.
4. Request that the district superintendent call you to verify that he has received the résumé.

CHURCH GROWTH: *Seeking the Mind of the Lord*

by Ronald R. Emptage

Pastor, First Church of the Nazarene, Mason, Mich.

I hadn't run my daily two or three miles for several weeks. District assembly, camp meeting, youth camps, and our vacation had all taken their toll on my jogging program. As I started my run that day my legs expressed their displeasure concerning this sudden return to exercise. I had run about a mile, not without effort, when I came to a familiar challenge, a steep 50-ft. incline about 100 yards long. Halfway up the incline, my whole body was screaming "Stop!" Nevertheless, while my body was telling me one thing, my mind began to tell me something else. I had conquered this hill several times before. It had not grown any in the last few weeks. So believing I could meet the challenge again, I refused to listen to my body and began to listen to my mind. A minute later, the hill was conquered!

I think church growth operates something like that. The church is made up of people, so if it's going to grow, its people are going to make it. Bringing people to the mind-set for growth is the challenge. Like my body screaming stop, so people have natural built-in resistances to any change that disrupts their comfort or security. Not that that's bad; we need certain restraints to keep us stable. We must begin, however, by disarming fears and creating a climate of positive belief that it can be done. We can do it! Our church can grow for God's glory and the building of His kingdom.

A pastor's joy about the church growing can be contagious. Once the people feel that same joy and excitement, they are ready to go into action. The responsibility from this point rests with the pastor to have a reasonable plan of action.

I'll never forget a young pastor at district assembly some years ago. As he gave his report, he responded to a challenge for winning new people to the Lord. He

stood before the entire assembly and enthusiastically stated that he was going to win 500 that next year. He came back embarrassed that next year, stating he didn't know how many he had won. The fact was, he hadn't even won 10. He had enthusiasm, but he lacked a reasonable plan of action. Once we have turned the corner in the mind-set of possibility, we need a workable and reasonable plan of action to attach to our enthusiasm.

Early in my ministry I had tried to forge and copy every "successful" church program in the area, hoping that my church would grow. The results, if there were any, were always short-lived. Lasting "successes" in church growth did not happen for my church until I first realized my own particular pastoral gifting. What could I contribute in the way of leadership? I could not aggressively lead a growth program if I lacked the necessary skills and gifts. The next things I learned were the strengths and weaknesses of my congregation. What was "successful" in "First Big Church" may not be in my church. It may not fit, or I may lack the needed resources to fund or staff it. The location of a church or even the building may make a particular program work for one church but be less effective in another.

Paul told Timothy, "Reflect on what I am saying, for the Lord will give you insight into all this" (2 Tim. 2:7, NIV). In time, with prayer and patience, the Lord is able to help us understand both ourselves and our church. We sincerely want to build His kingdom, and He knows that. It is His kingdom, and He is the Lord of the harvest. He can give us wisdom and guidance as we read, study, pray, and meditate. It may seem too simple at times. When things are ordered of the Lord, they will be tailor-made. And those are the kinds of programs that fit the best.





The 10 articles in our "theme section" have been supplied by the General Christian Action Committee of the Church of the Nazarene. They cover some of the basic moral issues facing the church today. We have no desire to "Nazarene-ize" our non-Nazarene readers. We do believe that the issues the Nazarenes are trying to face affect our other readers as well. Therefore, we invite you to read these articles carefully. They are part of the committee's effort to carry out its assignment as stated in the *Nazarene Manual*:

The duties of the General Christian Action Committee shall be:

To provide for our people constructive information on such matters as alcohol, tobacco, narcotics, and gambling.

To emphasize the sanctity of marriage and the sacredness of the Christian home and to point out the problems and evils of divorce.

To lend encouragement to our people who are serving in places of leadership in temperance organizations and in similar organizations working for civic righteousness.

To alert our people regarding the Lord's Day observance, oath-bound secret orders, the theater, including the movies, worldliness of other types, and such related subjects as may need emphasis.

To assist and encourage each district to establish a Christian Action Committee; and to provide each district committee with information and material on current moral issues to be disseminated to each local church for appropriate action.

To monitor moral issues of national and international importance, and to present the scriptural viewpoint to the appropriate organizations for their consideration.

Under the leadership of Albert Truesdale, secretary of the CAC 1981-85, and B. Edgar Johnson, general secretary, these articles were assigned and developed. These articles represent some of the basic concerns the committee wishes to bring to our minds. Other issues get the attention of the CAC—it sponsored an article in the *Preacher's Magazine* last year, "The Abortion Issue" (September/October/November 1986), and an article on "Battered Wives" will appear in a future edition.

We encourage you to use these articles. Please note that if you take out the UPDATE section, you can snap out each article as a single four-page leaflet. We hereby give permission to any church group to photocopy the articles for use in classes, study groups, local or district Christian Action Committees.

If you need this collection of articles in booklet form, please write: Moral Issues, the *Preacher's Magazine*, 6401 The Paseo, Kansas City, MO 64131. If the demand is large, we will do our best to make them available at a reasonable cost.

—General Christian Action Committee
John Allan Knight
B. Edgar Johnson
Randall E. Davey
Keith Wright
Wesley Tracy

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HUNGER

by Kim Bobo

Director of Organization, Bread for the World

What Christian does not want to feed the hungry? Our gospel mandate is clear. Christ says when we feed the hungry, or give drink to the thirsty, we are doing it for Him (Matt. 25:31-40). Furthermore, Christ indicates that caring for people is at least part of what we'll be judged on in the final Judgment (vv. 34-46).

But God's concern for poor and hungry people is manifest throughout Scripture. Examples include:

- The Laws of the Old Testament: "Every third year give the tithe—a tenth of your crops—to the Le-

vites, the foreigners, the orphans, and the widows, so that in every community they will have all they need to eat" (Deut. 26:12, TEV).

- The words of the Lord through the prophets: "The kind of fasting I [The Lord] want is this: Remove the chains of oppression and the yoke of injustice, and let the oppressed go free. Share your food with the hungry and open your homes to the homeless poor" (Isa. 58:6-7, TEV).
- Christ's own actions, such as the feeding of the

5,000. He was concerned both with the people's spiritual needs and with their physical needs.

Evangelical Christians too often separate their concern for people's physical needs from their concern for spiritual needs. We let others deal with "social" issues while we concentrate on caring for people's souls. Although such a distinction is convenient, it is not biblical. Christ cared for the whole person—physical and spiritual. We are called to do the same.

Hunger is one of the most glaring problems in the world today. According to the United Nations Food and Agriculture Organization, at least 450 million people in developing countries are malnourished. Almost half of these people are children. UNICEF refers to the "silent emergency of 40,000 children dying invisibly each day—and millions more living in malnutrition and ill-health—to be just as unacceptable as the more visible crises"¹ that move TV-viewing audiences on an occasional basis.

Hunger exists within our own country as well. A recent study done by the Physicians' Task Force on Hunger in America claims that 20 million Americans may be hungry at some time each month. Numerous studies have documented the increased demand for food at emergency food centers over the last few years. Much of that demand is by families, rather than by transients as some might expect.

Hunger is caused by poverty. People are hungry because they are poor. Thus, if we want to find out why people are hungry, we must ask why people are poor.

WHY ARE PEOPLE HUNGRY OVERSEAS?

The causes of hunger (poverty) are immense and complex. Most of the simple explanations that we've often heard are not true:

"There's not enough food."

FALSE. If food were distributed efficiently, there would be enough food. There is enormous agricultural potential in many famine areas, including Africa.

"Population growth is the main cause of hunger."

FALSE. The rate of increase in population places a strain on countries, but it is not the main problem. In fact, many experts believe that only when a country achieves basic food security (when people feel like they have enough food for their children and their aged) will population growth rates actually come down. Another important factor is the declining death rate due to improvements in health and vaccinations.

"People are lazy."

FALSE. The majority of people in developing countries work hard. Women, in particular, work from sunup to sundown carrying water, collecting firewood, harvesting food, cooking, cleaning, and raising children. Many work 12 to 16 hours a day, without calories to sustain them.²

"Life is not as important there."

FALSE. People in developing countries care as much for their families as we do. A life lost in another country is as important to people there as a life here would be to us. Parents will carry their children many miles on their backs just to get them food or medicine.

The actual causes of hunger and poverty are much more complicated. They include:

1. *Unequal Land Distribution.* Three-fourths of the world's population live in Africa, Asia, and Latin America. The majority of these people live in rural areas where access to farmland is the key for sustaining life. Estimates are that "600 million people live in rural households that are either completely landless or that lack access to adequate farmland."³ Especially in countries where a few families own the majority of the land, unequal distribution produces "instability" as well as hunger.



Evangelical Christians too often separate their concern for people's physical needs from their concern for spiritual needs. Although such a distinction is convenient, it is not biblical.

2. *Inadequate Investment in Agriculture.* If people in developing countries are to produce more food for themselves, they need agricultural investments, particularly geared toward small farmers. Investments must be made appropriately, based on what people really need. Many poor farmers need assistance in irrigation facilities, tools and equipment, credit facilities, roads to deliver food to markets, new varieties of seeds, and extension services. Many countries need major policy reforms to encourage and support agricultural production.

3. *High Debts.* Many poor countries owe high debts to foreign banks, governments, and international institutions. Interest payments alone consumed 22.4 percent of Africa's export earning in 1983, and the percentage is higher, between 30 and 60 percent, for the poorest countries. In 1983 West African Niger was forced to sell off its 50,000-ton food reserve to repay its debts to French banks. Although indirect, one can see the relationship between debts and hunger in poor countries.

4. *Trade Imbalances.* The ability of developing countries to trade goods with other countries is a hunger issue because of the impact trade has on jobs in developing countries and their balance of payments. Most African economies rely heavily on a single export, such as cocoa in Ghana. When the price for the export commodity falls, as cocoa did by 47 percent between 1979 and 1981, a country's economy is devastated. Many jobs in Asia depend on the export of textiles or shoes. When trade barriers go up in the United States to limit such imports, jobs are lost and people go hungry.

5. *Skewed Government Resources.* Too often, the elimination of hunger is a low priority within developing countries and of the aid given by richer countries. Government re-

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PEACE

by Timothy L. Smith

Professor of History, Johns Hopkins University, Baltimore

Biblical Ideals

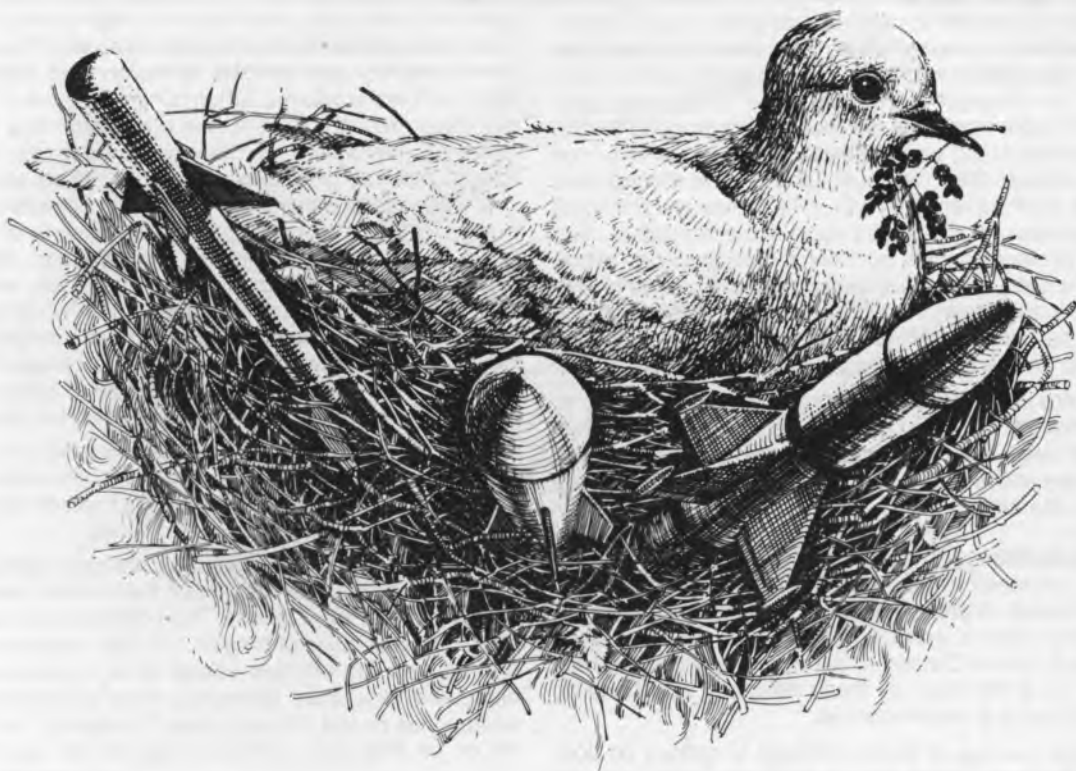
Guidance for those who are torn by the controversy among evangelicals about the Christian's responsibility for peacemaking in a war-filled world must come, fundamentally, from the Bible. But where meaning may be doubtful, we Wesleyans have always believed that the Bible must be carefully interpreted, allowing each part to assist in understanding other parts. We put heavy weight upon the Trinity and, therefore, upon the conviction that Jesus Christ is the full revelation of the Father and the Son. The Holy Spirit is, therefore, to be understood as the Author of love and peace in both Testaments. A great inspiration to this Christian view comes from John Wesley, who was never able to distinguish the goodness of God revealed in the New Testament from His faithfulness, loyalty, and love in the covenants of the Old.

Recent studies of the warfare in which Israel was often engaged and to which, on some occasions, the prophets of the Lord directed the people to go to war, have concluded that the emphasis was upon God's action in battle rather than upon man's. Sometimes the judgments of God upon evil human institutions were final. He used not only Israel but the heathen nations as well (as in the case of the Babylonian conquest of Jerusalem) to carry out His will. But the teaching of the Old Testament is consistent with Rom. 12:19: "Vengeance is mine; I will repay, saith the Lord." At the

crossing of the Red Sea, in the conquest of Jericho, in Gideon's victory, and in the destruction of Sennacherib's army, history gives the model: God is the warrior. The lives and prophecies of Hosea, Isaiah, and Jeremiah are a better index of His purposes for His people than the careers of King Saul and King David. In fact, the whole history of the kings of Israel and Judah is a tragic story. It stems from Israel's confusion of freedom with self-will in the demand to have a king, and God's allowance of this evil.

It was the same God of goodness and love, however, who proclaimed that one day He would make a new covenant with the house of Jacob. And He kept His promise by sending His Son to bear the reconciling Cross at Calvary. Clearly, in Jesus' word, the reconciliation was not between human beings and God alone, but among human beings themselves—divided then as now by class, race, and nation. There is not a single syllable or act in Christ's teaching and behavior that approves nationalism (He, with Paul, wound up approving the peace and world order that Rome had brought over the petty nationalisms of that day), racism (He made a despised Samaritan a symbol of love for neighbor), or oppression of the poor. As His words spoke peace, so did the giving of himself at Calvary. Our people need to deeply ponder the implications of the Cross. It is the model for our behavior on questions of war and peace.

Likewise with the gift and filling with the Holy Spirit. From





Isaiah's time forward—that is, from the first dim awareness that the “finger” or “hand” of God at work in the world was His Holy (or sanctifying) Spirit until “the Spirit and the bride say, come”—the work of the Holy Spirit is peace. The first promise of His outpouring (Isa. 32:15-18) was a prediction that both righteousness and peace would flow from His grace. This and related passages in Isaiah come much too early in biblical history for us to spiritualize them and ignore their concrete reference to the political and economic sufferings of the people and to the tragic outcome of their rivalries, whether from race, economics, or national pride, with the peoples around them.

So with the New Testament. The declaration that Christ would be in us a well of living water “springing up unto everlasting life” was given to a woman of Samaria, a despised race and nation. Jesus, who spoke peace, commissioned His disciples to preach the “good news” of a kingdom in which war and bloodshed would be done away. The kinship between the Holy Spirit and peace became so powerful in Paul's thoughts, both as spiritual and temporal hope, that his trinitarian greeting in many letters is “grace and peace” (the blessedness the Holy Spirit brings) “be unto you from God our Father and from His Son Jesus Christ.”

As for human ways, the Bible is very clear in ranging God's will against our tragic behavior, as individuals and in groups. From the biblical point of view, Covenant, Cross, and Comforter are one in purpose: to bring us to peaceableness through love for God and humankind, and by that means, to holiness. The angels' tidings at Bethlehem were “On earth peace, good will toward men” (Luke 2:14). It was the beginning of a new dispensation, in which Christian behavior was to be determined by the standards of the Kingdom, not by the ideals of this world.

But are Paul's words (Rom. 13:1-5) about rulers wielding the sword to carry out God's purposes not a divine recognition of pragmatic reality? Isn't evil, often desperate evil, at work in the world and in need of restraint? The answer to both questions, of course, is yes. But rulers as well as their subjects fall under the obligation stated in the last verse of Romans 12, “Overcome evil with good.” They have their power only from God; they are “not a terror to good works, but to the evil” (13:3) when exercising that power in justice and compassion. Their rule must fall under the second table of the law, as Paul repeats (v. 9), even if they are strangers to the piety required of God's people in the first table. Their duty is to prevent injustice, not bring it down upon the heads of the defenseless while maintaining their own power or protecting their own realm. In this very passage, Paul relates the law itself, as Jesus and Moses before him did, to loving God with all our hearts and our neighbors as ourselves.

Wesleyans have not always agreed on how to apply to political matters the call to perfect love; but they have never gotten far away from the sense of tragic tension between that promise and experience on the one hand and the reality of war on the other.

Practical Realities

We do not mean to minimize the pragmatic realities that seem constantly to press individuals and nations toward violence in the modern world. Christians must live with those realities and still be Christians, but what that means exactly can only be understood by those believers who honestly face up to the real circumstances.

The most obvious of these, applying to nations on both sides of the Iron Curtain and to both the “have” and the

“have-not” peoples, is the continuing triumph of nationalism in the modern world. When Jesus came, a series of world states, beginning with the Babylonians and ending with the Romans, had triumphed over nationalism and brought a measure of peace if not freedom for the slaves or anything resembling democracy. That “peace of Rome” continued, in theory, for over a 1,000 years. The Roman church adopted it, only using moral power in the absence of sufficient political power, to curb the incessant warfare between armies of nobles and knights associated with the medieval feudal system.

The rise of modern nation states in the century or two before Martin Luther, however, changed all of this. For the past 200 years, many people have protested that nationalism was the cause of unnecessary warfare, and they have prayed and worked for the day when the world will be governed by one parliament of many peoples.

The warnings they issued, however, have had little effect. From 1861 to 1865, the American people fought what was then the bloodiest war in history. President Abraham Lincoln insisted that its aim was not to free slaves but to preserve the Union. The Spanish-American War put us in the company of the European nations, who had carved up Africa and the islands of the sea, largely to enrich their own commerce. Resistance to that conflict was so great that as late as 75 years ago prominent Americans dreamed that war could be eliminated. But Woodrow Wilson led us into just one more, “to make the world safe for democracy.” He said that war sowed the seed of oppression that gave rise to the Nazi Germany and World War II.

Out of the World War II came a bitter rivalry between two world economic systems, one claiming to be Christian and the other officially atheist, but neither willing to put compassion for the poor first among human duties. The Soviet system, claiming to be international rather than nationalistic in its goals, has turned out to be fiercely nationalistic in countries like China, Cuba, and Vietnam. In the case of the Soviet Union, it has proved to be imperialistic as well. The response on the Western side has been a flowering of nationalism in both the rhetoric and the actions of great leaders. The result is widespread adherence to the proposition that a nation's foreign policy cannot be determined by ideals, either religious, political, or economic, but by naked self-interest. That self-interest sometimes appears (in Christian perspective) as greed, as a will to protect the interest of a narrow group in power and to prevent social change. Meanwhile, however, manufacturing and other business enterprises have become so widely multinational that no single nation has the power to control its economy any longer. And the familiarity of scientists with the ways to construct nuclear weapons has left every nation vulnerable to attack, not only by its major rivals but by its weakest enemies as well.

Nationalism is clearly out of date. Hence our own church's commitment to becoming a worldwide fellowship of peoples, operating not through national churches but through districts, standing above political rivalries.

This is very hard to do practically, however, because of the moral and religious dimension of the conflict between the Soviet and the “free” worlds. The problem is not simply the official Soviet stance of atheism. Dr. Billy Graham's trips behind the Iron Curtain have helped us all to realize what students and missionary strategists have long known; that a tremendous revival of evangelical Christianity has been going on on their side of that Curtain for the last 30 years.

(Continued on p. 49)



CHURCH AND *STATE*

by H. Ray Dunning

*Professor of Theology and Philosophy
Trevecca Nazarene College, Nashville*



The state has its divinely appointed sphere of authority, as does the church. Problems arise when either one transgresses these boundaries.

If you were to ask the average American churchman about his government, he would probably reply that it is founded on Christian principles and is basically good. Sure, there are a number of bugs in the system, but essentially, the state is a good and "Christian" thing. But if you were to put the same question to a Christian citizen of an oppressive, totalitarian regime that suppresses religious freedom, he would doubtless describe the state as evil, even "demonic." How does one account for such divergences? Is it the simple case that there are Christian states and non-Christian ones? Or, are there more fundamental, biblically grounded ways of speaking about the relation of church and state that go beyond this "politicized situation ethic"?

The broad issue of church and state encompasses a number of narrower issues, such as the Christian and war, political involvement, etc. It will be impossible to settle all the questions here, but we can set forth a few observations that draw upon the New Testament perspective.

It is not an oversight that we draw upon the New Testament and do not include the whole Bible: We have a situation in the Old Testament completely different from that in the New. There, we encounter a theocratic ideal. What this means is that the "kingdom of God" was primarily tied to the kingdom of Israel. While there were human leaders in the United Kingdom and then in the divided kingdom (Israel and Judah), *the Lord* was the King since Israel came into being as a nation through a covenant with Him. This meant that there was virtually no distinction between the political and religious establishments. Even a superficial reading of the Old Testament will show that this theocratic ideal failed. It became apparent that the kingdom of Israel (or Judah) could never become the kingdom of God. Thus when we come to the New Testament, this identification had long been abandoned in normative biblical faith. The distinction between the political and the religious spheres was decisively recognized. Hence there have been few attempts to establish a theocracy under Christian auspices. There were these few, of course, ranging from the establishment of Constantine, to Calvin's Geneva, and including some early American colonies. But like the He-

brew theocracy, these were notable failures. They failed because they were unable to build a political establishment upon distinctively Christian ideals and make them stick. What usually happened was the loss of the Christian dimension and the adoption of "secular" goals and methods under the guise of religion.

As Carl F. H. Henry says, "Were Christians to champion a modern theocracy, they would be at odds with the New Testament doctrine of civil government, for Jesus Christ never instructed His disciples to give to God what is Caesar's."¹

Thus, to address the Christian perspective on the issue of church and state, we must restrict ourselves to the New Testament. Even here we are presented with an unclear picture. In Romans 13, Paul depicts the state as a positive force ordained of God. In the Revelation, the (Roman) state is seen as a threat to Christian existence—demonic in nature, and the embodiment of anti-christ. Are we brought back once again to the "situationism" that evaluates the state on the basis of its behavior? Perhaps the clue to evading this conclusion is found in Jesus' words in Matt. 22:21: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (NKJV).

Before we can adequately come to terms with this principle, we must first take a broader look at the background of the New Testament understanding of things. In essence, the teaching of these scriptures is that the kingdom of God has invaded history in the person and work of Jesus Christ. Although this "present age" was under the dominion of demonic powers, these powers were broken when Jesus entered the strong man's house and spoiled him of his goods (Luke 11:17-22). Nevertheless, the Kingdom had not yet come in its fullness. It was inaugurated, but not yet consummated. That climactic event awaits the end of the age, until the second advent of the Christ.

The upshot of this perspective is that we are now living in an interim period. As believers, we are "in the world, but not of it." (This is the Johannine way of speaking about this dualism between the new age that has dawned and the old age that remains.) God's intention for the state is that it serve a restraining function during

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HUMAN SEXUALITY

by C. Neil Strait
Superintendent, Michigan District, Church of the Nazarene

The Christian defines sexuality from the vantage point of creation. Two references in Genesis give us the biblical foundation for God's creative design: "So God created man in his own image, in the image of God he created him; male and female he created them" (1:27, NIV); and "This is the written account of Adam's line. When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were created, he called them 'man'" (5:1-2, NIV).

Whatever our conclusions in regard to life—and sexuality in particular—they must be interpreted in the light of the biblical account of creation. Let us first interpret human sexuality in the light of God's purpose and intent for His creation.

Sexuality may be defined as "concern with our interest in sexual activity" or as "the quality of having a sexual character or potency."¹ Our concern with sexuality is broader than mere sexual activity or conduct. It relates to all of life. Our *attitude* toward human sexuality is prior in importance to sexuality as *activity*. Morrison and Borsage state that "sexuality," as distinguished from the sex act, "is an integrated, individualized, unique expression of the self."² Gerstenberger and Schrage add, "Sexuality is neither an absolute nor a panacea, but rather one component [of the total person], an integrating and integral aspect of the physical-spiritual totality in which we all exist. The New Testament views the human being completely as a unity."³

This self-understanding is a mix of one's values/beliefs, his perceptions of the self as either male or female, and what the self means for others. These factors include all the important ingredients of sexuality—attitudes, activities, beliefs, divine purpose, selfhood, values, etc.

Sexuality, then, is the awareness that one has a sexual identity—maleness or femaleness. For Christians, both the physical and spiritual aspects of sexuality are important. A proper estimate of sex gives attention to its divine intent. Dennis Kinlaw points out that God's "most holy purposes for man are inextricably linked with its proper expression. His best gifts of human joy and fulfillment are most commonly related to its proper use."⁴ Another author gives this insight, "Sexuality is a basic

dimension of our personhood, not determining, but surely permeating [it] all through feeling and action. It is our self-understanding and way of being in the world as male or as female persons."⁵ It is an essential part of what being in the world *as God's person* means.

A Christian view of sexuality is built on an understanding of God's love. Sin has diminished and distorted God's desire that His love characterize human life in the world. But through the new life that Jesus Christ gives, God restores in the believer the natural inclination to love. This restoration allows us to love in ways that: (1) exalt the Creator; (2) give meaningful and fulfilling expression of our maleness or femaleness; and (3) affirm the sacredness of the other person.

With God's love as the foundation, and His creative design as our blueprint, we can establish a proper view of man. This means that: (1) man was created by God—in His image (Gen. 1:27; 2:7; 5:12); (2) sin entered the relationship, thus separating God and man (3:1-6); (3) in Christ God became the Redeemer, restoring man to a right relationship with God to meaning and purpose (2 Cor. 5:17); and (4) because of Christ's atonement, Christians are free to pursue their divine purpose (1 John 1:7, 9).

When our sexuality is viewed in the light of redemption, its purpose is clarified. Its meaning is fulfilled by being faithful to God's purpose. Sexuality serves our relationship with God and with others.

The redemptive act of Jesus Christ brings man into a relationship with God that enhances his sexuality. A basic belief is that ". . . God's creative and redemptive love is the basis on which all human relationships should be established. God's covenant with Israel and the event of Jesus Christ provides the model for those relationships."⁶

God's love is always expressed in ways that exalt and benefit man. In our expression of sexuality, we must keep in mind that the purpose of God's gift of sex is for man's fulfillment. Thus, the best use of sex is that which is in the context of a love that brings glory to God. Dwight Small says, "Sexuality [should be] seen as a gift from a bountiful and loving creator, a gift for man's enjoyment and for the fulfillment of his highest welfare and

(Continued on p. 45)



The confusion and disappointment associated with permissive sexual attitudes/actions result from sex being viewed as doing—the act only—apart from responsibility, respect, and relationship.

SECULAR HUMANISM

by Al Truesdale

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THE ISSUE

The term *Secular Humanism* is often used by Christian ministers and others to designate what is perceived to be a militant enemy of religion, morality, and the democratic way of life. Critics often charge that secular humanism lacks a moral framework and that it has contributed to the decay of moral values in modern society. For example, Tim LaHaye, in *The Battle for the Mind*, maintains that "most of the evils in the world today can be traced to humanism."¹

Often, those who use the term force it to serve the condemnation that interests them at the moment. It is often used loosely and imprecisely to make uninformed accusations against real or imaginary enemies of the Christian faith. When this happens, no worthy cause is served. Secular humanism is a more or less well-developed philosophy about human life that names many of today's intellectual and academic leaders as its adherents. It deserves careful attention and a fair investigation from Christians.



The Christian faith is poorly represented when it misstates the positions of its opponents.

There is no single definition for secular humanism on which all secular humanists agree. However, it may be broadly understood as the philosophy of life that says man is the center of all meaning and value and belief in a God or gods as the source of meaning and value robs human life of its greatness and potential. Secular humanism places primary importance upon the scientific (empirical) approach to knowledge as the route along which people should travel to achieve human potential. It says that people are more important than institutions, dogmas, churches, and ideologies. It is committed to freedom from what it sees as the moral impotence and intellectual restrictions it believes traditional Christian religion produces. Hence, secular humanism rejects all dogma, religious or political; it affirms that value is relative to human experience; it uses critical reason alone; and it has a humanitarian concern for perfecting and enhancing human life. Its understanding of man and nature is derived from the natural, biological, and behavioral sciences, rather than from a God or gods. According to secular humanists, the meaning of life is something that man must construct for himself; it should not be derived from a misdirected belief in a supernatural creator or from some divine purpose.

Secular humanists say that modern secular humanism derives from the ideas set in motion by the philosophers, scientists, and poets of classical Greece and Rome. Its origins are in ancient Chinese Confucian philosophy, the Renaissance that occurred in the 14th to 16th centuries, the Enlightenment in the 18th century, and the emergence of modern science. It claims that its roots are in Plato, Aristotle, Immanuel Kant, Thomas Paine, Thomas Jefferson, Benjamin Franklin, Sigmund Freud, and John Dewey, among others. Some of the prominent contemporary secular humanists are Isaac Asimov, science fiction author; Bran Blanshard, Yale University; Joseph Fletcher, ethicist; Paul Kurtz, State University of New York at Buffalo; B. F. Skinner, behavioral psychologist; Kai Neilson, philosopher, University of Calgary; Sir A. J. Ayer, Oxford University; and Baron-

ness Barbara Wooten, former deputy speaker, House of Lords, and professor at the University of London.

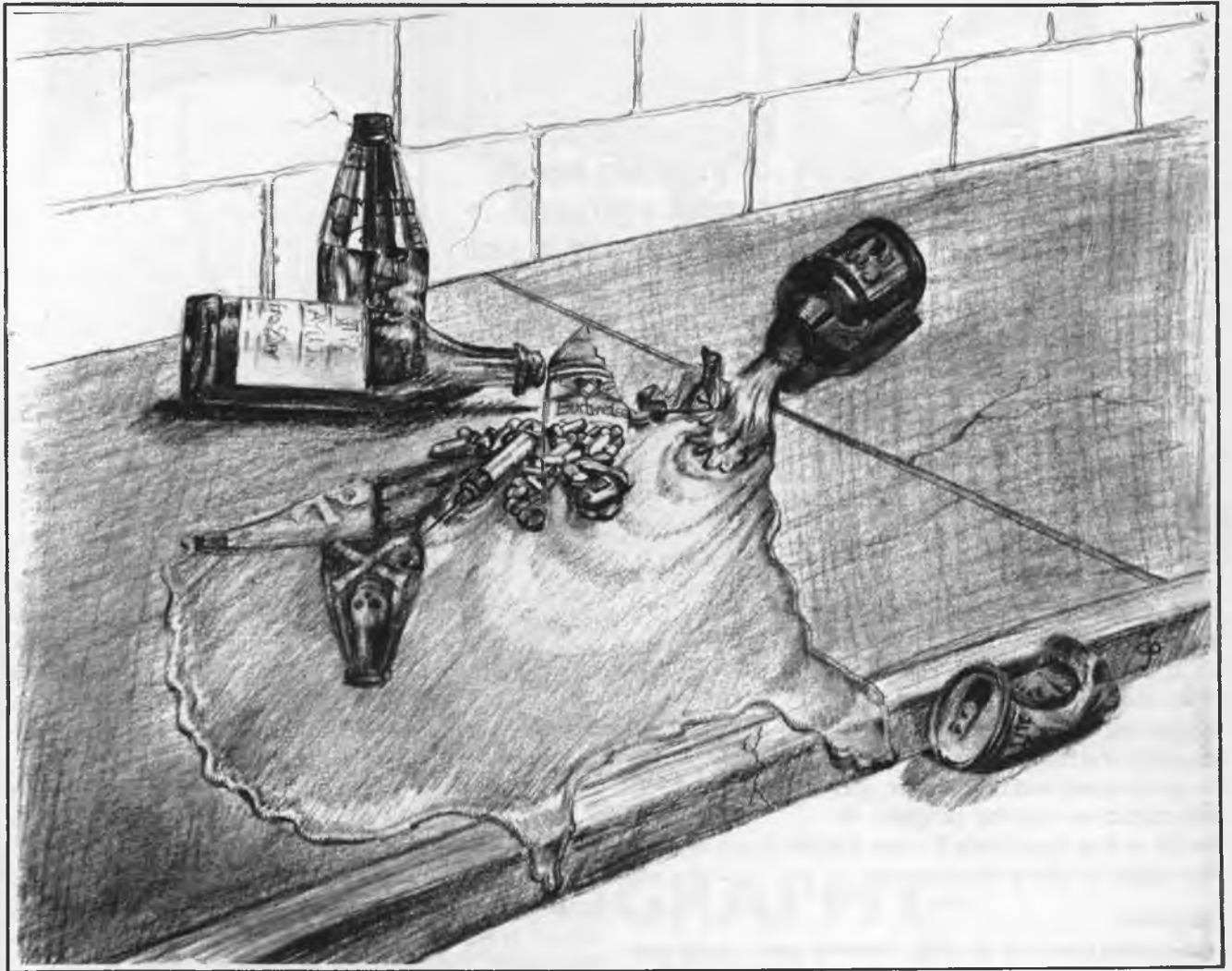
The philosophy of secular humanism (or democratic secularism as it is sometimes called) has been most clearly stated in three "manifestos." The first one, *Humanist Manifest I* was published in June 1933. It was a pre-World War II optimistic appraisal of human potential. In October 1973 *Humanist Manifesto II* appeared. Although its vision of mankind's future was "affirmative and hopeful," it was sobered by the depths of brutality of which people are capable, as was shockingly demonstrated by Nazism. The third manifesto appeared in the winter of 1980 under the title *A Secular Humanist Declaration*. It was initially endorsed by 58 leading intellectuals from around the world.

The third manifesto was called for, its signers said, because secular humanism is now "under unwarranted and intemperate attack from various quarters." The signers had special reference to the resurgence of conservative Christianity in the 70s. The "Declaration" affirmed its explicit commitment to individual freedom and to democracy; it opposed all varieties of belief that seek supernatural sanction for their values or espouse rule by dictatorship.

The "Declaration" defined and defended secular humanism according to 10 ideals. It will prove helpful to look briefly at each of these:

1. *Free Inquiry.* For the secular humanist, free inquiry means the freedom to express and exchange opposing opinions, the recognition of civil liberties (freedom of the press, the right to organize opposition parties, and to join in voluntary association), and opposition to any tyranny over the mind of man whether it be ecclesiastical or political.
2. *Separation of Church and State.* Secular humanists believe that the state should not be used to force the religious beliefs of one part of society on the other members of society. The state must not become a vehicle for persuading people to

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ALCOHOL AND DRUGS

by Frank G. Carver
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Drug use is a fact of the daily life of almost everyone. The question is not the use or nonuse of drugs, but which drug use is socially acceptable?



As I sat drinking coffee (a drug) I mentioned to the waitress that I was writing about alcohol and drug abuse. "My father is an alcoholic and my sister is a junkie," she replied before walking away. In a moment she returned with Richard, an ex-alcoholic and drug addict, and introduced us. As the program director of the Alcoholism Service Center in our city, he was eager to share his expertise.

Definition

Substance abuse or drug dependence is a serious problem in contemporary American society. Drug use costs our economy over \$226 billion every year. Two out of every three Americans have smoked marijuana. Cocaine use among high school students tripled from 1972 to 1982. Although it reduces life expectancy and causes about 1,000 deaths each day (or 340,000 deaths annually), 37 percent of all Americans smoke tobacco. In disease and lost productivity, smoking costs the United States \$65 billion a year. Sometime in their lifetimes, one out of two Americans will be involved in alcohol-related auto accidents. Alcohol is a factor in one-half of all traffic fatalities. Twenty percent involve teenagers. About 21.1 million Americans suffer symptoms of alcoholism.¹ Alcohol is the No. 3 killer (after cancer and heart and lung diseases). According to the experts, the most serious drug problem of all is alcohol.

By definition, any substance that chemically alters the functioning of the brain or nervous system is a drug. Psychoactive drugs refer to substances that effect consciousness, mood, or perception.² Simply put, a drug is any chemical substance that causes physiological, emotional, or behavioral change in a person.

Substances defined as drugs that can be legally used without restriction include alcohol, caffeine, and to-

bacco (nicotine). Those that are legal by prescription only are amphetamines, depressants,³ and narcotics.⁴ Illegal drugs include cocaine, marijuana, and hallucinogens.⁵ Another drug category includes inhalants, hydrocarbons, solvents, and aerosols, all used in many commercial products, which

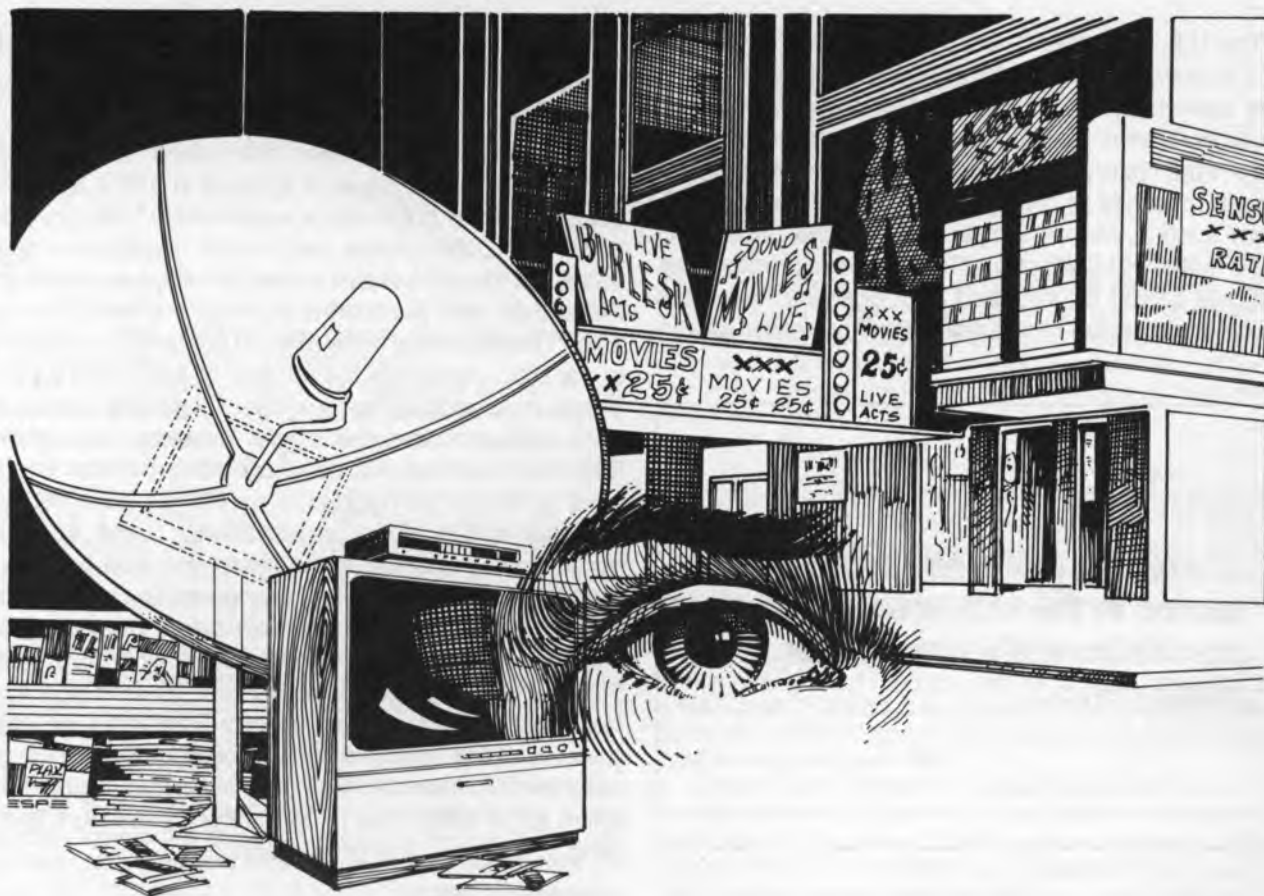
are "sniffed" for a high.

Drug abuse takes place when the use of a chemical substance, legal or illegal, prescription or commercial, results in the physical, mental, emotional, or social impairment of the individual. In 1969 the World Health Organization defined drug dependence as

a state, psychic and sometimes also physical, resulting from the interaction between a living organism and a drug, characterized by behavioral and other responses that always include a compulsion to take the drug on a continuous or periodic basis in order to experience its psychic effects, and sometimes to avoid the discomfort of its absence. Tolerance may or may not be present. A person may be dependent on more than one drug.⁶

The drug addict's situation has been described in a single sentence, "The patient does not suffer from his illness; he enjoys it."⁷ An addict is one whose use of a drug becomes an obsession of body and mind, with all of life's other values and responsibilities—personal welfare, job, and family—sacrificed to the habit. The addiction progresses, usually with increasing doses, until the person is powerless to break the grip of the drug on his own. Psychological dependence becomes a serious problem, and with some drugs the physiological consequences are irreversible.⁸ Withdrawal may cause illness and even death. Even when a "cure" has been taken, relapse is an ever-present possibility. One can never simply return to an earlier stage, such as moderate social drinking in the case of the alcoholic.⁹

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PORNOGRAPHY

ISSUES AND ANSWERS

by Millard Reed

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THE ISSUE

Pornography is communication that desecrates the sanctity of human life. Human life, both private and social, is sacred. It derives that sanctity from the creative acts and continued care of God. When that sanctity is honored, it is preserved. When it is desecrated by an individual or a society, it is lost. Life in such cases becomes less than human.

Christian Perspective

Both the Old and New Testaments maintain the sanctity of human life. In Genesis, man is described as having been created in the "image" of God (1:26-27). And Paul reminds us that our bodies are "members of Christ himself" (1 Cor. 6:15, NIV).

The pornography mentality views human sexuality as less than it is. It considers sex only as a physical function, ignoring the range of human sexuality as regarded

by Christians. It encourages self-gratification without moral controls and is therefore often linked with abuse and sick humor. Christianity, in contrast, calls for a self-giving love with moral boundaries that allow for mutual respect and shared joy. Pornography escapes the real world in favor of fantasy. A Christian view enables one to see sex as a part of the world God created and called "good."

Our Culture

Most cultures, even primitive ones, have acknowledged the sacred essence of human life. Certainly, our own has done so. We have also maintained, however, that free speech is a "right" and have guaranteed it in the First Amendment to the U.S. Constitution. With the development of a variety of mass media, the conflict between the sanctity of human life and the right of free speech has demanded interpretation by our courts.

The U.S. Supreme Court has consistently declared that obscene communication is not protected by the free speech clause of the First Amendment. In 1957 (Roth vs. United States) the court majority wrote, "Implicit in the history of the First Amendment is the rejection of obscenity as utterly without social importance."¹ Chief Justice Warren Burger restated the principle in 1973 (Miller vs. California): "This much has been categorically settled by the court, that obscene material is unprotected by the First Amendment."² In order to clar-

There are more adult bookstores in the U.S. than there are McDonald's hamburger restaurants.

ify what our culture views as obscene, the court gave two examples: (1) patently offensive representations of ultimate sex acts, normal or perverted, actual or simulated; (2) patently offensive representation or descriptions of masturbations, excretory functions, and lewd exhibition of the genitals. "The court added two other tests: (1) That the average person applying community standards finds that the work on the whole must appeal to the prurient interest, and (2) That the work, taken as a whole, must lack serious literary, artistic, political, or scientific value."³

These interpretations have maintained the traditional sanctity of human life but have introduced a flexibility uncharacteristic of most other laws. The local citizens have the opportunity to decide what the community standards are.

Benign Neglect

Edmund Burke observed, "All that is necessary for evil to triumph is for good men to do nothing."⁴ William Kelly, of the Federal Bureau of Investigation with special assignment in pornography and obscenity, tells of a judge who asked a jury panel three questions: (1) "How many of you are members of organized religion?" Forty percent indicated they were. (2) "How many of you have ever seen a sexually explicit motion picture film or videotape?" Seventy percent raised their hands. (3) "How many of you have ever heard a sermon preached on sexually explicit matter, ever, anywhere?" Not a single hand was raised.⁵ The local community—including the Christian community—has not taken the steps provided

by our laws. Consequently, an industry of immorality is flourishing.

A Flood Tide

Few would have believed that when Hugh Hefner published the first issue of *Playboy* in 1955, that 400 separate similar publications would follow.⁶ *Playboy* now sells 4,000,000 copies per month. *Penthouse* sells 4,000 per hour, 24 hours a day, 365 days a year. Such magazines now produce about half a billion dollars a year.⁷ There are now more than 20,000 adult bookstores in the U.S., more than the number of McDonald's hamburger restaurants. The New York Telephone Company, as a carrier of the dial-a-porn message, is making \$25,000 a day by that service.⁸ Many popular songs have taken on pornographic messages accented by less-than-subtle video presentations. Some 400,000 pornographic videocassettes have been sold and more than 2.5 million people view pornographic movies each week.⁹ The first "porno-movie," *Deep Throat*, which was produced in 1972, has now grossed over \$50,000,000.¹⁰ Bruce Taylor, general counsel and vice president of Citizens for Decency Through Law, estimates that the volume of the pornographic business is between \$7 billion and \$8 billion annually, including \$2 billion to \$4 billion that is "laundered" cash from gambling, drug sales, and prostitution.¹¹

Inventive Variation

The flood tide of pornographic materials has demanded new categories.

"Soft-porn" refers to magazines such as *Playboy*, in which nude photos are printed, without perversion or depictions of explicit sexual activity.

"Hard-core" pornography includes materials that show penetration, ejaculation, or explicit sexual violence such as rape, mutilation, or sadomasochism. Oral and anal penetration, bestiality, and mutilation lend themselves to the vividness of the video as does a new genre of "slasher" films in which the hero slashes the victim before raping and sometimes participating in necrophilia—sex with the dead.¹²

Perhaps most sickening of all the categories is "kiddie-porn." Magazines such as *Lollie-Tots*, *Baby Sex*, and *Lolita Love* focus on little girls, while *Chicken Supreme* specializes in the sexual exploitation of young boys.¹³

No sacred relationship is beyond desecration. Incest, homosexuality, lesbianism, and every deviant and perverted violation of personhood imaginable is paraded by those with an insatiable lust for greater excesses who are disappointed by the fading satisfaction of the most recent stimulation. Religious subjects have become the object of perversion. Not even our Lord is exempt from this vicious trade.

A Devastating Result

For a time, pornography was judged to be an innocent preoccupation that might even have emotional benefits. But a flood of responsible studies is proving otherwise.

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THE CINEMA

by Randall E. Davey

Pastor, Church of the Nazarene, Overland Park, Kans.

The Theater. Drama. Moving Pictures. The Picture Show. Movies. The Cinema. Television. 3-D. Films. Plays. HBO. Cinemax. Cable. VCR. Rental videos. Are these entertainments subversive of the Christian ethic?

Since the beginning days of the Church of the Nazarene, concerned folk have raised questions about the rightness or wrongness of various forms of entertainment. During the first 25 years, people were particularly taken with answering the question, "Is it wrong?" Since then, the same question has taken on a different flavor; it has been framed this way: "What's wrong with . . . ?" The basic issue is the same, though the reasons behind the questions differ significantly. Nazarenes want to know why we do what we do, and in some cases, they want a better explanation for it than the ones to which they have been exposed.

The entertainment issue is especially sticky. Many folk who have strong opinions on the matter are reluctant to commit them to writing. Others choose to deal with the issue by making it a nonissue. That can take two forms. Either they simply don't talk about it and remain "loyal," or they casually ignore it or break it, granting themselves an exception clause to the Special Rules of the church as stated in the *Manual*. Still others would be dismayed that anyone would even debate the issue and would quickly come to the defense of the church's traditional position. They are so committed to the church's prohibition against the cinema that any hint of change threatens something essential to the denomination.

Let us attempt to put the church's position on movie atten-

dance in perspective. Then we will assess its current status and make some observations. The question of appropriateness or inappropriateness of the "movies rule" will not be discussed in these pages. That is not our purpose. Let us try to identify some of the key elements at stake and suggest a response to them.

HISTORICAL PERSPECTIVE

On page 29 of the 1907 *Manual* of the Pentecostal Church of the Nazarene, "the avoidance of the theater" is listed as one of the ways members are to avoid "evil of every kind." At that time, "theater" would have primarily applied to live drama, including anything from Shakespeare and opera to Vaudeville-type shows.

It wasn't long before leaders of the church were confronted with a new issue—Thomas Edison's 1889 invention of the Kinetoscope. This ancestor of all motion picture mechanisms paved the way for Edison's first motion picture studio, built in West Orange, N.J., in 1893.

A review of the *Herald of Holiness* reflects the kinds of responses Nazarenes gave to moving pictures. Some Nazarenes asked, "Is it wrong?" while others attended. One response, titled "An Overgrown Evil," appeared in the August 7, 1912, edition. The editor urged censorship of the fast-growing industry, something New York City had already done. He concurred with a growing consensus that the movies had a demoralizing tendency on viewers. Psychologists of that day, he reported, were already assuming a cause and effect rela-



tionship between the content of movies and behavior patterns of the viewers. In arguing for censorship, the editor asserted that the children of any community are no longer safe from "vile contamination" represented in the film industry.

In July of 1914, Rev. C. E. Cornell offered a counterposition in an article published in the *Herald* titled "The Devil's Har-



**How many men have
contrasted their wives
and homes to the
women and homes of
Dallas?**

vest." While agreeing that the moving-picture theater is the most subtle form of temptation ever invented, Cornell argued that it was indeed possible to use the invention for Christ's sake. He simply raised the question whether this "marvelous invention" would be monopolized by the devil to damn millions, or whether the church should use it to elevate, instruct, and save the masses.

By May 3, 1916, a terse editorial appeared, saying that "a desire for those forms of pleasure and entertainment which are distinctively worldly, and which have immoral associations and tendencies, proves a lack of knowledge of salvation as it is in Jesus." A few months later, D. Rand Pierce wrote an article titled "Are We Awake to the Moving Picture Menace?" He concluded that "overentertainment" (1) "hinders true character building," (2) "corrupts the morals of the young," (3) "schools multitudes of children in the arts of crime," and (4) "reflects unkindly on parents and officials who permit them to go." Under this point, Pierce praises German "Kultur" for removing the movie industry from the private sector and allowing only movies that were "educational or not harmful" to be shown. He exhorted readers to not remain silent while "thousands of children from one end of the country to the other are being sent by it [the movie industry] to the reformatory, to prison, and perhaps to hell itself." A plug for government intervention was implied in a 1919 *Herald* editorial introduced by the question, "Whose Moral Tone Is the Higher?" The article quoted from the *Japanese Society Bulletin* and the *Far East* paper, saying that Japanese police do not permit the random distribution of American-made films, and suggested that "Christian America" should learn from pagan Japan.

In some sectors of the country, Nazarenes patronized the industry, but more convincing articles appeared to warn Nazarenes against participation. In July 1929 General Superintendent J. B. Chapman quoted Roger Babson of the Babson Statistical Agency, who assumed that the movie industry was the force most responsible for molding the character of young people. Seven years earlier, a question appeared in the *Herald* asking the editor if Nazarene preachers should patronize "picture shows" in order to obtain material for sermons or lectures. The editor responded in the negative and went on to chide this hypothetical patron with being a poor example.

In a July 13, 1935, *Herald* editorial, Dr. Chapman called the movie industry "one of the outstanding corrupters of the youth." He noted that "the prevailing atmosphere [in movies] is to treat ministers of the gospel with disrespect, religion as a joke, marriage as a mere convenience, and sin and vice as marks of a life worth living." He added, "The only safe way is the Nazarene way, the way of complete 'teetotalism.'"

Chapman grew more adamant as the years passed. In the

"Question Box" of the March 1, 1943, *Herald*, he urged Nazarenes not to "patronize any arrangement by means of which the motion picture industry can profit either in money or influence." Chapman frequently asked, "When did any sincere Christian claim that the show served to make him enjoy the fellowship of God more? When did anyone deny that attendance at the show did tend to diminish his enjoyment of God?" In January 1945 he suggested 2 Cor. 6:14—7:1; the Book of Titus; James 1:27; 1 John 2:15-17; and Col. 3:17 as biblical support for an antimovie stance. In July of the same year, he urged abstinence on the grounds that believers are enjoined to use their money and goods "in the promotion of good."

An interesting distinction was raised in a question put to Chapman via the November 1945 "Question Box." When asked if "operas differ from ordinary theaters or modern plays," Chapman argued that the term *theater* normally referred to a place, therefore anything that went on there was not acceptable. On that ground, he advised the interested party to "steer clear of both the opera and the theater" and concluded, "This has been the conviction of spiritual people now for several generations." Finally, in a response published posthumously, Chapman simply asserted that the industry does not help the cause of Christ and reminded readers of Wesley's standard, "(1) never be idle 2) never be triflingly employed" (*Herald of Holiness*, August 18, 1947).

As early as 1935, arguments by P. P. Belew, superintendent of the Georgia District, surfaced concluding that movie houses were places of worldliness and on that basis alone should be avoided. Chapman picked up on the idea in a December 1945 article when he said, "The moving picture business is altogether a worldly business, and its places of business are a rendezvous of worldliness."

The prevailing idea that evil lurked in the "place" would present problems for later generations of Nazarenes who were often taught to avoid "worldly places" with little understanding of why. By 1948, such a problem confronted the church in another new invention—television.

At the 1952 General Assembly, the matter of the general and special rules received special attention. Some delegations, including those from East Tennessee and South Carolina, came to the assembly and called for Nazarenes to ban the viewing of television.

A committee chaired by Dr. George Coulter defeated the East Tennessee memorial and offered a substitute resolution that was passed by the General Assembly. The resolution recognized "the day of moral confusion in which we live, the potential danger of current literature, radio, and television, and that it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and worldly." Of vital importance is the third paragraph of the resolution. Leaders and pastors are called upon to give "strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums."

The resolution proved unsatisfactory to more conservative members of the church and resulted in a secession led by Evangelist Glenn Griffith in the fall of 1955. W. T. Purkiser reported that nearly 126 charter members joined Griffith in forming the Nampa, Idaho-based Bible Missionary Union, later called the Bible Missionary Church. Before leaving this subject, it should be noted that then General Superintendent Gideon B. Williamson wrote prolifically on the issue, urging the church to refrain from legalism and calling for the kind of discretionary action that was ultimately taken. He would take up the pen 16 years later to urge the church to stand firm on the movie issue, opposing those who wanted the "selective principle" to apply to the movies as well (*Herald*, February 21, 1968).

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THE VALUE OF THE PERSON

by Cecil R. Paul
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Does my perspective on human nature separate me from people or move me toward care and communication? Do we, with Charles Schultz and Lucy, express our attitudes in the words: "I love mankind. It's people I can't stand!" One of the major tasks of the "Christian walk" is to be in the world while not of the world. Or expressed another way, "loving neighbor as self." Sometimes it isn't easy to love people.

Research on adult development identifies major tasks and crises for the stages of adult life. Kenneth Keniston has specialized on the young adult—or "youth culture"—stage, and identifies its central task and culture.¹ Keniston suggests that there are three major ways of negotiating or managing the relationship between self and the surrounding social order. All three of these methods reveal much about how we value people and how we express that value in our attitudes and actions.²

I would like to outline three solutions to this problem and then introduce a fourth that I believe to be more distinctively the solution and challenge to one who claims allegiance to the Christian way of life.

THE REVOLUTION SOLUTION

This perspective on how to negotiate a relationship with the social order begins with the assumption that something is wrong with society, and it needs to be changed. We all identify with this. No doubt, we have all felt both the hurt of society's victims and anger toward the villains who cause their pain. Even Jesus became radical on occasion, going so far as to overturn tables in the Temple.

When the needs of others are not met, or when their value as persons seems to be ignored, what should our response be? The radical approach assumes that society and its institutions have used and abused the individual. Thus the revolutionary solution sets in motion a movement for a radical solution or cure. That is, the institutions and organizations behind the "injustice" in the social order must be changed. The only hope for justice, to right the wrongs in the social order, is to demand dramatic change. A sense of desperation generally prevails—a fear that time is running out.

Two approaches to the revolution solution, each representing evaluations of and attitudes toward the per-

sonhood of others, are the need for power and the approach of stratification.

The use (and abuse) of power to change the social order is a common thread in history. Seemingly noble causes have frequently justified the temporary violation of the rights and dignity of others. Thus the morality of the use and abuse of power is a major concern of the revolutionary approach. The motivation of the reformer or revolutionary may come more out of a thirst for power than from a compassionate response to the human condition.

The preoccupation with position and the stratification of people frequently follows a revolution. C. S. Lewis said, "I am very doubtful whether history shows one example of a man who, having stepped outside traditional morality and attained power, has used that power benevolently."³ How does the revolutionary approach find ultimate significance in its cause? What values and attitudes guarantee that those who feel exploited and violated won't become the new exploiters in the new society?

The Christian community has often taken an either/or approach to the radical solution. On the one hand, we see the solution in terms of the negative *external* conditions. We see the need both to correct those conditions

ers, and oppressive social institutions, must be evaluated carefully. Alliances with either right-wing or left-wing political parties is an attractive option for people seeking simple answers to society's problems. The prophetic role of the church can be lost if it identifies with political systems or parties. If we are not careful in our commitments, we can compound the problems of those victims of exploitive social systems.

THE SEPARATION SOLUTION

Another approach to dealing with self and culture is the separation solution. In this solution, the injustices of the social order are considered to be beyond change. The solution, therefore, is to withdraw. Sometimes individuals have been so victimized that they withdraw psychologically and/or socially from society. Perhaps they have tried the revolution solution and have come out defeated and frustrated.

The separation solution takes many forms, ranging from individual isolation to the creation of isolated communities that offer security and survival. While the revolution solution takes the approaches of power and position, the separation solution also tends toward two approaches, separatism and isolation.

Does the separation solution represent attitudes of

To be an advocate for the victims of injustice carries with it the potential for conflict with those in power.

and to change the institutions and organizations responsible for them. On the other hand we also see the need for a radical change in the *internal* condition of the individual. Identifying the victims and villains in such circumstances becomes highly complicated, even though it is often pursued with considerable energy. We need to confront the following questions as we consider the radical revolutionary solution: How do I view my fellow human being? What do I see as the basic causes of sin and sickness? What are my attitudes toward humanity in general and individuals in particular? How am I dealing with my own task of negotiating needed changes in the social order? Are the use and abuse of others and the acceptance of position and stratification acceptable practices in the task of managing my relationships? Should Christians relate to the broader community in a spirit of antagonism and hostility? What does hating sin and loving the sinner really mean?

The Christian community has a history of advocacy on behalf of the victims of injustice. While we don't seek conflict, to be an advocate for the victims of injustice carries with it the potential for conflict with those in power. However, anger toward those who oppress oth-

superiority and indifference? The issue of power may even be a hidden factor, since there are power and territorial issues within separatist movements. Involvement with the social order might jeopardize that power base and threaten us with loss of territory. Or is the separation based on insecurity and fear of being overwhelmed by the surrounding social order? The separation solution takes the position that *our survival* and *our needs* must be secured ahead of those in the surrounding social order. This has a direct bearing on our value of people beyond the parameters of our small social group. It shows up in our attitudes and responses to people caught in networks of injustice. How does separatism and isolation respond to the needy and rejected members of society? Are the homeless, the hungry, and abused and violated left outside our structures and our concern?

Church history is filled with illustrations of how Christians have handled the tension between faith and the social order. Monasteries, Christian communes, and migration patterns show various attempts to achieve the separation solution. They carved out communities in which they could establish a sense of unity and support

(Continued on p. 35)



MATERIALISM AND CONSUMERISM

by Gordon Wetmore

President, Northwest Nazarene College, Nampa, Idaho

The first and second commandments read: "You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.

You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God" (Exod. 20:3-5, NIV). Children of God, as followers of Jesus Christ, are not to worship idols in any shape or form.

Materialism is the sickness that drives people to believe that they need more of the creation than they do of the Creator. It is the basic temptation that leads one to worship other gods, such as possessions and power—or even an inflated perception—instead of the one true God who has been revealed to us through Jesus Christ.

Consumerism, as a more personal dimension of materialism, is the sickness that drives a person to believe that he has the right to possess these things. It is a self-serving blindness to truth and the true value. It leads one straight into a pagan way of life that eventually convinces him that he has the right to be the owner of this world rather than a faithful steward of that which belongs only to God.

The issue, then, is idolatry. To be consumed by the lust of materialism is a present-day version of the sin of the Israelite who forsook the loving care of God to worship the Baal of his pagan neighbors. The problem behind materialism and consumerism is idolatry.

The Bible has much to say about materialism and consumerism. From these biblical truths, and from how these truths have been applied through the history of the Church, we may derive some understanding of these sicknesses and learn how to respond as followers of Jesus Christ.

The place to begin is to observe how Jesus treated materialism. In the Sermon on the Mount, Jesus stated

that pagans (still a good word to describe the worldly mind-set) run after the things they can drink, eat, and wear. But the Heavenly Father knows that His children need these things and can provide them as they are needed (Matt. 6:32). Materialism and consumerism, then, are symptoms of weak faith and an inadequate understanding of God's providence.

Jesus went on to say that life is more than what we eat, wear, or where we live (Matt. 6:25-34). For the child of God, our source of life is faith in Jesus Christ, in whom we live and have our being. Jesus went on to tell His disciples, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15, NIV). The issue here is where life finds its meaning. For the child of God, life finds meaning in God himself and in faith in our redeeming God. The pagan mind-set has rejected this and consequently finds its meaning in things. To find ultimate meaning in created things is idolatry.

The matter of God's place in our lives came clearly into focus when Satan tempted Jesus in the wilderness. Jesus' answers demonstrated that He clearly understood the issues at hand. Satan said, "All this I will give you . . . if you will bow down and worship me" (Matt. 4:9, NIV). If Jesus had bowed down to worship Satan, He would have acknowledged him as god. The plan of redemption would have been destroyed. Jesus refused to acknowledge Satan's control over things. The essence of these temptations today is to deceive people into believing that to have things is to have security, and that we *must* have whatever we want.

Jesus' warning against the effects of materialism and consumerism was stated in His conversation with the "rich young ruler." Jesus asked the rich young ruler if he would be willing to give up all he had in order to follow Him. The young man responded by going away sadly. He was unwilling to give up his material possessions. In his refusal to surrender his possessions to Christ, he acknowledged that his possessions were his god. Jesus commented as the young man walked away, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven" (Matt. 19:23, NIV). By this, Jesus was saying that one who fails to see that material riches have no influence upon personal salvation trusts in his own riches as his god and savior.

The apostle Paul also provides deep insights into materialism and consumerism. One of his fundamental definitions of the issue is found in the words, "The love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs" (1 Tim. 6:10, NIV). The point is that it is the *love* of money and not money itself that is a root of all kinds of evil. This is often misquoted. The love of money means that money is worshiped. Paul puts it in that frame of reference when he states that some have wandered away from the faith and have, thereby, reaped the consequences of their idolatry. His perceptive words raise the issue of materialism and consumerism to a more significant level than simply choosing how we will spend our money or what we will desire. He sees this issue as a fundamental denial of God's providence.

Insights from contemporary writers also bring the is-

There is no real satisfaction or freedom in the endless grasp for things.



Nazarene

Update

UPDATE EDITOR, MARK D. MARVIN, PASTORAL MINISTRIES

MINISTERIAL BURNOUT

"Did you hear that Pastor Smith has left the ministry?"

"No. What's he doing?"

"I'm not sure, but I think he's teaching school."

Or was it Pastor Jones? or Brown? or Johnson? Ministers who have answered God's call to full-time ministry are changing directions in mid-life. We know it as a fact. We've seen it happen to our friends. We've even been tempted ourselves. Perhaps we accepted the invitation to do something else. No one has done careful research on pastors in the holiness movement, but we are not immune. When asked the reason, the most common answer is a single word: *burnout*!

Pastoral burnout is a problem that needs to be addressed. Burnout is not a modern phenomenon. Though the terminology is new, the pattern is the same as it has been for years. The scenario often goes like this: A young man, cloaked with zestful idealism, enters the ministry with enthusiasm for building the Kingdom. By the time he is 40 or 50 years old, he realizes there are routines that never change. The church he pastors may be no larger than any of the others he has served. He dreads board meetings. New sermons don't come easily. Family financial responsibilities increase faster than his limited resources can meet the demands. The ecclesiastical hierarchy seems distant, remote, and unconcerned. There are moments when uncertainty overshadows the assurance of God's personal interest in what happens next. For the first time, other options are considered. Selling insurance, teaching school, or counseling all seem attractive compared to the ministry.

It is easy for a troubled pastor or evangelist to find what may seem to be good reasons to make a career change. "If I'm successful at sales," reasons the minister, "then I can eventually reenter the ministry with a stronger financial base. Then I can take the hard spots." "Teaching is a type of ministry," we tell ourselves, "so it's not really 'running from the call.'" "Counseling," explains the minister further, "keeps me in the problem-solving business. And though it doesn't offer opportunities to preach, I might be used in pulpit supply occasionally." Without any visible warning signs, another minister leaves the active ranks of full-time Christian service.



by General Superintendent
Jerald D. Johnson

Endeavors are being made to resolve the minister burnout problem. Some have concluded that insufficient knowledge of the pastoral role, accompanied by an inadequate ability to adjust to change, is the problem. Continuing education is offered to help prepare the clergy for our changing times. Pastors have many learning opportunities today, and should consider them on a regular basis.

Then, of course, there are seminars dealing with personal and financial management, attacking the problems facing ministers at this point head-on. If anything, probably more emphasis here could be as helpful as any of the practical solutions considered. An entire pastors' and wives' retreat dealing with the subject, or one issue of the *Preacher's Magazine* with ministers' personal finances as the prevailing theme, could be sources of support and encouragement.* Special attention must be given to the minister whose income keeps him at or near poverty level.

Such practical approaches might be disdained by some. But there would be enthusiastic reception to such endeavors on the part of many.

This is not to imply that the problems leading to pastoral burnout are basically economic; yet, no doubt many of them—probably more than we want to admit—have a financial base. We are timid, however, to consider the financial factors, for it may not seem "spiritual" to consider personal finances.

Added to the economic issue are the other pressures of ministry. The days are long. The people are demanding. Recognition is nil.

It is hard to believe God gives us a call which requires long and arduous preparation only to remove that call after a few years of fulfillment. Surely He means it for a lifetime.

There are answers to the problem. The church—at the general, district, and local levels—must be sensitive to the problems of its ministers. Ministers are human. They often suffer silently because no one is alert to their brokenness. In addition, there are undoubtedly many other ways the church could, and should, be more supportive of pastors, teachers, and evangelists.

In the final analysis, however, the minister himself is going to have to play a major role in the healing process. It is easy to write off one who has "burned out" as having a spiritual problem. At the same time, one must recognize that burnout can either lead to or result from some inner spiritual conflicts.

Honesty with self, meditative reflection, personal prayer retreats—all of these, or any of these, may provide the cure needed in order to avoid what might seem to be inevitable. We must compassionately announce that God still loves those He has called just as much as He did when He first made that call. He is as interested in ministers today as He ever was. The same goes for the church where the minister serves. May His love and concern break through the obstacles to continue the ongoing effectiveness of both the minister and the church.

*Editor's note: See the March, April, May issue of the *Preacher's Magazine* on the theme "The Minister's Money."



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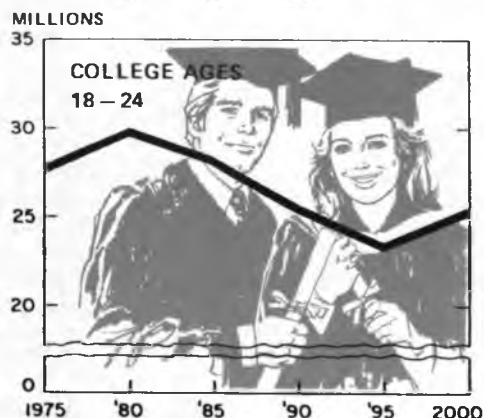
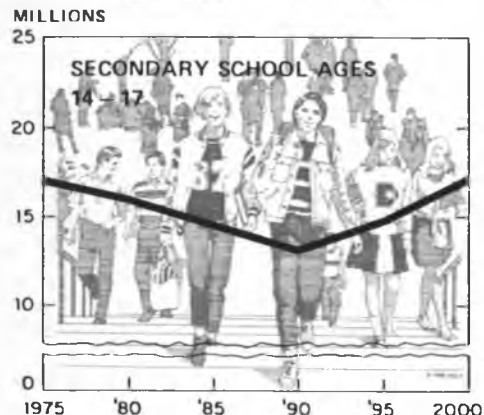
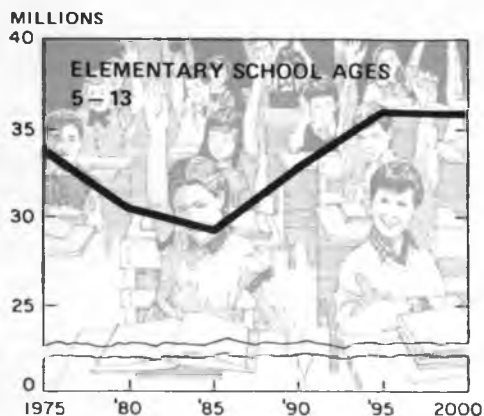
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INSIGHTS

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Projected U.S. School Age Population: 1975-2000



Source: U.S. House of Representatives. Select Committee on Population. *Domestic Consequences of United States Population Change*. 95th Cong., 2nd sess., 1978.

THE BABY BOOM AND CHURCH GROWTH

As the "baby boom" generation establish their families, they are creating what some have called a "shadow" or "echo boom." The smaller average family size in contemporary American families will probably continue. But as the baby boom people pass through this stage of their lives, there should be a large increase in the number of families, and therefore the number of children.

The leading edge of the baby boom—those born in 1946 to 1950—are nearing 40 years of age now. The children of these first "baby boomers" might be as old as 20. Swelling kindergarten enrollments suggest that the effects of the "shadow boom" may be appearing in our early childhood ministries.

In comparison to recent years, many congregations will apparently have larger numbers of members' children. Thus, the "baby boom" will continue to affect the growth of the church as some of those who have become inactive renew their commitments when they establish families, and as "shadow boom" children of members join the church.

Following the "baby boom" there has been a "baby bust." Schools, colleges, and Sunday Schools have been strongly affected by the sharp birth decrease in American society. Now the "echo effect" of the "baby boom" is becoming evident. A "shadow boom" is beginning. According to the Population Reference Bureau, the bottom of the "baby bust" for elementary schools was reached in 1985. Enrollments in

the lower elementary grades are in as the "shadow boom" arrives.

This is not to suggest some form of demographic determinism. It does present new challenges for effective ministry through the Sunday School.

In the early 1950s, few experts predicted the baby boom would last into the 1950s and early 1960s and admit that they were not warned until it was too late. The time new training schools had created enough teachers and massive programs had produced enough children to reach the crest of the baby boom cohort about to pass out of the school age.

Today, the situation has been reversed. There is a shortage of students around. There is a shortage of students and an excess of both teachers and school buildings. Today's teachers are numerous only because they come predominantly from the baby boom cohort but because they were encouraged to become teachers by the shortages they experienced while in school. On the other hand, the "shortage" of students in primary schools—and, soon to be, in secondary schools—results from the low fertility of the 1970s. Now in 1980 there are fewer people aged 5 to 13 than there were in 1965, and as the accompanying graphs show, that number will fall more by 1985 before growing slightly. The secondary school age population will follow a similar path a few years later.

"The most notable fact is that each of the three school age groups is going



The Listening Post

SPRING 1986

The first mail survey of the Nazarene "Listening Post" was undertaken in May of 1986. The Listening Post is a representative sample of Nazarene lay leaders and congregations in the United States. The Association of Nazarene Sociologists of Religion and the Research Center of the Division of Church Growth established the Listening Post as a service to the denomination. Leaders of the church want to know as much as possible about the needs of members and congregations as they develop policies and programs. The Listening Post assists them by making the insights, preferences, and characteristics of local church leaders more immediately and reliably available to the decision-making process.

Among the findings of the first Listening Post survey was the fact that most pastors (62.8%) and half (49.9%) of the lay leaders are second generation Nazarenes. One or both of their parents were also members of the church. Almost one-third (31.2%) of the pastors and more than one-fourth (27.6%) of the lay members had at least one grandparent who was a Nazarene.

IMPLICATIONS OF THIS RESEARCH FOR EVANGELISM STRATEGIES

I. NETWORK GROWTH

These findings suggest that most new members have come, and will come, along established network relationships, especially the children of members. This suggests some implications for the church regarding the young families of the "baby boom" generation.

Other significant relationships also strongly influence joining and leaving the church. People around the church who already have strong relationships with members are most likely to join the church and continue as active members for a long time. The more members who have significant relationships with a prospect, the more likely that person

is to join and stay. If only one member has, and maintains, a strong relationship with the member, joining and remaining a vital part of the church is less likely. This is especially true if the one relationship is with the pastor, since Nazarene pastors are more likely than other members to move away from the congregation.

Most growth comes through preexisting significant relationships. However, it is possible to develop relationships that are sufficiently strong. Programs should be designed to develop strong relationships.

II. ATTRITION AND CHURCH GROWTH

Nazarenes have experienced a high rate of attrition relative to "new Nazarenes." One major cause of this may be a high proportion of new members who have relatively weak in-group relationships when compared with their out-group relationships.

Our outreach strategies may contribute to this problem. When our programs target groups who have strong out-group relationships and new, developing in-group relationships, we should expect to have high attrition rates. For example, any evangelism strategy that skips over the circle of significant relationships around the congregation, to reach untouched strangers, should be expected to have not only lower rates of conversion and joining but also higher rates of attrition over the next few years. In addition, program options that minimize the importance of lay relationships and maximize the role of the pastor in developing relationships with potential members should be expected to result in higher attrition rates both from the lack of overlapping relationships and from the tenure patterns of Nazarene pastors.

Kenneth E. Crow
Evaluation Research
Manager

cycles in which the population decreases 10 to 15 years, and finally rises again. Thus the primary school ages can experience declines from 1995 to 2010, and finally rise again after 2010. These same trends will have an impact on the secondary school population and college age population about 5 and 10 years after they affect the primary ages."

The temporary rises in enrollment that occur later in the 1980s and on into the 1990s reflect the echo effect of the baby boom.

At the start of the 1980s, the baby boom cohort has reached the ages of 20 to 24. There are 40 million of them, comprising 12 percent of the population—up from 22 percent in 1960 and 12 percent of the population in that age bracket in 1960.

Changes in age composition affect all aspects of the business world. Demands for products fell off so much in the 1970s that the advent of the baby bust generation. Johnson and Johnson began pitching their advertisements to young adults, not so far as to employ professional football players as their "salesmen." Gerber Foods has set up a life insurance division that boasts, "Gerbers now babies the 30s."

Implications for the church will be just as significant, and we will need to be making our own projections of our own as regards church growth.

U.S. Government Bulletin: "America's Baby Boom Reaches The Fateful Dilemma," by Population Reference Bureau, Inc. Vol. 35, No. 1, April 1980.)



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 A revival savings account is useful in building toward adequate support for the evangelist.*

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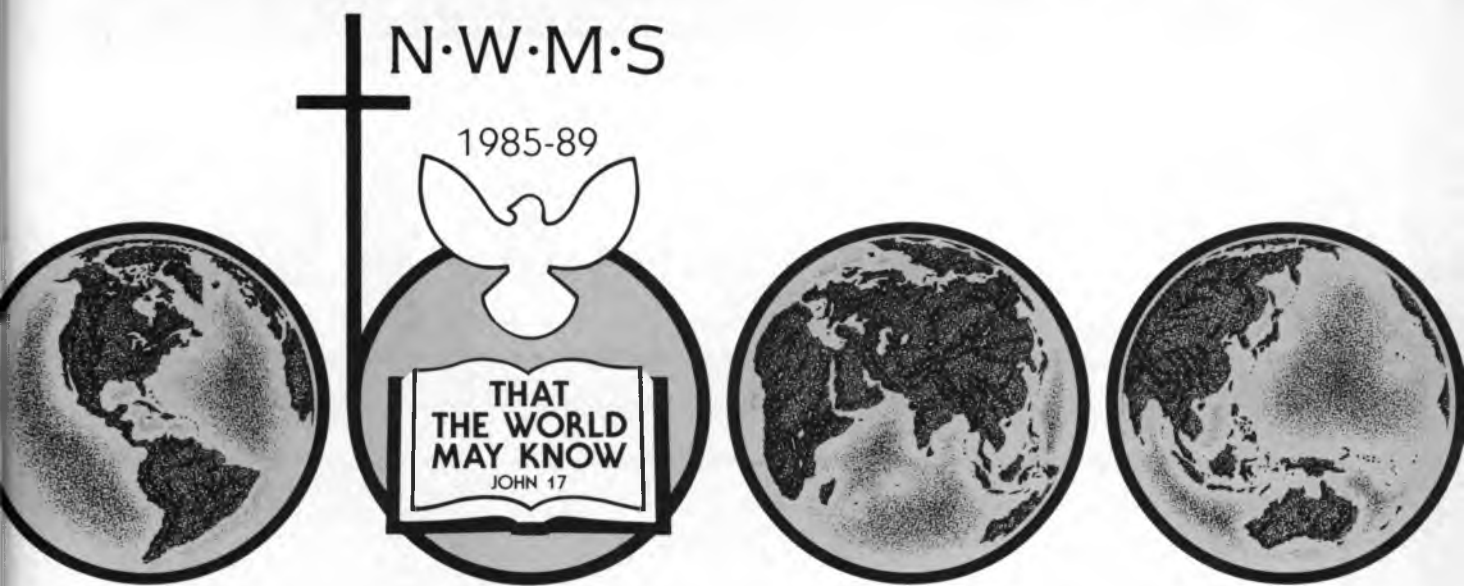
INTERNATIONAL STUDENT MINISTRIES, a program unit of **YOUTH IN MISSION**, is a summer ministry designed to take the gospel to world areas while assisting missionaries and national leaders in their outreach tasks. The summer of 1987 finds the largest-ever ISM group traveling to Mexico City to participate in the denomination's "Thrust" to that city.

More than 75 young people from across North America are involved in the Mexico City project. The central task assigned to these ISM teams is to assist in the planting and development of 100 new churches in Mexico City. Essential to the church planting effort will be dozens of simultaneous crusades sponsored by those new churches in July. The ISM teams will help in canvassing, children's work, street mime, music, service involvement, follow-up, and compassionate services to the hungry and destitute.

There will be two weeks of crusades. From July 8-13, half of the participating churches will hold their crusades simultaneously. The second week, July 21-26, the ISMers will move on for simultaneous crusades for the remainder of the participating new works.

ISM provides a life-changing experience for those who dare to live on the front line of Kingdom building, as well as for those whose lives they touch. Please support International Student Ministries and its participants in your prayers as they endeavor to reach Mexico City for Christ.





WHAT?

An opportunity to be involved in the fulfilling of the Great Commission.

WHY?

1. To encourage our people to pray
2. To provide an informative program
3. To inspire and challenge our youth to be open to God's will for their lives
4. To help raise funds for missionary outreach

WHO?

Everyone—men, women, youth, children

HOW?

1. Literature and supplies—brochures, prayer items, tracts, posters
2. Merchandise items—NWMS Handbook, Alabaster boxes, various record-keeping books, mission education resource materials for all ages, prayer items, audiovisuals, and many others
3. Funds—local, district, and general interests

WHEN?

Calendar of Emphasis

January—Bible Study, Revivals
 February—Alabaster
 March—Easter Offering
 April—Mission Education
 May—Medical Plan
 June—LINKS

July—International Ministry
 Bible Schools and Seminaries
 August—World Mission Radio
 September—Membership, Alabaster
 October—Mission Award
 November—Thanksgiving Offering
 December—Nazarene Compassionate
 Ministries

(For further information and ideas refer to the *NWMS Handbook and Constitution*, available from the Nazarene Publishing House.)

"I am debtor to every man to give him the gospel in the same measure as I have received it."

...Phineas F. Bresee, Founder of the Church of the Nazarene

AZARENE WORLD MISSION SOCIETY



THE SHEPHERD'S LIFE

Coming to you each quarter from Pastoral Ministries, Wilbur Brannon, Director

LEADERSHIP • INSPIRATION • FULFILLMENT • ENRICHMENT

SPIRITUAL PASSION: LOST AND FOUND

I admit to feeling like Peter at times after he had made a fool of himself at Jesus' trial then decided, "I'm going fishing." Mondays that are loaded with emotional exhaustion come around with unremitting frequency. There is the sting of reproof for an ill prepared or poorly delivered sermon. Even worse comes the intrusive thought that it didn't matter anyway. "Do any of my sermons, even the good ones, make any difference?"

General William Booth, founder of the Salvation Army, at times felt drained and depressed. On one of his trips he wrote to his wife, Catherine: "I wonder whether I could not get something to do in London of some kind, some secretaryship or something respectable that would keep us going. I know how difficult things are to obtain without friends or influence, as I am fixed. But we must hope against hope, I suppose." (Begbie, *The Life of General William Booth*, p. 422, as quoted in *Restoring Your Spiritual Passion*, by Gordon McDonald.)



Wilbur Brannon
Pastoral Ministries Director

Who hasn't gotten tired of doing and saying the same things over and over without much change—and wondering, "Is it time to do something else?" In those times I have had to withdraw to a quiet place. A place within where I could open up my whole inner self to the One who has called, "Follow Me!"

In that place of solitude—often not immediately, but in due time—there would come a sense of peace and refreshment. Jesus would show himself and remind me not to succumb to a hollow "professionalism" that performs perfunctorily without meaning and conviction.

Once I reached the nadir of despair and questioned the validity of my call to preach. The circumstances surrounding me had paralyzed me with frustration. I found that quiet place, only this time it was echoing with the screams of pain!

After the hoarse voice of my soul silenced the undignified cries, I heard a word: "Trust Me!" I needed that! It was solid ground for my faith. I followed Him "not knowing where [I, or He] was going" (Heb. 11:8, NIV).

He leads all the way. We may feel like we're dying, but He will not leave us in the grave of our fears and doubts. He leads us through death to resurrection! Trust Him! The spiritual passion you had lost is found in Him.

STUDENT POTENTIAL

We are interested in hearing from churches who have active campus ministries at state colleges and universities. Nazarene students there need to keep their connections with the Church of the Nazarene.

More importantly, students represent an untapped potential for lay and even pastoral leadership in the church. Pastors need to be alert to youth whose gifts may be utilized in ministry through the church. God often uses the minister to sensitize young people to His Spirit, who may be calling them into the ministry.

If you and your church are finding ways to reach the college-age youth, please write: Pastoral Ministries, 6401 The Paseo, Kan-

sas City, MO 64131. Let us know what you've tried, what works, and even what doesn't work!

INTERACTIVE VIDEO

Courses are being developed in a video format for ministers taking the Course of Study by directed studies. Dr. Morris Weigelt has done the first video on *Alive in Christ*, a course on spiritual formation or, as he puts it, "nurturing your relationship with God."

"Interactive" means the student interacts with the video presentation, with the facilitator showing the tape and written material, and with other students who may be in the

group. The tape is designed to be shut off for assigned action steps and responses as well as for discussion.

Other courses being developed are:

The Master Plan of Evangelism with Stephen Manley

Exploring Our Christian Faith with Reuben Welch

Introduction to Homiletics with David Wilson

This interactive format is being used to develop some continuing education courses that can be used in district-sponsored events as well as private study in the "Approved Workman" series. For a listing of courses available, send your request to Pastoral Ministries, 6401 The Paseo, Kansas City, MO 64131.



MINISTRY INTERNSHIP

More districts are providing Ministry Internship as a source of ministerial support and practical help to new pastors. Feedback from those participating is encouraging. The new relationships being developed have been a mutual encouragement to both mentors and interns.

Ministry Internship is a covenant relationship. It focuses on the learning objectives of the intern but is nurtured by the growing experiences of both parties.

Some of the districts that have recently begun this program include Kansas City, Minnesota, North Carolina, Northeast Oklahoma, Northwest Oklahoma, Los Angeles, and Wisconsin.

Free packets of material detailing the program in full are available. Write Pastoral Ministries, 6401 The Paseo, Kansas City, MO 64131.



IMPROVE YOUR PREACHING

Dr. Eugene Williams, pastor of Wichita First Church, demonstrates how he reaches in response to his congregation's needs in two audiocassettes produced by Pastoral Ministries. You go with him behind the delivery of the sermon and get his rationale for the way he develops the scriptural message. He explains how he develops the outline toward the purpose of the sermon. Then he demonstrates the final product in the setting of his actual worship service.

Dr. Williams has successfully pastored Wichita First Church since 1971. He reaches with a sense of urgency yet with the warmth of a caring heart.

Two sermons, "Build an Ark" and "Lessons in Involvement," are available on cassette tape with accompanying annotated sermon outlines through NPH.

CEU credit may be earned by writing Pastoral Ministries.



STRENGTH MADE PERFECT

One sign of strength is to be able to admit one's needs and to choose adequate resources for meeting them. We would not think of going to an auto mechanic to drill our teeth or to a dentist to test our vision. Yet people will call on their ministers for help with problems that go beyond their training and expertise. That is not to discount the value of God's availability. But God does work with and through trained specialists for our benefit and wholeness.

As ministers, we do not have to be the "answer men" for every question or the solver of every problem. However, we should be able to detect when a person should be referred to a professional, whether the need be medical, legal, or psychological. It is not a sign of weakness or failure to direct a person to the right source of help.

Often our problem is not knowing the right source. Have you thought of using the CoNET "Heartline" for suggestions on how to handle those difficult situations? The professionals at Christian Counseling Services in Nashville are trained in referral methods and may have contacts in the area where you live.

The confidence your people have in you will increase when they know that you are "plugged in"—that you have a connection with professional helpers who are Christians themselves. Your leadership is strengthened when it is reinforced by other helping professionals.

Use the CoNET "Heartline" for consultation about your counseling cases. The number is toll-free and leaves no record on your phone bill. In the continental U.S. (excluding Tennessee), call:

1-800-874-2021

Tennessee residents, call:

1-800-233-3607

Alaska residents, call:

0-615-255-5667, wait for a dial tone, then dial 8081.



PASTORS LEARNING TO BE LEADING WORSHIPERS WITH CONGREGATIONAL INVOLVEMENT AT TREVECCA NAZARENE COLLEGE'S MUSIC CONFERENCE JUNE 22-24

Pastors and music leaders will be gathering on the campus of Trevecca Nazarene College to learn how to make church services come alive with spiritual singing.

The appropriate use of choruses; learning the dynamics of audience participation; creating an atmosphere of warmth; expressing joy, hope, and peace; using time adequately without seeming to be rushed; the use of special effects; and much, much more will be on the program.

Dr. Millard Reed, pastor of Nashville First Church, will be the keynote speaker. Musicians will include Keith Showalter, Harlan Moore, Tim Whitaker, Jim Van Hook, Ed Whittington, and Ralph Brown.

Make a special effort to take advantage of this conference. You can learn how the influence and appropriate use of music can make your church services appealing and evangelistically effective.



COURSE OF STUDY COMMITTEE ACTION

The Course of Study Advisory Committee recommended the following texts to the General Board for use in the Course of Study:

1. *Jesus Loves Me, Too*, by Clara Schuster, to be included as a required reading book under the "Work of the Church" category, Deacon-Compassionate Ministries, Level II, 335b.
2. *Christian Music in Contemporary Witness*, by Donald P. Ellsworth, to be included as a reading book under the "Skills" category, Deacon-Compassionate Ministries, Level IV, 444c, and the required reading book replacement for *Pastoral Theology*, by Thomas Oden, Elder, Level II, 125c.
3. *Jubilate*, by Don Hustad, to replace *A Joyful Sound*, by William Reynolds, Deacon-Music Ministries, Level II, 425.
4. *It's Revival We Need*, by Bill Fisher, to replace *Renewing the Spirit of Revival*, by Leslie Parrott, Deacon-Music Ministries, Level II, 425b.
5. *The Living Word*, by Audrey Williamson, to replace *How to Speak the Written Word*, by Nedra Lamar, Elder, Level II, 125c.

The committee also recommended the following minimum college requirements for deacon candidates to correspond with what is already the standard for the elder candidates:

COLLEGE OR COLLEGE-SEMINARY PROGRAM DEACON

	Quarter Hours	Semester Hours
Biblical Literature	18	12
Theology (including one course of Doctrine of Holiness)	18	12
Church History (including one course in the History and Polity of the Church of the Nazarene with special concentration in Manual)	12	8
Evangelism and Missions	6	4
English, Literature, and Speech	18	12
Philosophy and Psychology (including some credit in each)	12	8
History and Social Science	12	8
(This would include all History courses other than Church History; Social Science would include Sociology, Economics, and Political Science.)		
Science	6	4
(This would include any Physical or Natural Science, such as Biology, Chemistry, Physics, etc.)		
Religious Education	6	4
Practics (courses related to specialization)	12	8
TOTAL	120	80

These and other important editorial changes required a complete revision of the *Handbook on Ministerial Studies*. The revised edition is now available and can be obtained through the Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141.



PALCON III COORDINATOR SELECTED

The dates for PALCON III have been set during the summer of 1988 for all U.S. regions. The Canadians will include their PALCON event under the umbrella of the Canadian Regional Conference, September 28-30, 1987. The other dates and places are as follows:

May 30—June 2	Southern Nazarene University
June 6-9	Mount Vernon Nazarene College
June 13-16	Olivet Nazarene University
June 27-30	Eastern Nazarene College
July 11-14	Trevecca Nazarene College
July 18-21	Mid-America Nazarene College
August 1-4	Northwest Nazarene College
August 15-18	Point Loma Nazarene College
August 22-28	European PALCON

Mrs. Shirley Riley has been selected coordinator for PALCON III, according to Rev. Wilbur W. Brannon, Pastoral Ministries director. Her task will be to work closely with the campus coordinators to facilitate all the arrangements of each conference. Mrs. Riley's experience in the same position for WILCON II will be of great value in making these "Preachers And Leaders CONferences" run smoothly and efficiently.

You will want to begin making your plans now to attend. PALCON III is designed to bring information and inspiration in an environment of social enrichment.



NEW DEGREE PROGRAM AT NNC

Northwest Nazarene College is instituting a new degree program specifically designed to meet the education requirements for deacon ordination. It will be a bachelor of arts degree in one of three prescribed areas: Christian education, music ministries, or compassionate ministries.

For more information, contact the Philosophy and Religion Department at Northwest Nazarene College, Nampa, ID 83651.

Other church-related institutions of higher learning are in the process of making curriculum designs for the benefit of those preparing for ordination as deacon in the Church of the Nazarene.

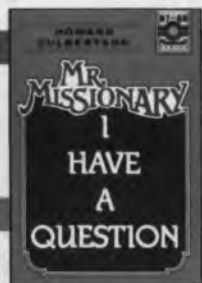
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CLINICAL PASTORAL EDUCATION

With the rising need for institutional and industrial chaplains also comes a need for Clinical Pastoral Education. Donald York, associate pastor of Arlington, Va., Calvary Church, recently contacted the Chaplaincy Ministries office. Rev. York himself is a resident in CPE supervisory training at St. Elizabeth's Hospital in Washington, D.C. He writes:

I've had many teachers in Clinical Pastoral Education: Miriam shared about her flight from the Nazis in the 1930s, her parents' deaths in a concentration camp, her confinement in the Soviet Union, her husband's rejection, and a forced abortion. Before she tried suicide, she wanted to know, "Where is God for me? Is there really a God who loves me?" Stanley couldn't accept God's forgiveness in his life. Feeling he had committed the "unpardonable sin," he would ask, "How can I be a Christian? Why can't I live the way I should?" Evelyn had just experienced the death of a roommate, a victim of the same disease that was killing her. I had many teachers—living documents to learn from.

Clinical Pastoral Education (CPE) is a model of theological education. Its primary textbook is the people ministered to—the "Living Human Document." Though it includes seminars and lectures, it is people in crisis that provide the greatest potential for learning. It is through doing ministry, reflecting with peers and supervisor, participation in conferences, small-group discussions, and case presentations that one has the opportunity to look

at his ministry in the light of alternate approaches. Each student develops his own learning contract, focusing on one specific area of ministry he wants to concentrate on. With the help of a supervisor, a plan is devised to meet that learning goal.

CPE is professional training for pastors. Its purpose is to provide a supervised opportunity to discover resources to meet the spiritual and emotional needs of a congregation. Though CPE is an integral part of many seminary programs, seminary is not a prerequisite for educational and pastoral experience among CPE centers. Programs are conducted in a variety of settings—general hospitals, mental health facilities, prisons, and a growing number of churches. Some programs integrate the learning experience with the local church while others are conducted only in the institutional setting. Time commitments for various programs range from several hours a week for an introductory course to three years full-time study for internship/residencies. Many programs are designed to meet the time

schedule and learning needs for the minister interested in continuing education.

Clinical Pastoral Education is recommended for continuing education by the Church of the Nazarene and is a partial requirement for several of our college and seminary programs. Academic credit can be received for CPE from many seminaries. It is also a prerequisite for entrance into the American Association of Pastoral Counselors, the Association of Mental Health Clergy, and a number of other professional organizations.

Perhaps the most important aspect of CPE for me has been the opportunity to look at my own understanding of ministry. It has helped me to look at myself, to better understand who I am as a pastor and what I have to offer those in crisis. It has helped me recognize not only strengths in myself and in others but aware also of many weaknesses—and a renewed awareness that my weaknesses become strengths in Jesus Christ.



If you are interested in Clinical Pastoral Education, a listing of CPE centers in your area is available from the Association for Clinical Pastoral Education, Inc., 1549 Clairmont Rd., Suite 103, Decatur, GA 30033—(404-320-1472).

For further information, contact Chaplaincy Ministries, 6401 The Paseo, Kansas City, MO 64131.

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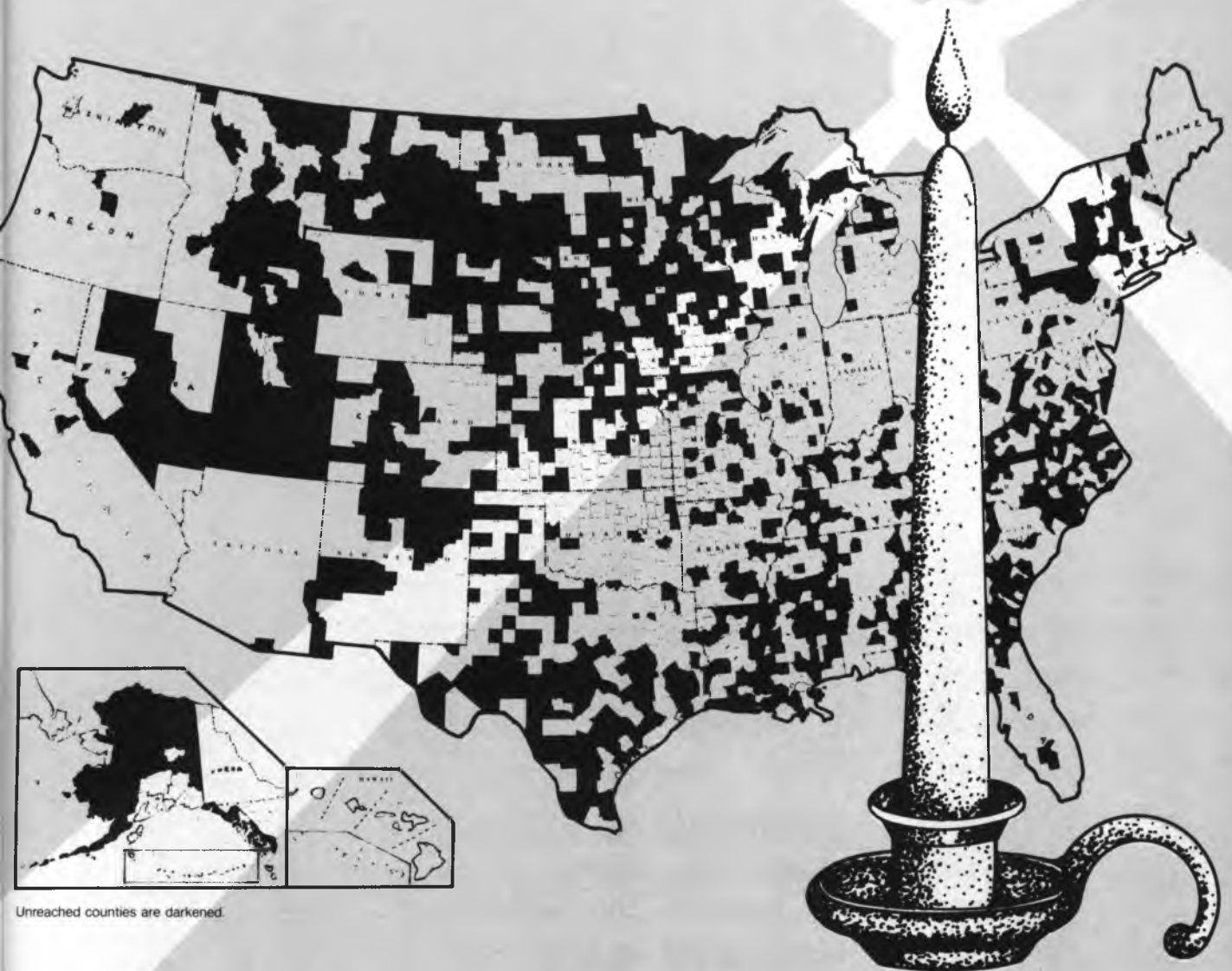
To participate in this ministry, fill out the deposit slip provided here and mail, along with your deposit, to The General Church Loan Fund, 6401 The Paseo, Kansas City, MO 64131.

*One-year notes withdrawn before maturity will be adjusted to 5%. Interest rates are subject to change without notice.



**“I have made you a light . . .
that you may bring salvation
to the ends of the earth.”**

—Acts 13:47 (NIV)



Unreached counties are darkened.

As the map above indicates, the Church of the Nazarene has shed the light of scriptural holiness throughout the United States. Yet there are still places within the U.S. where that light has not shone. Three states, Maine, Delaware, and Hawaii, have Nazarene work in every county within their borders. That leaves 47 states with one or more counties to be reached.

For information on how you can help spread the light, contact Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131.



When should you plan your will?



(choose any 4)



- ☐ After the birth of your first grandchild.
- ☐ When one of the "old gang" expires suddenly.
- ☐ During your pastor's next sermon on heaven.
- ☐ Other _____

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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AUGUST

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OPENING DOORS

"LA HORA NAZARENA was instrumental in providing contacts to open doors of opportunity for the Church of the Nazarene to establish the work in Venezuela in 1983. Now, by God's providence, LA HORA NAZARENA listeners are a key factor again in establishing the church in the Dutch Antilles, even though it is not a Spanish-speaking country!"

—*San Jose, Costa Rica*

TO ACCEPT CHRIST WITH THE "WHOLE OF ME"

"I, on this day, was listening to the Trans World Radio 'Lifting Up Christ.' I enjoyed it so much that I have been prompted to write this same day. Brother, I am a sinner, a big one at that, and I want to accept Jesus Christ as my personal Savior, not only with my mind, but my heart and the whole of me. I ask you if you could be praying for me."

—*Malawi, Africa*

AWAKENED TO JESUS

"I am happy today because I have this opportunity to write you. What compelled me to write is that I heard words which awakened my heart just toward the end of the program, and now I feel that I have a need in my soul for Jesus Christ. Will you help me?"

FROM BITTERNESS TO FORGIVENESS

"A family was helped and blessed through our radio broadcast. This woman was seeking for spiritual guidance because of the unbearable problems caused by her two sons. She said that when she heard the gospel preached that morning, she was led by God's Spirit to look up to heaven, knowing that there is still One who cares even in the midst of affliction. Her bitterness toward her enemies was turned to forgiveness. Peace came to her heart and she thanked God for the preaching that helped change her revengeful spirit."

—*Western Visayan*

THE PRODIGAL SON BACK HOME

"In your sermon, I heard you really speaking directly to me. I was saved, but now I have backslidden. I don't have peace in my soul, and I live with doubts. I can see that I am a lost sheep, and the Lord is looking forward to seeing me back. I can see that the Lord needs me, and I also need the Lord. I am preparing myself like the prodigal son to go back and find full forgiveness. I request that you pray for me."

—*East Transvaal, Africa*

ENCOURAGED TO FIND THE WAY

"My heart is very happy because at last I have found the way that I have been looking for. I am a young man of 28 years and am suffering from asthma. One day as I was sitting and listening to the radio I heard some good encouraging words from Re Tsholetsa Kerese. Now I have found The Way. Please pray for me."

—*Tswana, Africa*



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Photo: Mark Marvin

**THE
CALL TO
MINISTRY**

**THE
PRIVILEGE
TO SERVE**

**THE
RESPONSIBILITY
TO
PREPARE**



Terrell C. Sanders, Jr.
President

Nazarene Theological Seminary

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sue of materialism and consumerism into focus. Hans Küng (*On Being a Christian*, 1984) writes that contemporary society causes us to feel "that the capacity to consume is the essential proof of a successful life." This is especially true of our western society, where we have become accustomed to having an abundance of material possessions. Our social environment would lead us to believe that we *are* what we *consume* and that we *are something more* when we achieve a higher living standard by what we consume. It is easy to be lulled into believing this. The Holy Spirit can enable us to see that to measure life by material possessions is pagan. He can also help us avoid this error.

To adopt the standard of our pagan society, then, is to believe that we are nothing if we remain below the materialistic standards accepted by our society. This can lead on to the belief that those who have less in material possessions than we do are somehow worth less than we are. On and on the spiral descends. Finally, one finds his identity in things and ignores his moral and spiritual bankruptcy.

Another dimension of materialism and consumerism is seen in the symbolism of the "manager" and the "therapist" (Bellah et al., *Habits of the Heart*, 1985). The manager is the custodian of the organization; he persuades, manipulates, and intimidates. He is the secular counterpart of the truth of God, which describes the normal way of life for the Christian. The worldly, or materialistic, person is more interested in pleasing the manager than in fearing God. The therapist is the "secular pastor." He defines life in purely secular, humanistic terms. Both establish pagan mind-set as the "normal" pattern of life.

Our contemporary society, when conditioned by the religion of materialism, is so effective in describing what is normal that we are too easily lulled into believing what it preaches. Practicing Christians are in danger of thinking that this is the normal Christian way of life (Richard Foster, *Freedom of Simplicity*, 1981). An illustration of this deception is seen in the New England Aquarium on the Boston Harbor front. In a large tank of water (about 40 ft. in diameter and 25 ft. high) many types of marine animals swim in large circles day after day. Away from the freedom and open water they are designed for they are limited to the dimensions of the large glass tank. The visitor stands outside the tank and observes the sea creatures at different levels. Some sea creatures make their circles at low levels, some at medium levels, and some at high levels. But regardless of the level, they're still going in circles in a glass container.

The one who is deceived by the sickness of materialism and consumerism is like those sea creatures going round and round in their glass cage. There is no real satisfaction in the endless grasp for things. There is no freedom along this deceptive and downward path.

Another insidious and familiar result of the sickness of materialism and consumerism is to feel that caring for our own and for our own circle of friends fulfills our responsibility as stewards of what God gives us. This could lead one to believe that purchasing recreational vehicles and vacation sites to satisfy the wants of family have priority as places in which to invest our resources. Too often this can mean a self-serving excuse that excludes a needy world (Bellah, 1985). In the extensive



**God defines for His children
that which is of value and that
which is worth having.**

research of the American social conditions of our day, Bellah and his colleagues found that "few have found a life devoted to personal ambition and consumerism satisfactory, and most are seeking in one way or another to transcend the limitations of a self-centered life." God's Spirit is waiting to teach us how to transcend and serve our broken world! So far, we have sought to define the issue of materialism and consumerism in our day. We have described it as an idolatry or a violation of commandments 1, 2, and 10 ("thou shall not covet"). Materialism widens the gap between the rich and the poor and hypnotizes the victim into feeling that this is the normal way of life. It is one of the fundamental reasons why the gap between the "haves" and the "have nots" in our world tends to widen.

SOME ANSWERS

What is the appropriate Christian response to materialism and consumerism? How shall the obedient Christian, seeking to be the presence of Christ in our world, overcome this sin of self-serving? Here, again, we turn to Scripture and the words of Jesus to find our answers.

The Sermon on the Mount (Matthew 5, 6, and 7) is one of the clearest statements by our Lord of the simple Christian life-style and of how the child of God should deal with materialism. After talking about life being more important than what we eat or drink or what we wear, and after reminding us that God our Father is concerned

about these things, Jesus said, "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (6:33, NIV). To seek first His kingdom is to recognize God as King and Lord and to not be guilty of worshipping things, or idols.

But, then, what "things" are added to us? They are the basics of life mentioned earlier: food, clothing, and shelter. God has provided us enough of what we need to serve Him well. These "things" do not include the luxuries we in the Western world have come to accept as God-given rights. When in God's providence we are blessed with material things, God's Spirit will instruct us as to how to use them to His glory and to strengthen the ministry to which He has called us. God defines for His children that which is of value and that which is worth having in order to be able to serve Him well.

The first response, then, to the temptation to the idolatry of materialism and consumerism is to understand stewardship of this world's goods. Things in themselves are not sinful. They are provided for our well-being and for us to use to bless others. In the parable of the wise steward (Luke 12:42-44) Jesus asked a question important to all of us, "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time?" (v. 42). The answer is, any Christian who has come to understand that what we have in this life is meant to glorify God and to bless others. God entrusts material possessions to His children so that they may be able to serve Him and to help other people. All we will take out of this life will be that which we've given to others in response to God's love.

The second response to this issue is to prayerfully ask God to awaken us to the pervasiveness of this problem and to help us understand how it affects us. One only needs to travel to a third world country to be startled by how few material possessions some people have and how much we North Americans have. The answer, however, is not necessarily for Christians in affluent cultures to live in voluntary poverty. Certainly we could live on less than that to which we are accustomed. There are, however, conveniences and equipment that enable us to more effectively develop our own lives and enable us to better assist those who are in need. The Spirit of God will enlighten us as to what this means. We would do well, as Christians, to study the Scriptures, which teach us how we can effectively use the possessions God provides. They can also teach us how to live frugally, to be able to meet the needs of others. God alone can give us adequate light in the context of our times. He will hold us accountable to find and live as Christians in our day.

A third response is to learn to have a light grasp on material things—to use them as means and not as ends. Paul wrote, "This world in its present form is passing away" (1 Cor. 7:31, NIV). He then paraphrased Job's words, "We brought nothing into the world, and we can take nothing out of it" (1 Tim. 6:7, NIV). The Spirit-directed Christian understands that what God has created is good when used to glorify Him and to do the work of Christ. We cannot give ultimate importance to something that is passing away. The immortal words of missionary Jim Elliot are appropriate, "He is no fool who

gives what he cannot keep, to gain that which he cannot lose."

Paul also demonstrated his understanding of this problem by subordinating his own economic interests to the good of the Kingdom. He caught the secret of Christian stewardship. He understood that God delights in our free and loving response.

Such a response occurred in the Early Church: "No one claimed that any of his possessions was his own, but they shared everything they had" (Acts 4:32, NIV). Apparently they understood that when one accepts Jesus Christ as Savior, He also becomes Lord of our possessions. There were no needy people left among them. This was the norm for Christian life, and it should apply to us today. God has never intended that some of His children be without the basics of life while others have more than they need.

A fourth response is the wise use of material things. This will bring glory to God and strengthen our own Christian service. The Christian who is free from slavery to possessions will receive wisdom from the Holy Spirit as to how he can use what God has given him effectively. The Christian answer to materialism and consumerism is not to flee from all that God has provided, but to use it with divine wisdom to do the work of God. Jesus used loaves and fishes, alabaster boxes, coins, boats, and even a donkey to serve God the Father and to bless the lives of those to whom He ministered. The obedient Christian can use money, possessions, and temporal things to demonstrate eternal values, too.

The fifth response is to combine all of the above into a Christian life-style that joyfully uses what God has given in a way that will demonstrate to a pagan world that the Christian does not have an exclusive need for things to be happy. One of the great Christians I have known was Howard Hamlin, an outstanding surgeon who became a missionary doctor. His life spanned the social and material levels. Once he was discussing with me the responsibilities Christians have as stewards of what God has given. His life had demonstrated this. With a twinkle in his eye he said, "The issue is not what I have, but what has me." That is it. The issue of materialism and consumerism is put well by Paul when he said, "covetousness . . . is idolatry" (Col. 3:5). To put created things before the Creator, and to somehow feel that it is my right to have those things, is to worship another god.

There is a solution to the tyranny of materialism; it is to be set free by the Holy Spirit. Use joyfully what you have. Some eternal day you'll be grateful that you used what God gave you to lead others to Christ and to lay up treasures in heaven.

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THE VALUE OF A PERSON

(Continued from p. 30)

for their values so as to lessen, if not eliminate, outside influence. The evangelical church frequently alternates in its responses to society, either trying to change the social order (revolution solution) or to separate from it for security and survival. For example, we are deeply concerned about the survival of marriage and family life as we have known them. To protect our children and adolescents from the surrounding social order, we seriously consider parochial education and programs that will separate them from negative social influence. While there are some strong arguments for such responses, will this represent an overall separatist response that isolates us from ministry to those who are without strength and direction for survival and growth as persons of worth? The New Testament picture of Jesus includes periods of separation and isolation, but only in preparation to respond to human need.

THE ADAPTATION SOLUTION

There is another perspective and approach on how to manage the relationship between self and culture. It too has a direct bearing on our approach to the value of

less prosperity is defined differently, and its pursuit is directed to a higher level of values and commitment, then "prosperity" reduces the quality of life within the religious community to that of the marketplace. All of this impacts how we respond to the needs of others and how we interpret the nature and causes of their predicaments. It is difficult to be both sensitive to the injustices of the social order while prospering from it.

It is important to address four parallels between the life-style and values of the marketplace and what is happening in the religious community. These parallels are:

- Conformity for Identity
- Power for Personhood
- Position for Participation
- Possessions for Significance

When conformity, power, position, and possessions rule our lives, the victims of society are ignored. The fires of racism, agism, sexism, and class pride rage unchecked. The adaptation solution that identifies us with the comfortable majority keeps us from either revolution or separatism. It illustrates how "saving one's life" is to lose it.

When the church buys into the adaptation solution it becomes caught up in secularism and materialism.

persons. The pressures and influences of the dominant social order tend toward the solution of adaptation and conformity. Interestingly enough, those who succeed at the revolution solution generally expect that the new social order will adapt and conform to the "new values."

While the revolution solution values power and position, and the separation solution values isolation and social separatism, the adaptation solution tends toward two more approaches: Conformity and secularism.

In this orientation, the value of persons is based on materialism and pragmatism. What leads to the goal of comfortable acceptance and security impacts attitudes and behavioral response to others. People become merchandise.

The merchandising of persons is clearly present in the adaptation solution. The media is used to develop a value system that markets them. Appearance or membership in the acceptable social group becomes the measure of personhood. Materialism becomes the driving force for life. Possessions become the indicators of success; immediate gratification becomes the goal.

When the church buys into the adaptation solution, it becomes caught up in secularism and materialism. Un-

THE SERVANT SOLUTION

We have explored three solutions to the task of negotiating a working relationship between the self and the social order. There is a fourth approach that is rooted in the life of and teachings of Jesus. This is the servant solution, and it is central to understanding the Incarnation and the teachings of the Gospels.⁴

1. *The Commission*

In Luke 4:18-19, Jesus answers the question of how to negotiate a relationship between the self and the social order by quoting Isa. 61:1-2 to define His own ministry: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor" (NIV). Christ's solution to the question is not based on revolution, separation, or adaptation. Nor are His values power, position, isolation, conformity, or secularism. Identity is not gained on the basis of conformity to the world's values, nor is personhood based on power. Position does not determine participation, and possessions do not indi-

cate significance. This is a new solution based on another kingdom, the kingdom of God. Here the focus is on persons in need, and the key words are *grace* and *service*. The commission of Jesus to His disciples was to serve people in all circumstances of deprivation and need. The following phrases capture the essence of Christ's solution: Speak to the poor. Heal the broken-hearted. Release or deliver the captives. Restore sight to the blind. Bring liberty to the bruised, freedom to the oppressed.

These are remarkable words since they cut across all the other solutions. Their focus is not on self and the "in-group" but on others and the rejected or oppressed in society. But the Jesus solution soon met opposition and rejection near a city wall—on the Cross. Compassion is not a significant value of many people. One of the problems many of us face in trying to live out Christ's commission is that the poor, the captives, and the bruised and needy members of society are usually isolated. They escape our awareness, and thus our conscience and commitment as well. Would not Jesus relate His Commission to the contemporary problems of poverty, hunger, and homelessness? We must seek change in the systems that generate these conditions. Christ calls us to take the initiative and respond to those conditions; to pursue justice and act mercifully. This applies to all conditions of the use and abuse of persons, including the injustices of class consciousness, racism, and sexism.

2. The Model

Christ's commission constituted the central theme of His ministry. He demonstrated His faithfulness to this commission. Many people and situations come to mind as we reflect on Christ's ministry: The woman at the well, the "maniac" of Gadarenes, the handicapped person at the Pool of Siloam, the lepers, the hungry thousands, the woman caught in adultery, the blind, people in grief, and people in fear.

Jesus' example in attitude and behavior personifies the servant solution. The most powerful portrayal of this is found in John 13, where in a dramatic demonstration of what life in the kingdom of God should be like, He startles the disciples. Jesus steps down from position and power and takes the form of a servant, who with towel and basin washes the dust from their feet. Foot-washing may not fit in with our contemporary life-styles and fashion, but the lesson does. The key question is,

"Am I committed to setting aside my position, power, and security to minister to those weary and dusty from life's journey?" Losing oneself in service to others is the theme of the Christian walk. In John 13:17, we are told this is "the path of blessing" (TLB).

Importantly, the preparation for servanthood begins with how we treat one another within the fellowship of the community of believers. Patterns of power and position threaten us just as they did the disciples. Stratifications based on power and possessions undercut the Christian message.

3. The Mission

The servant solution begins with the commission of our Lord Jesus Christ. His words and example establish the quality of life and relationships within the kingdom of God—first in believers, and through them to all in need. This mission is communicated throughout the Gospels and reaches its climax in Matthew 25, where we hear the responses of those who have either found or missed the servant solution. Here the vision for servanthood is clearly delineated. But who are we to serve? And how? The Hungry are fed. The Thirsty are given drink. The Stranger is invited into the fellowship. The Naked are clothed. The Sick are cared for. The Imprisoned are released.

There are physical, psychological, social, and spiritual ways of interpreting these words. But they are part of a whole and we are called to a reverence for all who are in need. Reverence for God and our fellow human beings comes out of a deep sense of love and grace working in our own lives. The Good News of the gospel is that God has brought new dignity and hope to humanity through the Incarnation. In Jesus Christ we meet love and grace. God seeks to redeem all people and we are called to participate in the blessedness of grace in action. We are called to be "grace walkers" who journey by grace and who are servants of those who need to hear the words of grace and love.

NOTES

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3. C. S. Lewis, *The Abolition of Man* (New York: Macmillan, 1947), 78.
4. C. R. Paul and J. Lanham, *Choices: In Pursuit of Wholeness* (Kansas City: Beacon Hill Press of Kansas City, 1982), 27.

Pontius' Puddle



THE CINEMA

(Continued from p. 28)

A question fielded by Stephen S. White in a September 17, 1952, *Herald* reflects yet another stage of the evolution of the debate over movies. A schoolteacher wrote asking whether or not she could attend movies to determine their educational value, which she could in turn pass on to her students and thus provide guidance for them. In the same question, she made it clear that her primary concern was whether or not this would be in violation of her vows as a member of the Church of the Nazarene. During this period, a number of questions appeared in the *Herald* focusing on the rightness or wrongness of taking a position on an issue solely on the basis of vows one had made to the church rather than on the merits of the issue itself.

In an article appearing in the November 19, 1952, *Herald* which attempted to answer the question "Why I Quit Going to the Picture Show," the author, Mrs. Eva V. Beets of Columbia, Miss., associated moviegoing with "moderns." She said that decision was sparked by Paul's exhortation to "Come out from among them." Similar articles appeared offering additional reasons why Nazarenes should avoid the industry. Edward Nagel, a layman from Los Angeles First Church, argued in the November 9, 1955, issue of the *Herald*, that movies (1) advertise sin, (2) glamorize sinful lives of the actors, (3) create false standards, (4) cause people to escape from reality, (5) cause people to neglect vital pursuits, and (6) cause a deadening of emotional response.

Later (February 11, 1956), S. S. White, editor of the *Herald*, judged that moving picture shows based upon the Bible were equally damaging because attendance at such could be used by the devil to start someone on the wrong path. Attendance at "Bible-based" picture shows apparently became a growing issue, as is illustrated in a June 1957 *Herald* article written by Robert A. Cook, chairman of the board, Youth for Christ International. He joined White in admonishing Christians to avoid the theater at all costs and warned of the equal peril of watching that "dreadful one-eyed monster" (television).

Still another twist in reasoning was highlighted in an April 27, 1960, article by Earl C. Wolf, then secretary of the Committee on Public Morals. Having noted the degrading nature of films and their tendency to promote immorality, Wolf concluded that it only made sense for Christians to protest "the evils of Hollywood."

Wesley D. Tracy wrote an appeal to Nazarenes to "abstain" from movies in a January 25, 1961, *Herald* article. Tracy offered support for abstinence by calling attention to the fact that (1) the corruption of movies is demonstrated by their sex-laden titles; (2) movies manufacture criminals as evidenced by statistics from a censorship board; (3) movies incite passion and lust, quoting a Payne Fund Survey; and (4) it is useless to try to "pick the good ones." Even those films that receive a good rating generally contain implied sexual immorality, drinking, and smutty jokes.

W. T. Purkiser, editor of the *Herald*, fielded numerous questions on movies. Here is a composite of his responses, written between July 29, 1964, and February 12, 1969: (1) patronizing the motion pictures gives support to an industry that has contributed much to the virtual collapse of moral standards in our day (7-29-64). (2) Commenting on the decline in values and particularly an increased use of nudity, he wrote, "And so the toboggan races on, down the slope to the inevitable smash" (11-9-66). (3) To "keep our minds free from smut and moral poison" we should avoid attending movies (11-20-68). (4) He explained why he wouldn't attend a movie: "One reason is influence and the other is financial support" (2-12-69).

The current editor of the *Herald*, W. E. McCumber, has handled at least six movie questions since assuming the post. In

the August 1, 1977, issue, Dr. McCumber responded to the charge of inconsistency between our position on movies and our position on television. He said, "It is inconsistent and will be." Nevertheless, he concludes, he chooses to honor the collective conscience and keep the rule. Concerning attending plays in the "Civic Theater," McCumber confessed that he could not tell from the *Manual* wording whether or not the place or the particular performance was the only issue involved (March 1980). In the November 15, 1981, "Answer Corner," McCumber grants that Christian films may be acceptable in the church, recognizing that his response is controversial. Less than a month later, McCumber concluded, "The matter [attending a theater to see a Billy Graham movie] has to be settled for each individual by personal conviction." In the July 15, 1983, "Answer Corner," he gives an even more candid response concerning Nazarene churches showing films such as *Chariots of Fire*. He said, "Act on your own convictions." "Further," he advised, "ask these questions of yourself when in doubt. 'Will it help me to be holy?' or 'Can I do it without backsliding?'"

AN ASSESSMENT OF THE PRESENT

After reviewing nearly 75 years of "reasons why," it should be apparent that the Church of the Nazarene has always opposed the movie industry. Obviously, the rationale has varied in example, but not in principle. Some arguments have been helpful and others have been deficient. Still, others were amusing, such as the suggestion made in an early edition of the *Herald* that there was some linkage between infantile paralysis and movie attendance. Regardless of the reasoning, the times, attitudes, and objections, "The Rule" remained.

In that light, it is interesting to observe what some judge to be a more relaxed position concerning movies by not a few members of the church. Officially, one understands that it takes a two-thirds vote of the General Assembly to change or enact legislation. But individuals can vote by opting to attend the theater. And attend we do. Some limit "theater going" to a high school play while others frequent the opera. And despite the call to protest the evils of Hollywood and a call to fidelity to the church's conscience, some Nazarenes feel free to attend movies. It is equally fascinating to note that little, if anything, has been said in the last decade about support of the theater as it was understood at the turn of the century.

To understand why many Nazarenes feel free to violate the rules regarding the cinema, one needs only ask a random

**"Whatever increases
the authority of your
body over your mind,
that thing for you is
sin."**



sampling of 10 people who feel they can "safely" respond. The majority of church members who attend movies cite inconsistency between our selective viewing principle concerning television and the rule of total abstinence of the movie theater. They assume that since there was little difference between watching the film at home, on campus, or at the theater, the rule simply doesn't hold.

Research conducted by sociologists of religion indicated that 70.9 percent of over 5,000 Nazarene college students surveyed attend a movie at least once a year. Dr. Homer Adams, president of Trevecca Nazarene College, read a paper at the Nazarene Theology Conference in Overland Park, Kans., calling for a change in the church's position on the movie issue for the sake of "consistency." At the same conference, T. A. Noble responded to Adams' paper, tacitly agreeing with Adams. Other church leaders and pastors have adopted a similar stance but choose not to announce their positions in writing.

Perhaps the most obvious place the issue comes to the forefront is the Ministerial Credentials Board, where any number of licensing candidates agree to support the church's position on movies but who also cite its inconsistency. Olathe, Kans., College Church pastor, Paul Cunningham, asserts that inconsistency is not the issue. Rather, he suggests that the matter must be viewed as one of many forms of protest against an industry wholly committed to degrading the value system of its viewers.

Dr. Richard S. Taylor argues from another angle. He implores Nazarenes to quit asking, "What harm is there?" and start asking, "What good is there? How will this and that glorify God? How will it make me or other persons better? Will it displace more important values? What will be its ultimate effect on families, church, and society?" Three questions, raised in response to Dr. Homer Adams' paper, present the substance of the work done by Dr. George Coulter and his committee in the General Assembly of 1952.

Families. Church. Society. Movies. Theater. Video. What will be the ultimate effect? Perhaps this is the most important question. Certainly we must set aside speculation about which General Assembly may sanction what, and when. Rather, we must give ourselves to the reality of the day. We must judge ourselves. Is not the corruption represented by much of the entertainment industry all too often reflected in the ways we live?

OBSERVATIONS

The American Civil Liberties Union is currently complaining about a recently published study on the relationship between pornography and violence. The President's Commission on Pornography says that there is a definite correlation between the two. Insufficient evidence? Unfair? Perhaps yes. Perhaps no. These observations may elicit the same response. They aren't scientific, but they are reasonable. What will be the ultimate effect?

PORTRAYAL OF THE FAMILY

An unrealistic, unhealthy, and nonbiblical portrayal of family is the norm in the movie industry. This is not to say that there are no positive examples. But the norm people observe daily affects the expectations they have for each other. How many men have contrasted their own wives and homes to the women and homes of *Dallas*? How will my 11-year-old son or my 8-year-old daughter be affected by habitually coming home from school to a 30-minute pre-study TV break? There they can watch Arnold "Different Strokes" catch his father in bed with his female attorney and hear him explain that this is an example of love, but not the marrying kind. Or perhaps they may catch a rerun of "Loveboat" and watch strangers fall into bed with each other and emerge with no pain, no broken heart, and no unwanted pregnancies. How will it affect them?

Not long ago I talked with a couple considering divorce. I discovered that both held wildly distorted images of marriage. When I asked how they arrived at these expectations, they responded that media had shaped them.

THE IMPACT ON THE CHURCH

Beyond Chapman's concern that the industry deprecates

Christianity, there are more subtle influences than the printed pornography to which we object. One such influence comes from entertainment oriented "Christian television." Does this sound familiar? "You should have heard her sing. She sounds just like Barbara Streisand. Then I went to church and heard the most awful rendition of an already pitiful song. I just love to hear famous people testify, and next week he is going to have 15 newly converted dancers perform a Christian dance and give their testimonies." Neil Postman, author of *Amusing Ourselves to Death*, observes that we bring our entertainment-oriented expectations, coupled with our observer-watcher mind-set, to church and exchange worship for performance. Woe to the pastor who can't preach like Lloyd or Robert, or the song leader who can't keep pace with Jimmy. If I don't like it, I change the channel. If I don't like it, I can change churches just as easily. "Well, it didn't do anything for ME."

We are influenced. The influence of TV and movies may even appear in church board meetings in the form of Rambo-style intimidation or Lyle (L.A. Rams) Alzado cheap shots. According to the New Testament, our problem-solving techniques should rest on principles of forgiveness, charity, and kindness. These are "tough cookies" for folks who applaud the power, control, and cunning of the "A-team."

THE IMPACT ON SOCIETY

Here, reality is sufficiently dramatic. Students of human behavior note that overexposure to stimuli decreases the power to achieve the desired result. Simply put, if one is repeatedly exposed to provocative entertainment, the scenes will have to become increasingly sensuous to achieve the initial result. Thus a gradual increase from scantily clothed bodies to partial nudity and on to full nudity.

Sociologists Montagu and Matson, coauthors of *The Dehumanization of Man*, observe that overexposure to entertainment leads to boredom with the everyday.

The need to turn up the volume of violence and sex brought on by decreased payoffs produces a kind of seduction of the mind; willingness to accept what I would otherwise have rejected. Bit by bit and word by word, I begin not to notice the swearing or the sexual innuendos. Even when I do, I'm not shocked, because "I can handle it." Desensitization. Numbed to formerly shocking kinds of things.

Consider:

1. I alone am responsible for what I watch. When I choose to watch a movie or TV program I am fully aware that I will be affected in some way. I am accepting responsibility for the content, therefore I must be responsible to God and myself.
2. Cultivate the habit of asking, What does the Bible say about the behaviors, attitudes, and life-styles being portrayed on the screen? This question can be raised in family devotions occasionally.
3. Cultivate an attentive ear to the Holy Spirit. Nazarene pioneers argued that it is tough to be absorbed in entertainment and stay close to God. Benny Hill and the Upper Room are not compatible.

It has already been said, but perhaps we missed it: "We call upon our leaders and pastors to give strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between evil and the good to be found in these mediums" (*Church of the Nazarene Manual*, 1952).

These men of '52 included the charge given John Wesley by his mother, "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that thing for you is sin."

PORNOGRAPHY

(Continued from p. 26)

Victor Cline, a University of Utah psychologist, studied children and the dial-a-porn service in New York. University of Wisconsin psychologist Edward Donnerstein made a study of the effects of pornographic violence on men's attitude toward women. Psychologist Dolf Zillman, of the University of Indiana, studies the effect of nonviolent pornographic movies. Ann Burges, a professor of nursing at the University of Pennsylvania, has been working with victims of sexual assault. Judith Reisman, a researcher at American University, recently completed an exhaustive study of the role of children in current pornographic magazines. The results are clear and unanimous. The harvest of the pornographic trade is devastating to our society.¹⁴

The commission impaneled by the U.S. Attorney General in May of 1985 has heard the reports of psychiatrists, psychologists, and other sexual abuse therapists. They have paralleled the conclusions of the researchers. Story after story of battered wives, child molestation, and perverted sexual acts include a preliminary stimulation of some kind of pornography.

"When human life under any circumstances is not held as sacred in a society, *all* life in that society is threatened. When it *is* held as sacred in all circumstances, all human life is protected."¹⁵

SOME ANSWERS

The U.S. Supreme Court has placed the responsibility for the interpretation of the laws regarding pornography and obscenity in the hands of the local citizens. Such interpretation must follow the two tests mentioned earlier.

Organizations

A growing number of communities have accepted this responsibility of interpretation using these guidelines. They have been aided in their effort by key national organizations including:

National Federation for Decency
Rev. Donald E. Wildmon, Executive Director
P.O. Box 1398
Tupelo, MS 38803

Morality in Media
Rev. Morton H. Hill, President
475 Riverside Dr.
New York, NY 10115

Citizens for Decency Through Law, Inc.
Mr. Bruce Taylor, Vice President
2331 W. Royal Palm Rd., Suite 105
Phoenix, AZ 85021

National Christian Association
Mr. Brad Curl, Director
P.O. Box 40945
Washington, DC 20016¹⁶

In 1983 these organizations established an affiliation called:

National Consultation of Pornography, Inc.
Dr. Jerry R. Kirk, Executive Director
5742 Hamilton Ave.
Cincinnati, OH 45224

Denominations

Christian denominations are also providing leadership for citizen's groups of communities. Church leaders from 26 denominations attended the most recent national conference.

Positive Results

Community interpretation makes a difference. The same state law that is ignored in New York City has been applied in Buffalo, with the result that most pornographic outlets are closed.¹⁷ There are no "adult" bookstores in Atlanta. The Playboy Channel has been removed from Virginia Beach, VA. Hard-core videos are no longer available in Williamson County, Tex. In Fort Wayne, Ind., two years of picketing by some 2,000 volunteers finally resulted in the election of a new prosecutor and the closing of pornographic outlets.¹⁸

There have also been area-wide successes. Quiet boycotting has resulted in volunteer discontinuance on a part of many stores that formerly sold pornography. Don Wildmon of the National Federation of Decency has published a list that includes such well-known stores as Kroger, Eckerd Drugs, Super X Drugs, and Shop 'n Go. Of course the most highly publicized concession was that made in the spring of 1986 by Southland Corp., operators of more than 9,000 7-Eleven stores. They had been the No. 1 one distributor of pornographic literature in the nation. Doug Reed, a spokesman for Southland

"When human life under any circumstances is not held as sacred in a society, *all* life in that society is threatened."

Corp., said his company decided to discontinue the sale of adult magazines after monitoring the hearings before the U.S. Attorney General's Commission on Pornography for several months.¹⁹

The Vigil for Sanctity Must Be Maintained

Significant victories have been won, but the battle is not over. Those who believe in the sanctity of human life must continue to give themselves to the task of preserving that sanctity. Here is the statement that has been adopted by virtually every district assembly of the

Church of the Nazarene. It expresses our concern, articulates our confession, and calls for commitment to specific actions:

A Nazarene Commitment

Delegates gathered in this _____ annual Assembly of the _____ District Church of the Nazarene make this statement of concern, confession, and commitment.

We have CONCERN for the social and moral atmosphere of our communities and cities . . .

CONCERN that the laws have become so permissive and tolerance so complete that the will to protect our communities and children from moral filth may be dissolved.

CONCERN that the new technical tools of broadcast, video, films, photography, and printing, lacking in other generations, have come under control of perverted minds to be used by greedy people without regard for the moral well-being of this civilization.

CONCERN that pornography involving children, sex with animals, and every other perversion is now backed by big money, the organized underworld, and certain mass media whose self-serving appeal to "rights" and "freedom" is only a cover to practice the distribution of their filth from coast to coast to corrupt and to subvert, until centers of pornography become centers of vice.

We humbly CONFESS as members of the Body of Christ that we have not been faithful witnesses in facing the moral decline in our society . . .

We CONFESS that unconsciously we have allowed the national entertainment media (55 percent of whom say they have no religion and 93 percent of whom acknowledge they seldom or never attend worship) set our moral standards and dictate the tone of family living by turning our homes into nonstop TV studios.

We CONFESS, like the early Methodist class meeting, that "we have failed to rebuke men for their sins" and have faltered in prophetically proclaiming God's judgment upon the flood tide of obscenity, perversion, and violence that saturates so much of modern movies, advertising, publications, radio, and television. We have carelessly absorbed from the media pitchmen selling us the notions that adulterous living is normal, and even desirable; that homosexual practices compromise an acceptable alternate life-style; and that drugs, alcohol, and violence have honored places in life—all of which flaunt biblical commands.

We are COMMITTED to Jesus Christ, the Lord of the church, who calls us to be the "salt of the earth" and the "light of the world . . ."

We, therefore, COMMIT ourselves to be the most effective witnesses possible, as God gives us talent and influence, against the violence, vulgarity, profanity, and anti-Christian programming on television.

We COMMIT ourselves to worthily challenge the hedonism, materialism, and humanism that will leave our society devoid of the Christian view of man and without the base of determining law and justice or right and wrong, if we fail.

We COMMIT ourselves to cooperation with other churches and organizations locally to support community decency standards and to encourage judges, juries, and other law enforcement officials in their responsibilities to protect the community from the exploitation of pornography in films, video, magazines, and lewd businesses.

We COMMIT ourselves to united ACTION STEPS THAT CAN MAKE A DIFFERENCE:

- | | |
|------------------|---------------------------------|
| 1. We Can Pray | 6. We Can Write |
| 2. We Can Read | 7. We Can Organize |
| 3. We Can Study | 8. We Can Get Professional Help |
| 4. We Can Survey | 9. We Can Set an Example |
| 5. We Can Speak | 10. We Can Adopt Projects |

We COMMIT our way unto the Lord, with full assurance that evildoers and workers of iniquity "shall soon be cut down like the grass, and wither as the green herb. . . and He shall bring it to pass . . . For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Ps. 37:2, 5, 9).

NOTES

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3. Ibid., 19.
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5. Paul A. Tanner, *A Call to Righteousness* (Anderson, Ind.: Warner Press, 1984), 17.
6. *Religious Broadcasting* (January 1984), 44.
7. Jerry R. Kirk, *The Mind Polluters* (Nashville: Thomas Nelson Press, 1985), 39.
8. Ibid., 35.
9. Ibid.
10. Ibid., 37.
11. Ibid., 42.
12. Ibid., 26.
13. Ibid., 27-28.
14. Minnery, "Pornography: The Human Tragedy," 20.
15. Joseph Cardinal Bernardini, Address to the National Consultation on Obscenity, Pornography and Indecency, Cincinnati (6 September 1984).
16. Tanner, *Righteousness*, 24.
17. Minnery, "Pornography: The Human Tragedy," 22.
18. Ibid.
19. *The Nashville Banner* (30 April 1986), C-1.

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ALCOHOL AND DRUGS

(Continued from p. 24)

Moral Issues

The use, and particularly the abuse, of drugs has moral implications that begin with the nature of the habit itself and embrace the law, personal health, the family, and society.

To what extent can we call drug abuse a sin and hold the addict personally responsible? Sin cannot, of course, be excluded from the behavioral patterns that lead to addiction. But it is a medical fact that addiction itself has the character of an illness or disease. An addict's drug use is more than a symptom of sin. It is an uncontrollable habit that can devastate and destroy life itself. The underlying problems are so severe that expert medical and psychological help are needed. Amateur Christian counseling, valuable as a support, is not adequate in itself.

But if drug addiction is not simply the result of wrong choices motivated by sin, then how is it to be accounted for? This is a complex question, answers to which are not easy. First comes the recognition that drug use is a part of the daily life of almost everyone. For physical and mental health reasons, most of us use prescription and nonprescription drugs. For recreation and sociability, our beverages range from caffeinated soft drinks to alcohol. So the question is not the use or nonuse of drugs, but which drug use is socially acceptable? Factors that lead to harmful drug use have been identified as physiological, psychological, and sociocultural conditions.¹⁰ Although we do not have space here to expand on these factors, they do not eliminate the moral responsibilities of the individual, family, and social conditions that propel one toward drug entrapment.

Illegal drug use is without question a moral issue. To break the law either by the use of an illegal drug or by the acquisition and use of prescription drugs contrary to and apart from their prescriptive intentions is wrong for the Christian (Rom. 13:1-7).¹¹ Yet the letter of the law does not totally instruct the Christian's conscience. Problems and anomalies remain. What forms of drug use constitute a social problem and what forms are socially acceptable are determined by cultural values and group norms. They vary within a society from one historical period to another and are often inconsistent within a society. Alcohol, at the heart of our worst drug problem, and tobacco, probably the most physically harmful of all drugs, are legal in American society. But marijuana, a no more physically dangerous drug, is illegal.

How one treats one's own body—the matter of personal health—is clearly a matter of moral responsibility in Scripture. The human body is a temple of the Holy Spirit. It belongs to God (1 Cor. 6:19-20), and therefore should not be abused. All drugs, if misused, have detrimental effects on one's physical, psychological, and spiritual health. Even caffeine has its dangers. A heavy dose can be fatal. Among the most potentially physically debilitating drugs are alcohol, tobacco, barbiturates, and cocaine,¹² thought by some to be reasonably safe.

The consequences of drug abuse on the lives of others, reaching from the family to all of society, has serious moral and spiritual implications. We are to love our neighbors (Mark 12:29-31) and those with whom we live in covenant relationship (Mic. 6:8). The social effects of drug abuse are brought vividly to our attention every day in the news media from tensions, physical violence, and poverty within the family structure to crime against persons and property, automobile accidents, economic loss on the job, and the impact on professional sports.¹³

The youth of our society have the right of our example. We cannot chastise them for experimenting with one drug while we are dependent on another.



Scriptural Guideline

How does the Christian approach the contemporary problem? First we need to remember that Scripture does not prohibit all drug use (Ps. 104:15; Eccles. 9:7; John 2:10; 1 Tim. 5:23). For example, although neither the Old or New Testament prohibits the use of alcohol, it does warn strenuously against its misuse (Prov. 20:1; 23:20-21; Eph. 5:18; 1 Tim. 3:3, 8; Titus 1:7; 2:3). The use of any drug that endangers health, morality, the solidarity of the family, and the welfare of the community is contrary to the clear teaching of the Scriptures. Therefore, ethical choices have to be made. Individuals, churches, and society need to decide where to draw the line between prohibition and moderation in relation to drugs available. No blanket ruling in relation to all drugs is adequate for their complex functions in our modern technological culture.

The first concrete step is, of course, effective dissemination of accurate information—particularly to the youth of the land—concerning the nature of drugs and the benefits and dangers inherent in their use. Education is of primary importance in a day when the media normally depicts positive images of the use even of illegal drugs, omitting any mention of the health risks involved.¹⁴ The use of alcohol and tobacco is shown as enhancing the value of human life. Moralizing alone cannot meet the challenge in a culture where sin has lost its seriousness. The medical and psychological risks of drug use need to be clearly delineated and backed up with credible data.

Second, Christians must recognize the seriousness of drug addiction. The church, unaided by medical and psychological expertise, is not normally equipped to deal with the physical and psychological condition of one who is enslaved to drugs. We need to be informed about the various treatment programs available, their methods, results, and costs,¹⁵ and which ones are present in our general locality. Effective facilities and programs deserve our support. It is our responsibility to encourage loved ones, friends, and neighbors who have

drug problems to seek expert help. And as they do, the emotional support of the family and of the Christian community should be sincerely given. Healing grace is one character trait of God's people. Legalistic attitudes are at best counterproductive.

Finally, the youth of our society have the right to our example and encouragement. We have modeling responsibilities. We cannot chastise them for experimenting with one drug (e.g., alcohol) while we are dependent on another (e.g., Valium)! Our Christian duty is to do all in our power to construct an environment in home, church, and society that both protects the young from unnecessary risks and temptation, and that does not set them up, or program them, for drug abuse.¹⁶ The emotional and psychological atmosphere of home and church can be crucial positive or negative factors. ✠

NOTES

1. The statistics cited come from Vincent N. Parrillo, John Stimson, and Ardyth Stimson, *Contemporary Social Problems* (New York: John Wiley and Sons, 1985), 71, and recent articles in the *San Diego Union* (September 13, 15, and 17, 1985).
2. Parrillo et al., 2.
3. Included are benzodiazepine (Valium, Librium), meprobamate (Miltown, Equanil), the barbiturates—pentobarbital (Nembutal), secobarbital (Seconal), and amobarbital (Amytal)—and methaqualone (Quaalude).
4. These are the opiates, either natural (codeine, morphine, and opium) or synthetic (heroin, meperidine [Demerol], and methadone).
5. The synthetic chemicals include DMT, LSD, MDA, PCP, PMA, STP (DOM), and TMA. Natural extracts are mescaline (from peyote cactus) and psilocybin (from certain mushrooms), which can also be synthetically produced. Other hallucinogens are found in such materials as morning glory seed, jimsonweed, nutmeg, and a variety of mushrooms.
6. M. M. Glatt, ed., *Drug Dependence: Current Problems and Issues* (Baltimore: University Park Press, 1977), 1.
7. *Ibid.*, 88.
8. On the medical complications of drug abuse, see Glatt, 147-68.
9. *Ibid.*, 1-8. Also see George E. Vaillant, *The Natural History of Alcoholism: Causes, Patterns, and Paths to Recovery* (Cambridge: Harvard University Press, 1983), 217-35.
10. For a discussion, see Parrillo, 86-93. For alcohol particularly, see the chapter on the causes of "The Etiology of Alcoholism" in Vaillant, 45-106.
11. See Gerald F. Velman and Victor G. Haddox, *Drug Abuse and the Law*, 2nd ed. (New York: Clark Boardman Company, Ltd., 1983).
12. See the recent article, "The Truth About Cocaine," in the August 1985 *Reader's Digest*, 95-99.
13. See Parrillo, 93-100.
14. Jimmy Carter quoted by *San Diego Union* (September 13, 1985) from an article in the September 13 *Journal of the American Medical Association*.
15. See Glatt, 167-260; Vaillant, 183-305; Robert O'Brian and Sidney Cohen, *The Encyclopedia of Drug Abuse* (New York: Facts on File, Inc., 1984), 258-59 (see index on "treatment"); and Robert O'Brian and Morris Chafetz, *The Encyclopedia of Alcoholism* (New York: Facts on File, Inc., 1982), 200.
16. On prevention see Glatt, 261-92, and the encyclopedias mentioned in the above note.

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SECULAR HUMANISM

(Continued from p. 22)

- accept a particular religion's concept of truth, piety, virtue, or justice.
3. *The Ideal of Freedom.* This ideal means that secular humanists defend the freedom of conscience from all religious, political, and economic interests that seek to repress people. They also champion "genuine political liberty, democratic decision-making based upon majority rule, and respect for minority rights and the rule of law."
 4. *Ethics Based on Critical Intelligence.* "The secular humanist recognizes the central role of morality in human life." For secular humanists, ethical conduct should be judged by critical reason alone. "It is possible for human beings to lead meaningful and wholesome lives for themselves and in service to their fellow human beings without the need of religious commandments, or the benefit of clergy."
 5. *Moral Education.* According to the secular humanists, moral development should be cultivated in children and young adults. They "support moral education in the schools that is designed to develop appreciation for moral virtues, intelligence, and the building of character." However, they think it immoral to baptize infants, to confirm adolescents, or to impose a religious creed on young people before they are able to consent. Children, they say, should not be indoctrinated in a faith before they are mature enough to evaluate its merits for themselves.
 6. *Religious Skepticism.* Secular humanists deny that religious experience has anything to do with the supernatural. They are doubtful of traditional views of God and divinity. The universe is a dynamic scene of natural forces, best understood by scientific inquiry. They reject the idea that God has intervened in history or revealed himself in Jesus or any other religious leader. Men and women are free and are responsible for their own destinies. Hence they cannot look to some transcendent being for salvation. No God exists to save or redeem sinners.
 7. *Reason.* Secular humanists are committed to the use of the rational and empirical methods of inquiry logic, and evidence in developing knowledge and testing claims to truth. Since God cannot be demonstrated through the use of the empirical method, secular humanists believe that they are compelled to believe that He does not exist.
 8. *Science and Technology.* Secular humanists look to the natural, biological, social, and behavioral sciences for knowledge of the universe and man's place in it. But they also see the need to balance scientific and technological advances with cultural explorations in art, music, and literature.
 9. *Evolution.* Secular humanists are united in their support of the theory of naturalistic evolution, a theory that although not infallible, "is supported impressively by the findings of many sciences." They deny that the world is the creation of God, that man is created in His image, or that the Bible has anything authoritative to say about how the world came into existence. They insist that creationist theory must not be taught in the public schools and universities as a serious scientific option.
 10. *Education.* According to secular humanists, education should be the essential method of building humane, free, and democratic societies. There is a need to embark upon a long-term program of public education and enlightenment concerning the relevance of the secular outlook for the human condition. Finally, secular humanism places trust in human intelligence rather than in divine

If the organs of the state are forced to serve either a secular or religious faith, the result will be a tyranny of the mind and spirit.

guidance. It is skeptical of theories of redemption, damnation, and reincarnation.

SOME ANSWERS

As one can readily see, intelligent Christianity and secular humanism agree at a number of points. Surely secular humanists are no more committed to free inquiry, the ideal of freedom, and the separation of church and state than are Christians who support democratic ideals. Some of mankind's darkest hours have occurred when these ideals have not been protected. Too often in history, Christians who have held the reigns of political power have denied political, religious, and civil freedoms to others. No people should be more committed to the protection of civil liberties for all people than are Christians. And no people should be more opposed to all forms of demagoguery and misrepresentation than Christians.

The Christian faith is poorly represented when it misstates the positions of those it believes to be its opponents. Let it be clear, we must oppose all efforts to make religious faith an occasion for prejudice, oppression, and uninformed assessments of and accusations against those who do not agree with us. A religion governed by prejudice, fear, and ignorance will always be a threat to the human peace. Wherever Christianity adopts such cowardice it does a disservice to the Almighty God. Christians have as much responsibility to hear their opponents fairly and clearly as the latter have to hear Christians fairly and clearly.

Secular humanism is an opponent of Christianity and of all religious faith in the sense that it denies the existence of God or any form of the supernatural. Furthermore, secular humanists are as subject to practicing intolerance as any other group of people. Its intolerance, for example, is shown in its insistence that empirical or scientific knowledge is the only adequate and dependable method of knowing. It simply dismisses the possibility of revelation and the authenticity of religious faith. Its intolerance is often felt in universities by Christians who study under some secular humanists who heap scorn upon them because of their faith. We agree with the secular humanists that public schools and universities should not be platforms for teaching any one brand of religious faith, and we insist that this includes the faith of secular humanism. We argue that under the name of separation of public education and religious faith, secular humanists must not be allowed to use public education as a pulpit. We insist that neither religious faith nor secular humanism should be allowed to use public education to advance its causes.

Christians have a responsibility to monitor legislation, court decisions, and the actions of elected and appointed public officials to make sure that the state not become the "church" of secularism. By the same token, Christians must not allow the state to become a religious instrument. In short, Christians should oppose any form of civil sectarianism. Christians will surely vote their convictions, as will others. But the organs of the state, including education, must not be seized and forced to serve either a secular or a religious faith. A tyranny of the mind and spirit, we believe, will result in either case.



Most important, the most telling Christian answer to secular humanism will be the quality of life exhibited by those who name Jesus Christ as Lord. The Christian faith, we believe, makes human life truly human. It sponsors and grants all that is true and beautiful. True, Christians must engage secular humanists on the intellectual level. But Christianity does not gain its strength primarily through argument, as important as this is. It makes its appeal primarily through the transformation of life in the direction of the wholeness it produces. Simply, when Christians are true representatives of their Lord they will "out human" the secular humanists. They will be characterized by a faith, hope, and love that sets them free for life and for the world as a fit arena in which life in the image of God can be achieved. As ambassadors of the Christ through whom God is reconciling the world to himself, Christians must exhibit to the world a thirst for justice, mercy, and for lifting the dispossessed. They must demonstrate a love for art, for truth, for education, and for values that enhance the whole range of human life. They must show that they oppose all that hurts life.

Christians have as one foundation of their faith the belief that the world is God's creation and that it is the subject of His continued protection. From this faith there ought to spring a desire to see all aspects of life made subject to transformation and life, to peace and hope, to beauty and joy.

NOTE

1. Tim LaHaye, *The Battle for the Mind*, (Old Tappan, N.J.: Fleming H. Revell Co., 1985), 143.

HUMAN SEXUALITY

(Continued from p. 20)

happiness."⁷ Only an abuse of sex subverts its rich meaning and depth.

Redemption puts man in a right relationship with God. Such a union positively affects all his relationships. This lifts the potential of every area of life, including sexuality. In this context, sex can be sacred and fulfilling. In his book *Christian: Celebrate Your Sexuality*, Dwight Small writes: "To every Christian couple God's summons is this: Put your relationship in its entirety under the Lordship of Jesus Christ, and in fulfillment of your life together, celebrate your sexuality."⁸

God's creative design includes freedom. The first time Adam and Eve used this freedom as an occasion for sin, they broke the relationship between God and man. But the atonement of Christ restores the relationship and directs freedom away from selfishness and sinfulness and toward rightness, godliness, and community. For the Christian, freedom is not to ignore the needs of others but to serve the well-being of his neighbor.

God's love for us restores sex to its proper place by establishing its purpose and dignity. It restores its proper boundaries and establishes its proper meaning.⁹

True sexuality is a balanced mix of several factors—communication, compassion, encouragement, empathy, gentleness, listening, patience, respect, responsibility, tenderness, understanding—to name a few. Authentic, meaningful sex in context must be properly related to other physical, mental, emotional, and spiritual aspects of life. Improper or immoral sex is wrong because it prohibits respect and communion between two people.

Two extremes are possible in interpreting sexuality. There is the liberal view that casts aside all barriers and restraints, viewing sexuality merely as an occasion for pleasure. The extreme conservative view thinks of sexuality as inherently dirty, shameful, and evil. It has no proper place in God's plan.

Both extremes are wrong. In one there is too little restraint, in the other there is too little freedom. In one there is too much freedom, in the other too much fear. In one there is a disregard for Scripture, in the other a

misinterpretation of Scripture. Both views are inadequate.

The discovery man makes as he studies and follows God's design is that sex is a gift that (1) when used properly, adds meaning and happiness to a marriage union, and (2) when misused, either in pre-, extra-, or post-marital conduct, leads to guilt, disappointment, and failure.¹⁰

Marriage, then, is the setting the Bible approves for the legitimate expression of human sexuality. God's early word to man was—"a man will leave his father and mother and be united to his wife, and they will become one flesh" (Gen. 2:24, NIV). The confusion and disappointment associated with permissive sexual attitudes/actions result from sex being viewed as *doing*—the act only—apart from responsibility, respect, and relationship. God will not bless such actions; hence the lack of fulfillment. Small states, "The Christian cannot ignore the fact that God will bless or withhold blessings according to whether or not sex is incorporated into a couple's obedience to His plan."¹¹ There is a deep spiritual side to sexuality. This is sometimes ignored. Brown, in *Choices*, says, "Any deep level of intimacy on the physical plane must necessarily be paralleled on the spiritual plane."¹²

God designed sex to be beautiful. It is His gift! All His gifts have good purposes and potential beauty. That sex has been misused, abused, exploited, and corrupted by sinful man does not change its original purpose. Small reminds us, "In the intimate correlation between sex and marriage, marriage is a divine calling to two people. Sex is a gift incorporated within that calling. The two belong together. Marriage and sex stand in a reciprocal relation—designed by God to be that way. Sex needs marriage to give it ultimate meaning and value. Marriage needs sex to give it an exclusive and profoundly intimate bond."¹³

There are some important scriptures that reinforce the importance of obedience to God's command regarding the proper use of sexuality: Prov. 5:18-23; 1 Cor. 7:1-9; Eph. 5:22-23; Heb. 13:4; and 2 Pet. 3:1-7. Scripture also cautions us about the consequences of the misuse of sex: Prov. 6:23-29; 1 Cor. 6:9-20; Gal. 5:16-21;

Some teachings on sex have been too restrictive. They create inhibitions detrimental to the marriage union.





Eph. 5:3-5; Col. 3:5-6; 1 Thess. 4:3-8; Heb. 23:4; Jude 4-7; and Rev. 21:8.

SOME SUGGESTIONS

★ Study the Scriptures in regard to marriage, love, and commandments/passages that deal with sexual matters.

★ Evaluate your life-style in the light of the Scriptures.

★ Examine relationships and responses that need to be adjusted.

★ Pray for God's guidance as it relates to your own sexuality.

★ Develop an open, honest dialogue with your husband or wife, or with the person with whom you seriously contemplate marriage.

★ Where necessary, seek competent counsel from a physician, minister, or professional counselor.

★ Develop your sexuality according to patterns established in Scripture. Free your life from the false interpretations/hang-ups, etc., learned from a non-Christian culture or a source inconsistent with Scripture. Some teachings have been too conservative and have misinterpreted Scripture. They create inhibitions detrimental to the marriage union. Some teachings have been too liberal and have ignored the mandates of the Bible. They have encouraged a life-style that is too humanistic, sinful, and detrimental to marriage and a wholesome relationship.

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6. Letha Scanlon, "Protestant Views of Sexuality," *Religion and Sexuality*, 37.
7. Dwight Hervey Small, *Christian: Celebrate Your Sexuality* (Old Tappan, N.J.: Fleming H. Revell Co., 1974), 16.
8. Ibid., 205.
9. Ibid. 105.
10. Ibid., 44-45.
11. Ibid., 176.

12. David Brown, *Choices: Ethics and the Christian* (Oxford: Basil Blackwell Publisher, 1983), 86.

13. Small, *Christian: Celebrate Your Sexuality*, 176.

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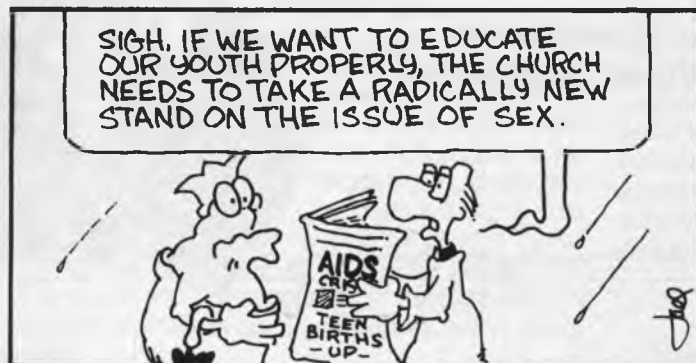
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Pontius' Puddle



While the church must advance its goal by love and persuasion, the state must accomplish its goal through force and the imposition of sanctions.



CHURCH AND STATE

(Continued from p. 18)

this interim time. That means it is a temporary and not a permanent divine order. It has a positive value during this time.

Both Martin Luther and John Calvin, classical Protestant Reformers, recognized this point in their understanding of the function of law. In addition to its religious function, the law also serves a civil purpose. It keeps the unruly person in check. The methods used by the state to accomplish this end and maintain justice are not Kingdom methods; they may even be antithetical to them. While the church must advance its goal by love and persuasion, the state must accomplish its end through force and the imposition of sanctions. That is God's will in this "present age."

The implication of this analysis is that the state has its divinely appointed sphere of authority, as does the church. Problems arise when either one transgresses these boundaries. Hence the words of Jesus take on new significance. The Kingdom person has his "citizenship" in heaven (Phil. 3:20), but he reaps the benefits of the law and order the state provides for him. Thus he has an obligation to "render . . . to Caesar the things that are Caesar's."

Even in the Old Testament with its theocratic ideal, there is a recognition of this relationship by Jeremiah, who knew that the union between "church and state" was broken. In his letter to the exiles who had been carried away into Babylon in 597 B.C. (2 Kings 24:10-16), he wrote to them to "seek the peace of the city where I [God] have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace" (Jer. 29:7, NKJV).

The apostle Paul found the Roman peace and the empire's protection of its citizen a boost for the advancement of the gospel. Thus, as a citizen of the Kingdom, whose Kingdom business was benefited by the state carrying out its proper function, he could enjoin those believers in Rome to render obeisance to the powers that be.

However, by the time of the Revelation, the Roman

state had made demands that crossed the divinely appointed authority, demands that were the prerogative of God alone. When totalitarianism demanded religious devotion, when it called upon its citizens to affirm that "Caesar is Lord," citizens of the kingdom of God had to refuse loyalty to the state. The state had, by such actions, become demonic.

On scriptural grounds, there is no divinely ordained *form* of government so long as the legitimate boundaries are not violated. After all, the Roman government was an autocratic rule. The New Testament gives no justification for identifying one form of statehood as more Christian than another if legitimate spheres of authority are maintained.

However, this is not to suggest that certain forms of government are not more susceptible to violating the divinely appointed boundaries than others, or that some forms are not more congenial to recognizing their limitations. Democratic government, which derives its authority from its citizenry, is less likely to infringe upon Christians' rights, but it is not impossible. And, as John Stuart Mill carefully pointed out, there is always the potential of a "tyranny of the majority" that imposes its will upon the minority, thus depriving them of their rights.

But are there legitimate restrictions that the state may impose upon the church? The believer must recognize that he is a citizen not only of heaven but also of the secular state that provides him with protection and other social benefits. Hence, he is free to exercise his faith up to the point where his *actions* violate the common good. This may possibly be the point of Peter's warning to be sure and suffer *as a Christian* if one encounters opposition from the authorities (1 Pet. 4:16). It is this principle that the U.S. Supreme Court sets forth in what has been called the "secular regulation" rule. This rule makes a distinction between "religious beliefs" and "religious actions" and concludes:

Religious beliefs admittedly must have absolute protection, but actions, even though purporting to be taken from religious reasons or as part of religious observances, must conform with the regulations established by the community to protect public order, health, welfare, and morals.

To the question concerning a legitimate restriction by

the government of church activities, if the purpose of such a restriction is not the coercion of a religious group but to accomplish some appropriate secular purpose, the government has the constitutional right to impose the regulation. Using this principle, the Court has placed limitations upon the Mormons, requiring them to give up polygamy, imposed smallpox vaccinations on persons who had religious scruples against them, banned the practice of handling poisonous snakes, and prohibited children from selling religious literature on street corners at night.²

There are obvious dangers in this position, and Christian leaders have expressed concern over the possibility of extending the interpretation of what is socially permissible beyond appropriate limits. For instance, there have been incidents involving the state's imposition of restrictions upon Christian schools that the leaders of these schools feel have been improper. Where does one set the limits of such interference?

The other side of the question is, to what extent should the church seek to influence the state, or engage in social action designed to produce political results? We do not really find much, if any, direct guidance from the New Testament on this issue. As J. I. Packer insightfully points out, political participation was not an option for first-century believers. Citizenship in the Roman empire was a somewhat elitist privilege, and many—if not most—Christians were not Roman citizens. They came largely from the lower classes (see 1 Cor. 1:26) and had no political influence or possibility of exercising such.³

But in a situation where the citizen has the power to vote, exert pressure on politicians, and "speak his piece," what is to be the response? Evangelicals seem to be in agreement that it is inappropriate to seek to establish a Christian theocracy. Jerry Falwell, of the

Moral Majority, says plainly, "I don't think anybody who believes the Bible would want a theocracy, or believes there is going to be one until Christ returns."⁴

Furthermore, they tend to agree that Christians should not seek to impose matters of personal conviction upon the larger society. This leaves us with the option of seeking to influence the state in the direction of justice, equality, and general human well-being. Recognition that the state is divinely ordained to achieve these ends prohibits a blind patriotism as in "civil religion," where religion and patriotism are synonymous. The Bible-believing Christian cannot give unqualified assent to *any* government. But he must always recognize its limitations, weaknesses, and inevitable violation of the law of love due to its "police" function. However, he may still give it his support, for he acknowledges the function of the state in perpetuating law and order in which he may best pursue his mission.

NOTES

1. "Church and State: Why the Marriage Must Be Saved," in *The Christian as Citizen*. A paper presented at the Christianity Today Institute, 1985.
2. See Stephen V. Monsma, "Windows and Doors in the Wall of Separation," in *The Christian as Citizen*.
3. J. I. Packer, "How to Recognize a Christian Citizen," in *The Christian as Citizen*.
4. "A View from Fundamentalism," in *The Christian as Citizen*.

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PEACE

(Continued from p. 16)

Pope John Paul II has worked tirelessly to help the Catholic and Orthodox parts of that revival generate a demand for peace and brotherhood strong enough to challenge both the communist system and our own increasingly materialist one. Nevertheless, the political strength of Communism undergirds widespread confusion as to whether Christians ought not to desert the ways of peace and, at the risk of the incredible destruction that nuclear war promises, confront the Soviets.

Equally threatening is the growing unwillingness of oppressed peoples to eschew violence. A very long tradition of submission without acquiescence has characterized the masses in developing countries as well as the races and classes excluded from a full and equal share of opportunity within the developed ones. In our country, Dr. Martin Luther King used that tradition effectively to mount a nonviolent crusade that forced basic changes in the American system of racial discrimination. He was replaced, almost the same year he died, by leaders crying, "Black power." And he has had few imitators, even among the Black Christian leaders of the Union of South Africa.

"Liberation theology" has become the ruling religious sentiment of Latin American theologians. What our church has offered to the Inca or the Kekchi Indians and what the Pope has offered to Mexican Catholics—reform without revolution, democracy and peace—has come increasingly under the shadow of those who think that violence is the only way. Our Nazarene brothers and sisters in Central America, including a noble district in Nicaragua, whether planning aggression or defense, has steadily armed its people for war.

Meanwhile, in the Islamic world, where very slender traditions of peacemaking exist, we have witnessed a resurgence of popular nationalism everywhere and have seen that resurgence married to warfare. Merely to mention the sad causes of the war between Iran and Iraq; the increasingly pervasive civil war in Lebanon, once the area's most peaceable nation; the international rivalry among Muslim nations of northern Africa; and between Muslim and Christian peoples in many of those lands is to underline the force of nationalism among poor people. We in the West can hardly suppress applause for the Afghans' violent struggle to retrieve their independence from the Soviets; but the support of Afghanistan's rebels by Pakistan, Iran, and communist China, much of it involving military goods originating in the United States, is a reminder that kettles often call pots black.

Recently, the growing determination of the Black and Coloured peoples of South Africa to overthrow the system of apartheid has provided grievous conflict. It has brought into our living rooms, by way of television, the images of policemen, white, Coloured, and Black, firing on crowds of teenagers and using the old slave masters' bullwhips to drive children through the streets. The practical problem, therefore, must be faced: even with the most modern of technological and military equipment, the suppression of a determined mass of disfranchised people has become impossible to sustain.

A fourth reality, referred to above, is the conflict between wealthy and poor nations. Burdened with debts incurred to secure economic privileges their society could not sustain, and faced with a population determined to have equality of wealth and freedom with the world leaders of those poor nations, seem more and more the antagonists of societies in which economic privilege has so long been an accepted part of the culture. Economists have vainly pointed out that the



world's wealth is not a fixed quantity, like a pie to be divided among more and more mouths. Human beings, they say, if granted health and a measure of education and technical training, can contribute to the explosion of that wealth on a measure great enough to bring poor peoples into an age promising greater affluence for us all. The largest incomes from international commerce in any nation are from its trade with wealthy, not impoverished, lands.

But governments, and in many cases industrialists and business people, find it easy to deny the reality of the interdependence of all the world's peoples. And Christians everywhere, including evangelicals and Wesleyans, are prone to believe that the contrast between the wealth of some and the poverty of others is an inescapable consequence of economic freedom.

Finally, the long tradition of accommodating scriptural interpretation to ideas of nationalism, of capitalism, of the rights of the few to control the lives and fortunes of many, and of the racial discrimination that often lies behind the oppression of the poor, undercuts the ability of Christian idealists to attack these problems by appealing to the Bible. Moreover, in each of the many evangelical traditions outside of the Peace churches, the Bible has been long and widely presumed to support the resolution of social conflicts with military actions as a necessary evil. To attack war itself as wicked, the way the Bible does, is difficult indeed.

A large part of that difficulty rises from a carryover of worldly perceptions by people of Christian faith. The idea of God's sovereignty, for example, has in both ancient and modern times gained much strength from the notion that He who is the Governor of the universe must have power with which to govern, as kings and emperors once did and as modern heads of government do, whether they are military dictators in Latin America or democratically elected prime ministers of Denmark. But students, thanks in part to the Wesleyans at work on this question, are proclaiming that the Bible teaches a theology of love—not only love among men and love from us to God but also His government of mortals grounded in His love. The picture of divinity mourning over human conflicts, however, is difficult to sustain in Northern Ireland or in Sri Lanka today.

A Strategy for Wesleyans

Biblical faith has as its goal the transformation of society through the power of the gospel. Varying eschatologies have different pictures of how many of the human race will be willing, at last, to accept that transformation and what proportions (usually the great majority) will reject it and suffer judgment at God's hands. But there is no denying that, both in His work at the last day and in the work of His people now, the mission of Christ looks forward to a time when "the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Whether that kingdom ideal is to draw largely or minimally upon the work of committed Christians today, we cannot escape the constant call of the New Testament to try to invade with the power of the gospel a society obsessed by dark realities. One part of that strategy requires us all to seek the ways of peace. What, then, shall we do?

First, all of us who profess the name of Christ must ponder anew what the Bible actually says about peace; for Scripture will always be our central authority. The shared Bible studies, in small groups, which are growing everywhere in our churches and at the fringes of our fellowship must not avoid social questions in preference to dealing only

with allegedly "spiritual" ones. The Bible, beginning with the sturdy religion of the Hebrews, does not know the distinction between "spiritual" and "social" issues. Certainly that is true about its teachings concerning peace. We must apply ourselves to such prayer and concerted study of the Word that our people can move toward a larger consensus than they now experience about our duty to oppose violence. Our Sunday School lesson commentators and our pastors must likewise feel free to write and preach about peace, seeking the thoughts and prayers of the people as they consider biblical descriptions of their duty together. Let no one allow a few outspoken champions of either right-wing or left-wing political causes to impose silence upon them.

Second, we must learn from our forebears. Although John Wesley was a patriotic Englishman and a royalist, he was no friend of militarism. He denounced the oppression of the people of India by the British monarchs, and worked assiduously behind the scenes to persuade England to compromise with the colonies during the American Revolution. Although he denounced the colonies' secession, it would be difficult to argue that it was on account of their turn to violence, though his denial of support to the colonists in a famous essay came only at that point. A more powerful testimony is that given, on the basis of religious commitment, by Francis Asbury. Though a Britisher, Asbury remained in America and opposed any participation by Methodists in the conflict. Some of his preachers raised in America agreed. Two famous ones, Jesse Lee and Freeborn Garretson, both natives of Virginia and active in the area south of Richmond that was the first major region to be conquered by Methodist evangelism, professed themselves patriots but refused to bear arms against any man.

The same is true of the often misunderstood position of Wesleyan moderates on slavery. Phoebe Palmer fell silent on the issue, as did many others who were deeply opposed to slavery, when they became persuaded that agitating for its abolition might lead to warfare and rend the fabric of a union that they believed offered hope for all mankind. To preach perfect love, which the majority of Methodist preachers did in the years before the Civil War, was to separate oneself from all who advocated violence.

Third, we must learn also from our evangelical kin. The Peace churches, whose Mennonite contingent goes back to the Reformation when they resisted the alliance of Luther with the warring princes of Germany, are rooted in a simple determination to obey what Scripture says—not to kill any and to love all. The English Quakers, under George Fox, probably learned not so much from them as from studying

the same Scriptures. They emerge resisting warfare and the trappings of a state church, which Puritans as well as Anglicans had indulged during the 17th-century revolution. The Moravians and the Church of the Brethren, German sects that combined Pietist religion and a withdrawal from governing or bearing arms, rested their faith too on what the Bible plainly taught them about Christian ethics. To these and many evangelicals since, the stark fact was that to send another human being into eternity was to take from that person the opportunity to hear the gospel and to be enabled by the Holy Spirit to repent and be saved.

So with the history of the world missionary movement in the last 100 or so years, many advocates of peace and disarmament were great champions of foreign missions because they saw that the two causes went together. War not only interfered with both the idealism and the practical realities of sending missionaries, but also deeply undercut the missionary spirit by defying Jesus' word that we should love our enemies. For evangelism overseas sustained not only the spreading hopes of Christians for the coming of the kingdom of God but also the vision of a world inhabited by one race of many colors, who were being brought by love into a communion of faith that knew neither east nor west, north nor south.

Fourth, we must open our eyes fully to the special enormities of nuclear war. Many of the people may be somewhat hardened by now, having seen so many of their friends and neighbors brush aside the threat of atomic war and opt for a strong defense or even, in many cases, overwhelming power that would enable us to take the offensive, if necessary. But Wesleyans, at least, cannot ignore the horrors of the picture, now fully fleshed out, of the nuclear winter that would follow the awesome destructiveness among those who die and those who manage to survive such a war. For we have for generations insisted that both Moses and Jesus, prophets and apostles, insisted upon human responsibility to choose, to repent, to act in the will of God. We, at least, cannot abandon ourselves to a pseudo-Christian form of modern fatalism, which says these horrible possibilities are in the hands of God alone.

Finally, we call upon all of our people not only to ponder, to learn, and to pray about these things but to submit to being taught by the Spirit of the Lord as well. The day will come when He shall cease to strive with humanity. But that day is not here yet. In our private prayers and in our public devotions, we must daily affirm against a gainsaying world around us that God's love still opens the door to all human-kind. Our hearts, in tune with that love, cannot close doors by violence that Christians can keep open through peace. ✚

Pontius' Puddle



HUNGER

(Continued from p. 14)

sources are often devoted to the central capital city, to developing sophisticated urban hospitals instead of primary rural health clinics, to food policies aimed at keeping prices low in the cities instead of providing incentives for production, and to constructing superhighways in the capital before paving roads into the countryside. Military spending consumes an extraordinarily large share of resources in many developing countries. For example, Ethiopia, one of the poorest countries in the world, spent 42 percent of its 1980 budget on its military.

Unfortunately, the United States has shifted its priorities in foreign aid over the last five years from food and development aid to military and security-related assistance. Food and development aid has shifted from 49 to 39 percent, while military and security-related aid has increased from 51 percent to 61 percent. Thus, U.S. foreign aid is less focused on the elimination of hunger.

6. *Wars and Military Conflicts.* The displacement of people, the disruption of planting seasons, and the diversion of resources caused by war is a cause of hunger in developing countries. Ninety-five percent of the 125 armed conflicts since World War II have taken place in developing countries.

7. *Colonial Inheritances.* Almost all the poor, developing countries were colonies of European countries until this century. During the colonial period, their economies were structured around supporting their home countries' economies. Remnants of this structure cause difficulties. For example, transportation routes on the African west coast were developed for export to Europe. Roads go to port, instead of from village to village. Thus, trade between African nations is difficult. The difficulty of trade dependence on one commodity is a remnant of this colonial structure.

One political consequence of the colonial heritage is the existence of well-developed military institutions rather than political institutions. Colonial governments developed relatively strong military institutions. They seldom developed strong democratic political institutions.

Thus, it is not surprising that many developing countries are controlled by the military. Military leaders do not have to be as responsive to people's concerns as do democratically elected ones.

10. *Racism.* Apartheid is a major cause of hunger in South Africa. Blacks are systematically placed in low-paying jobs and on poor land. Poverty and hunger among Blacks in South Africa is high, despite its being one of the richest African nations.

Racism exists in other countries as well. It systematically excludes certain groups of people from fully participating in the resources of a nation. The results can mean hunger.

WHY ARE PEOPLE HUNGRY IN THE UNITED STATES?

Hunger in the richest country in the world is at best a shame and at worst a moral outrage. How can hunger exist in the United States?

As in other parts of the world, hunger exists because people are poor. Thus, we must look at both the immediate cause of hunger, and at the more systemic roots of poverty in our country:

1. *Unemployment.* People need jobs to put food on the table. Although it has fluctuated, the trend over the last 20 years is a significant and fairly steady growth in the unemployment rates.

People without jobs fall into poverty. The jobs that are available often require technical skills and special training.

Overall, the U.S. economy is making significant structural changes, particularly in the use of semiskilled labor. Such

shifts have dislocated many workers and forced many traditional blue-collar families into poverty.

2. *Inadequate Food Programs.* Even in transitional times, people ought not to go hungry if there are well-funded and well-supported food programs. Unfortunately, federal food programs have not kept pace with inflation. More people have become eligible for programs, due to increased need, and yet there hasn't been money to pay for programs. In addition, participation in existing programs is low, due to the stigma of participation (particularly on the Food Stamp program) and because people do not know they are eligible. Only 21 million of the 46.5 million eligible people participate in the Food Stamp program. Only one-third of those eligible for WIC (Special Supplemental Food Program for Women, Infants, and Children) are able to participate because of budget constraints, even though many more are on waiting lists. Inadequate funding in the WIC program would appear to be foolish planning since, according to experts, every dollar spent on the WIC program saves three dollars later in higher medical costs. WIC is one of the nation's most targeted food programs. It provides high-protein food (milk, eggs, and cheese) to low-income pregnant women, mothers, and children up to age five.

3. *Low Benefits for Nonfood Programs.* Similar to the issue of higher taxes, the total level of benefits available to a family affects the amount of money available for food and nutrition. In addition to inadequate funds for federal nutrition programs, there have also been reductions in benefits for nonfood programs targeted for low-income people, such as aid for families with dependent children, medical and low-income housing programs, energy assistance programs, etc. The effect of fewer available resources is that people fall deeper into poverty, increasing the risk that they will go hungry.

4. *Racism.* The systematic exclusion of Black Americans, Hispanic, and Native Americans from fully participating in the

**Caring for our neighbor just as
we care for ourselves calls us
to a vision of a world without
hunger.**



resources of the United States is part of our history. Despite remarkable changes in the last 20 years, the vestiges of racism remain a cause of hunger in the United States. Almost half of all Black children and more than one-third of all Hispanic children are poor. Overall, a Black child in 1983 was almost three times as likely to be poor as a white child. Poverty, resulting from racial discrimination in jobs, education, and training, can cause hunger.

These are just a few of the many causes of hunger in the United States. Hunger is an immense and complex issue. And yet, we are called to respond. We are called by the gospel of Christ to feed the hungry—even when the enormity of the issue threatens to immobilize us—because we are a people of hope.

WHAT CAN WE DO?

1. *Pray.* As Christians, we pray for those in need and pray that the Lord will guide us to respond as we are directed. There are pitfalls on either side: We dare not assume that we alone can eliminate hunger in the world, so we pray, "Thy kingdom come," and we pray that the Lord will multiply the loaves we can provide; but neither can we limit activity to prayer.
2. *Study.* Because hunger is such an immense and complex issue, it is important that we learn more about why people are hungry and how we can help solve the problem. Read on your own, or organize a small study group within your church. Perhaps an adult Sunday School class or Lenten study could undertake a study on Christian responsibility in a hungry world. The following resources would be good for group study:
 - a. *Rich Christians in an Age of Hunger: A Biblical Study*, by Ronald J. Sider (InterVarsity Press, 1977). This book is still an excellent introduction for U.S. Christians although the statistics are dated. The nine chapters can easily be divided for class sessions.
 - b. *Bread for the World*, by Arthur Simon (Paulist Press and Wm. B. Eerdmans Publishing Co.). The 1984 updated version of this book is one of the best overviews of the problem of hunger both in this country and overseas. Written from a Christian perspective, it includes group discussion questions for each chapter and thus is easily used in a group format.
 - c. *Too Many Are Hungry: What Can I Do?* by Bonnie Jorgenson and Arthur Simon (Leaven Press, 1985). This six-session biblical study guide is designed for group study and action. Each session includes prayer suggestions, scripture readings, reflections, discussion questions, and action/outreach ideas.

3. *Share Financially.* Many Christians in the United States are rich in material goods. We must find ways to contribute more financially and share more with others. The Church of the Nazarene's Compassionate Ministries is one excellent vehicle.

We can also support direct relief programs in our own communities, such as food pantries and soup kitchens. Give money and/or volunteer your time.

4. *Work in Your Community.* Find out who the hungry people in your community are and why they go hungry. You might consider doing a survey of hunger in your community. A good resource of conducting a hunger survey, *Hunger Watch U.S.A.: Looking Out for America's Needy*, is available from Bread for the World (address below).⁴

Once you have identified the hungry and what their needs are, you can begin working with low-income people to design programs or efforts that would be helpful. A job training and search program might be needed. Outreach to people who need to know which federal food programs are available might be important. The proper course of action must be determined in conjunction with those in need and not just for them.

5. *Influence Public Policies.* Many causes of hunger both here and abroad are political and economic in nature, requiring that we be involved in public policy decisions. As Christians in the United States, we are especially fortunate to be able to influence our elected leaders. Many Christians around the world do not have this right. Few Christians realize the impact a letter has on a member of congress. Elected officials receive few letters, thus each letter is counted as many. Christians can appeal on behalf of hungry people, and we can make a difference. But we must go about it with faith and joy. As Christians, we are called to a special ministry in this world. We are concerned with the whole person. Like Christ, we must have a special compassion for those in need.

Today we find ourselves in a world where pictures of starving children are flashed across our television screens. Statistics of those in need overpower us. The complexity of the problem is intimidating. And yet we know that each human being is precious in God's sight. The pervading theme of caring for our neighbor just as we care for ourselves calls us to a vision of a world without hunger. This vision gives us the strength to respond—to move beyond guilt to love and through love to action.

NOTES

1. James P. Grant, *The State of the World's Children*, 1985, UNICEF, introductory note on famine in Africa.
2. *Ibid.*, 64.
3. Erik Eckholm, *The Dispossessed of the Earth: Land Reform and Sustainable Development*, Worldwatch Paper No. 30, 9.
4. *Bread for the World*, 802 Rhode Island Ave. N. E., Washington, DC 20018.

Pontius' Puddle



STOP AND LISTEN

by Dan Croy

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On the way to work one morning, the newscaster on the radio commented that it had been one year ago when Mexico was rocked by one of the worst earthquakes in its history. We all recall the concern and pain we felt as we viewed the televised accounts of rescuers digging through the rubble, attempting to reach the victims of the quake. If they moved too rapidly with large cranes and equipment, massive blocks of concrete might have shifted, crushing the victims beneath. If they moved too slowly, the injured would have starved, suffocated, or succumbed to their injuries.

Regularly throughout the rescue operations, a siren would sound and all work would stop. Everyone would stand perfectly still, machinery would be shut down, motors operating generators turned off. The areas around the toppled buildings would be deathly silent. Why this sudden stop in such important work? Why waste precious time when there were people dying under the broken concrete and mortar? The stillness and work stoppage were for one purpose: to hear the cries of the victims.


This is analogous to the mission of the Church. As we minister to people trapped in sin and selfishness, we must take care to not get so preoccupied in our efforts that we can't hear the cries of those who need us the most. Their cries provide us direction as well as motivation.

As the CōNET counselors have listened to callers on the "Heartline," we have noticed a unique aspect of this spiritual "rescue operation." It seems that rescuers

sometimes need help for themselves. Whether from loneliness, stress, marriage or family problems, financial strain, or the need for direction in handling people in complex situations, they cry out as well. Regardless of the specific need, ministers need to be heard when these needs are felt and expressed.

The Church of the Nazarene has "stopped and listened" through the services of the CōNET "Heartline." In the furor to reach others with the Good News, it is comforting to know that the church can, in a sense, cease all activity and listen for the heartaches and concerns of rescue workers in pain.

It is an important and difficult task to be part of an organization that can hear the cries of victims as well as those of the rescue workers. Sometimes it is difficult to admit that the workers suffer much like the victims they attempt to rescue. Henri Nouwen's notion of the "wounded healer" reminds us that unfair expectations can cut short opportunities for grace, love, and forgiveness within the fellowship of believers.

For five hours every business day, phone lines await calls from anywhere in the United States. It may be a pastor's spouse calling from Nebraska, a youth minister in Hawaii, or a pastor from Florida. Whatever the need, personal or consultative, Christian mental health professionals are waiting to listen. What an expression of love and support from a church that cares! An organization that "stops and listens" in the midst of rescue operations makes a significant statement about the importance of its rescue workers. 

CHARLES WESLEY: PREACHER, TEACHER, AND SINGER OF REVIVAL

by John R. Tyson

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Charles Wesley, famous composer of the Methodist hymnody, was best known in his own day as an active evangelist. His life was full of sermons, songs, and incessant travel. His published journal, rather sparse in theology and personal reflections, bristles with activity—five sermons a day in as many towns was not unusual for him. Early Methodists found that his musician's voice combined with a poet's way with words to make the younger Wesley a preacher to be preferred—even over his more famous brother. In token of the force they felt in Charles' preaching, first-generation Wesleyans made his sermon "Awake, Thou That sleepest" the most published and purchased Methodist tract in the Wesleys' lifetime.

So it is that Charles Wesley's most powerful and enduring bequest to modern Wesleyans—his hymns—were born in the faithful and frantic work of the Wesleyan revival. The Wesleyan hymns, over 9,000 of them, were written out of the day-to-day work of their author's ministry; however sublime their words or melodies, they were rooted in the mundane. They reflect Charles' preaching, his daily joys and sorrows, and his own spiritual odyssey. Stirred by the scene of the sun setting by the sea, Charles wrote a hymn titled "Written at Land's End." Shaken by the death of his firstborn, he penned several hymns "For the Death of a Child." As his wife lay delirious with smallpox, he hammered out hymns "For One in Illness." In his hymns "For Families," one detects the eye of a devoted husband and doting father. There is even a Wesleyan hymn for a child cutting teeth! Observing the teething pains of one of his infants, while rocking him in tired arms through the night, Charles concluded that the child's pain must be due to original sin. The closing verse of that hymn became a prayer for the child's full salvation and healing from all sin and pain.

Recent manuscript discoveries indicate that Charles Wesley composed over 9,000 hymns and sacred poems, certainly enough to rank him among the most prolific of all time. The clue to Charles' literary productivity is found in a hymn, "On the True Use of Musick," published

in his 1749 *Hymns and Sacred Poems*. Methodist tradition connects the composition of the hymn to Charles' preaching tour of Plymouth and Portsmouth (1746). His journal reported that "a whole army of drunken sailors stood behind him" while Charles preached, "shouting, cursing and blaspheming." The song the sailors sang to disrupt the service was dedicated to one Nancy Dawson, proprietor of a local house of ill repute, whose scandalous exploits had been immortalized in a popular ditty. With characteristic wit, Wesley told his opposition that he liked their tune, but not their lewd lyrics. Like Elijah of old, he devised a test for competing gods of music. He challenged the sailors to return later in the day, promising he would have a song they could all sing together. They agreed to come, only to be won to the cause by Wesley's apology for "The True Use of Musick." Written to a tune that must have sounded like "Here We Go 'Round the Mulberry Bush," Charles' hymn lamented the fact that the devil seemed to have all the good music. The hymn urged Christians to find that Jesus' love shed abroad in our hearts could certainly cause us to sing:

*Jesus the Soul of Musick is;
His is the Noblest Passion:
Jesus' Name is Joy and Peace,
Happiness and Salvation:
Jesus' Name the Dead can raise,
Shew us our sins forgiven,
Fill us with all the Life of Grace,
Carry us up to heaven.*

*Who hath a right like us to sing,
Us who His mercy raises?
Merry our hearts, for Christ is King,
Cheerful are all our faces;
Who of His love doth once partake
He evermore rejoices:
Melody in our hearts we make,
Melody in our voices.*

Enshrined in the meters of his hymns we can feel the joy Charles found in Jesus' love. Instead of dragging like

dirges, Wesleyan hymns were written in meters that run and jump. These hymns dance for joy! While Charles adapted many fine classical tunes to serve his evangelistic lyrics, he also wrote words to fit the melodies of the dance hall and English pub. Hence, the Wesleyan hymns lived in the music people whistled while they worked or hummed as they walked down the street. By adapting the "secular" for sacred use, Charles Wesley put biblical words and phrases (welded together to form his hymns) upon the lips and in the hearts of the common folk of England. In an age in which education was often reserved to those of wealth or position, Wesley's hymns were a catechism for the unlettered.

Over 5,000 of Charles' compositions are direct expositions of biblical passages; he called these "Short Hymns on Select Passages of Scripture." Short poetic commentaries, they reflect a portion of Wesley's devotional life over many years. But even those hymns that do not present themselves as explicit expositions of Bible verses evidence Charles' hermeneutical pattern. It was his habit to explain one passage or theme by drawing together a montage of biblical phrases and allusions. To illustrate this aspect, consider the first (published) verse of that familiar Wesley hymn, "O for a Thousand Tongues to Sing."

In the first line of the verse, "O for a thousand tongues to sing," we detect connections to Acts 2:11 and Phil. 2:1. Acts 2:11, reflecting the Spirit's visitation at Pentecost, testifies, "We do hear them speak in our *tongues* the wonderful works of God" (italic added throughout article). Charles Wesley was converted on Pentecost Sunday, May 21, 1738. That day became a monument to the occasion when God, powerful in saving grace, visited him. In manuscript form, this particular hymn was titled "For the Anniversary of One's Conversion," again reinforcing the connection between the biblical text and Charles' own pilgrimage. Likewise, Phil. 2:11 reminds us that "every *tongue* should confess that Jesus Christ is Lord," which explains the reason for testimony that takes place every time we sing Wesley's words. The number *a thousand* is not located in the biblical passages undergirding the line. Rather, it is said to come from Peter Bohler's suggestion that "for those that loved God not a *thousand tongues* would be sufficient to sing His praise." Such a pregnant phrase was not lost upon Wesley!

"My great Redeemer's praise" is symptomatic of Charles' personified approach to theology. His words immediately after his conversion expressed wonderment that "Christ died for me, *even me!*" *Redeemer* is an important Old Testament name for God, especially in Psalms and Isaiah, which calls to mind His ability to bring us out of moral or physical bondage. Luke 24:21 uses a similar word to identify Jesus as the One sent from God to redeem His people. Merging the witnesses of the two Testaments, Wesley points to Jesus as the *Redeemer* prophesied in the Old Testament.

In the third phrase, "Glories of my God and King, the triumphs of His grace," the words *glories* and *triumphs* seem to be from Exod. 15:1-3. There, Moses offered a hymn of thanksgiving after the children of Israel had passed safely through the Red Sea and out of bondage, led by the mighty hand of God. Moses' words were: "I will sing unto the Lord, for he hath *triumphed gloriously*

... the Lord is a man of war." Wesley sings not of triumphs of *war*, but of triumphs of *grace*. "Grace" sets free the prisoner to sin. Verse 3 of the hymn continues this connection, punning "charms" with the root meaning of the New Testament's Greek word for "grace" (*charis*) in order to ascribe to Christ a name that *charms our fears*. Hence, Charles' exposition moves from the old exodus out of Egyptian bondage to the new exodus out of sin, fear, and death—which Christians enjoy by faith through the grace of Christ.

All of Charles Wesley's hymns are power-packed with biblical phrases and allusions, and because they teach Bible in a poetic form they also teach basic theology. Several theological basics emerge in virtually every Charles Wesley hymn.

First, each hymn emphasizes a robust Christology. Jesus is the Foundation of every Wesleyan hymn. Whether the hymn begins with a text about Samson or Jacob wrestling with the angel, Charles' treatment of the passage makes it Christ-centered. These hymns were written during a time when Deism was beginning to cause serious erosion in basic Christian doctrines like the deity of Christ, and Wesley sought to counteract that tendency by persistently emphasizing a robust Christology.

Second, Charles' hymns set up a poetic dialogue between the biblical past and the historical present. Time and space are not barriers to the language of poetry and religious experience. Not only did Wesley paint the biblical past upon the canvas of our minds in vivid colors and demand we decide for Christ, but he also transforms the singer into one of the actors in the biblical narrative. In singing the hymn, we become Jacob wrestling with the angel for the blessing; we are the woman taken in adultery, yet not condemned. Blind Bartimaeus' affliction becomes our own as we turn from God in sinful short-sightedness. Not only did Charles' technique draw the singer into the biblical narrative, but he also communicated the core of its teaching by re-creating the experience. The poetical theologian rarely used standard theological words like *justification*, *sanctification*, or other lifeless "-ation" words. He rarely used the word *repentance*, preferring words like *groaning*, *moaning*, and *weeping* to describe the feelings of those who repented. Understanding their feelings opened the door to living in that experience or receiving teaching about repentance. In Charles Wesley's hymns, a live Christian experience breaks through any formal or final separation between the biblical past and the historical present.

Third, Charles' hymns are built around a few basic biblical words: *grace*, *praise*, *love*, and *blood*. These words appear in virtually every Wesleyan hymn, and with good reason; using these four little words, Wesley could tell the whole story of redemption.

Blood was his shorthand expression for Jesus' death and its saving significance for us. It is a vivid term that takes the mind's eye to Golgotha to consider the sacrificial connotations of the Cross. In Wesley's poetic parlance, *blood* not only streams from Jesus' wounded side but also fills a cleansing fount to wash away our sins. It is a ransom price that pays for our redemption, and it becomes personified to plead our forgiveness before

(Continued on p. 60)

WHAT'S NEWS?

by Kathryn Hillen
Bartlesville, Okla.

Every local church would benefit by having a publicity chairman to report church events to the local papers. This could be the pastor or his secretary, if they have time. Ideally, however, someone with journalistic ability should be appointed as publicity chairman. In a large church this chairman may have a committee, its members representing the various departments and auxiliaries of the church. These reporters should be taught, if they do not already know, what news to gather from the program or planning committee meetings of their groups. This information should then be given to the publicity chairman for the actual write-up. This works better than having items coming to the paper from several uncoordinated sources.

People sometimes complain because the "hot" item they sent to the paper was never printed. This happens sometimes, no matter how well the story is written. In most cases, however, it might have been avoided if time had been taken to learn the basics of reporting, the name of the specific editor to whom the item should be directed, and the publication's deadlines.

An article of human interest, along with good, clear black-and-white glossy photographs of people in action, will usually be printed. If the story appeals to the editor and you make contact in plenty of time, most papers will send photographers to cover the event. When my husband and I were youth sponsors, back in the years when integration was headline news, we invited the youth group from a Black church to be our guests for a fun night. The primary purpose of the get-together was to build a bridge, not make news. It was certainly not a display of tokenism. Both groups took part in an impromptu program, mixed for charades and games, sang, and ate to-

gether. The fact that it was a wonderful experience for all of us showed in the pictures and story printed in the local paper.

Develop a nose not just for the local papers but for your denominational publications as well. One woman wrote a story about how lay involvement and good planning promoted steady growth in her church. Snapshots of men working together; women involved in a project; scenes from activities for children, youth, and senior citizens—all with lay leadership—accompanied a well-written story. It was published in her denominational magazine, picked up later by the local newspaper, and finally was included in a mailing to members and friends of the church.

What makes church news? Elections of officers, with pictures and a story highlighting the years of service of someone who has chosen not to continue in office. Special observances, projects, activities, everyday news of what is happening in your congregation can all be made appealing by the inclusion of human interest items along with the factual data. If your church is having an anniversary or a mortgage-burning celebration, include interesting facts about the special speakers and guests. These guests are generally chosen because of a previous relationship to the church. Tell about it. Mention any living charter members, or if yours is a very old church, descendants of some of the charter members. When my mother's church had their mortgage burning, she, as the oldest living member, was asked to participate in the ceremony, which was pictured and published with an interesting write-up in the local newspaper. The extent of coverage the event received was proved by the number of letters and phone calls she received from

friends, now living elsewhere, who read the story and got in touch.

In addition to the necessity for meeting the deadline, your news item should include the "five Ws" in the first paragraph, if not in the first sentence—Who? What? When? Where? Why? After the event, send a follow-up story. Always type your story double spaced, leaving margins of at least an inch and a half on the sides. Leave about a third of the top of the first page blank. Editors need space for their own notes. Double-check your facts for accuracy. Correct spelling is important and imperative when it comes to names. A good editor will catch a misspelled word, but he may not realize that a name has been spelled wrong. Use the full name a person is known by, but try to avoid using nicknames. After a person's name, such as Mrs. Anita Miller, has been used at the beginning of the article, she might be referred to later as Mrs. Miller, but she must be fully identified beforehand. Try to avoid long, unbroken lists of names. These can be boring and may not even be read, unless the reader is looking for his own name. Rewrite items where necessary. Try to tell the story as briefly and interestingly as possible.

Learn to ferret out news. A small town pastor called the local newspaper asking that an announcement be made of the church's 25th anniversary observance. He talked to a young reporter fresh out of journalism school and looking for a story, who asked if there were any interesting sidelights he might include with the announcement—speaker, musicians, or special guests. The pastor hesitated before replying. "Well, I'm afraid this sounds like a family affair. My father is going to speak, and my brother and two sisters are going to help me with the music. But they're all from out of

town." The reporter asked a few questions and learned that the speaker had been the founding pastor. The musicians, all of whom were now in some type of Christian work, had sung with their brother in a mixed quartet as young people in the community. Their talents had been used not only in the local church but also in other surrounding

churches, camps, and special programs. The anniversary write-up hit the first page, was picked up by the local radio station, and brought a record-breaking crowd to the services. The day's activities made a feature story for the young reporter and was highlighted by pictures taken by the staff news photographer.

Not all reporters have the time or inclination to dig for such a story, but a sharp publicity chairman in your church can do it and tell the world what is happening in your services. The bait in your news items will help you become better fishers of men as unchurched persons are attracted and brought in to hear the gospel.



THE PREACHER'S EXCHANGE

WANTED: Two-volume set of *Perfectionism*, by B. B. Warfield, Oxford University Press, 1931, for the library of European Nazarene Bible College. Contact Rev. Tom Findlay, European Nazarene Bible College, Postfach 109, CH-8201 Schaffhausen, Switzerland.

WANTED: Issues of *Pioneer Holiness Echoes* and the *American Holiness Journal*. Also, old books on holiness and the history of the holiness movement. Contact Larry P. Stover, P.O. Box 302, St. Bernice, IN 47875.

WANTED: Volumes of *A Commentary on the New Testament from the Talmud and Hebraica*, by John Lightfoot, ca. 1859. Contact Wayne Lawson, c/o Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131.

WANTED: *Flames of Living Fire*, by Burnie Smith, Beacon Hill Press, 1950. Contact Rev. Russell M. Wooten, Sr., 1530 N. Cedar, Richland Center, WI 53581; 608-674-6415.

WANTED: The following books by Paul Rees: *The Warrior Saint*, *The Valiant Vicar of Madley*, and *The Hope that Hallows*. Contact Russell B. Lundry, P.O. Box 131, Bourbonnais, IL 69914.

WANTED: Sermon books of T. M. Anderson, either paperback or hard cover. Will pay top dollar. Contact James Brannon, Central Church of the Nazarene, 610 Brown St., Dayton, OH 45402; 513-443-0609 or 513-228-6589.

WANTED: May and June editions of the 1981 *Minister's Tape Club*. Original or duplicate copy (prefer original if pastor no longer subscribes to MTC). Contact L. James Walker, 1045 Beech St., Pottstown, PA 19464; 215-323-8926.

FOR SALE: Volumes 1-14, the *Wesleyan Theological Society Journal*. \$15.00. Contact Herbert J. Hoover, RD 1, Box 148C, Marietta, PA 17547.

FOR SALE: A number of Wesleyan/Arminian books on various subjects. Some listed here, but for a complete listing of titles and prices, contact William Thompson, 9 York Drive, Shore Road, Belfast, BT15 3QY, NORTH-EARN IRELAND. Available works include:

Early Methodists Under Persecution, by Josiah Henry Batt, Schmull Publishers, 1978, \$2.25.

Anecdotes of the Wesleys Illustrative of Their Character and Personal History, by John B. Wakely, Hodder and Stoughton, 1900. Rare. \$4.00

The History of the Religious Movement of the Eighteenth Century, by Abel Stevens, William Nicholls Publishers, 1900. \$3.00

The Autobiography of Peter Cartwright, the Backwoods Preacher, edited by W. P. Strickland, The Methodist Book Concern, 1856. \$4.00

Milestone Papers, Doctrinal, Ethical, and Experimental on Christian Progress, by Daniel Steele, Schmull Publishers, 1976. \$3.00

Fundamental Christian Theology, by A. M. Hills, two books in one volume, Schmull Publishers, 1980. \$18.00

Christian Theology, by H. O. Wiley, 3-volume set, Beacon Hill Press, 1940, 1943, 1952. \$20.00

The Witness of the Spirit, by Dr. R. E. Carroll, Schmull Publishers, 1980, \$1.00

Elect in the Son, by Robert Shank, Westcott Publishers, 1972. \$4.00

Life in the Son, by Robert Shank, Westcott Publishers, 1976. \$4.00

Arminianism, by A. W. Harrison, Duckworth Publishers, 1937. Rare. \$4.25.

The Four Justifications in Fletcher's Theology, by Paul Russell Matlock, Schmull Publishers, 1980. \$2.25.

The Works of the Rev. John Fletcher, Late Vicar of Madley, Volumes 1-4. Schmull Publishers, 1974.

The Lexi-Chord of the New Testament, by D. Talmadge Spence, Advocate Press, 1967. \$2.00.

Holiness and the Human Element, by H. A. Baldwin, Schmull Publishers, 1976. \$1.50.

Honey in the Rock, by "Uncle Bud" Robinson, Newby Books, 1977. \$2.25.

Holiness and Power, by A. M. Hills, Newby Books, 1974. \$3.50.

The Quest for Christian Purity, by O. Talmadge Spence, Advocate Press, 1967. \$3.00



TODAY'S BOOKS for TODAY'S PREACHER

The Roots of Sorrow: Reflections on Depression and Hope (PA089-107-3833), by Richard Winter, Crossway Books, 1986, \$7.95.

Books by Christian writers offering advice on emotional problems are frequently plagued by one or more of four weaknesses: (1) oversimplification—failure to appreciate the depth, variety, and complexity of the problem; (2) predictability—simply marketing old truths in new semantic packages; (3) descriptions without answers—leaving to the reader the major task of determining what to do once the problem has been labeled and its causes diagnosed; or (4) judgmentalism—promoting more guilt than hope by weaving together texts about victorious Christian living, leaving beleaguered saints burdened with the sense that all their problems are grounded in a failure to be “right with the Lord.”

In *Roots of Sorrow*, Dr. Winter manages to avoid this mine field of errors. The result is a short course on understanding and dealing with depression, useful to those ministering (whether from the pulpit or from the counseling office), as well as those needing to be ministered to. This is one of the best resources available to the Christian reader who desires to understand this widespread problem from an integrated psychological and spiritual perspective. It is comprehensive (if somewhat compulsively so), current, and reliable.

While writing from an evangelical perspective, Winter is able to critique Christian as well as non-Christian points of view. He is refreshing in his willingness to take a stand while, at the same time, being humble and honest enough to admit that it is his point of view.

In an era characterized by attempts to deny pain and suffering, Richard Winter faces the difficult realities of living in the current age, but with the hope of faith. He illustrates how, through the eyes of

faith, we can tolerate the tension between life as it is, as it can be, and as it shall be.

—Cary E. Lantz, Ph.D.

Prayer (PA066-424-6265), by Karl Barth (2nd ed., edited by Don E. Saliers), Westminster Press, 1985, paperback, 96 pages, \$7.95.

This intriguing exposition of the Lord's Prayer was first published in French in 1949 when Barth was 63. Barth carefully researched the place of prayer in the works and writings of Luther and Calvin, giving special attention to the Lord's Prayer. Following them, Barth begins with the assumption that prayer is a gift from God.

We begin praying with the assumption that God has already heard our prayer and made an answer possible through the Cross. At the same time we are fully aware of our own inadequacy before God. Therefore we have the audacity to pray because God is finally in charge. Barth writes, “The most certain element of our prayer is not our requests, but what comes from God: his response” (p. 88).

Barth uses the pattern of the Ten Commandments as an outline for writing the exposition of the Lord's Prayer. After the invocation, the first three petitions, similarly to the Ten Commandments, deal with “a sort of conversation with the heavenly Father. . . . We are dazzled by the grandeur of what occupies us: the name, the kingdom, the will of God himself” (p. 65). In the last three petitions, as in the last six commandments, we audaciously invite God into our affairs as we live out this life of grace through His sovereign power.

There are some fresh and challenging insights in this little book that will put the pastor in touch with the classical understanding of the Lord's Prayer. Saliers adds an excellent introduction. There is also one chapter by Barth on the gen-

eral problem of prayer. Saliers quotes Barth's *Evangelical Theology*, in which he writes: “The first and basic act of theological work is prayer” (p. 17). Finally, there is a series of model prayers written by Barth himself to accompany his sermons on prayer.

Here is a little gem of a book that will provide new insight and enrich personal devotion and perspective.

—Morris A. Weigelt

Unwrapping Your Spiritual Gifts (PA084-990-4781), by David Allan Hubbard, Word Books, 1985, \$9.95.

Think how you would feel if for the past several years you had sent a Christmas gift to a friend in a distant city. You had cherished that friendship and respected your friend's taste. Hence every Christmas gift you chose with exquisite care. Each gift was different from the other, and each was unique—hand-crafted by master artisans throughout the world. Then, when you visited the person to whom you sent the gifts, you find them, not in use, but still wrapped and neatly placed in storage. Dr. David Hubbard suggests that this is the picture of all too many churches today.

The book is written from the perspective that each person within the church has at least one gift, and as each one uses his gift or gifts, God's work is accomplished. Spiritual gifts are an overflow of spiritual life.

Each chapter is developed from a particular scripture reference and an easy-to-follow outline.

In addition to a brief review of each biblical gift and its usage, the book's strength lies in the refreshing and encouraging way each person is challenged to put his spiritual gifts to work.

This book could be used as a resource for preaching, small-group study, or personal enrichment.

—Leon D. Skinner

THANK GOD I'M A PREACHER'S WIFE

by Thelma Chandler

Although I was a widow I spent my days surrounded by loving children and grandchildren. I was comfortably situated in my own home. Also, I had a good job with the Social Security Administration. Then all that changed—at age 49 I married a preacher!

At first it wasn't so bad. My husband served two terms as associate pastor right in my hometown, Kansas City. We spent eight years happily serving the Lord. Then everything blew up or blew away. God was calling us to a pastorate in faroff Maine. It was God calling us—this we believe with all our hearts.

"Well, this is the test," I said. "Do I have the strength to leave my children and grandchildren?" The answer after prayer was "yes."

Then there was my job—I would be making \$40,000 the next year. The Maine salary was \$5,000. Could we trade our \$50,000 income (mine and my husband's) for \$5,000. Well, perhaps I could get a transfer to a Social Security office in Maine. But the more I prayed about it the more I was convinced inwardly that the Lord was saying, "No work outside the church for at least a year."

I was shocked. Quitting my job would be financial suicide. I had only two more years to work before I could take an early retirement with a very good pension—two more years. But the more we prayed the more we were convinced that quitting was God's will. I resigned.

We put our house up for sale. Because we were walking in obedience to the Lord, we were expecting miracles. The house market was in a depressed state, and we felt that it would bring glory to His name when we had a speedy sale. Then we could use the money to supplement our income for survival. It all seemed so logical, so clever of

God to work it all out. I have always had a little problem. Instead of fitting myself in with God's plan, I sometimes fancy myself as a scriptwriter for God and expect Him to fit himself in with my logical ideas.

The house did not sell. It was time to go and with neither of us working there was no money for moving nor to pay the bills. "God, did I misunderstand Your message about working?" No! If I didn't know anything else, I knew that God had communicated clearly. Then there had to be a way around, for God did not demand what could not be brought about.

As I prayed God impressed this message upon my heart. "Why not really live by faith in Me? Draw out your entire pension fund!" Anyone who has worked for the government knows that drawing out your pension fund means forfeiture of any retirement pension. I was frightened. I was then 57. At age 59 the pension would begin. If we could somehow make it for two years we would have my pension to fall back on. But it was time to go to Maine and there was no money to move to Maine. Our house still did not sell. And God still seemed to be leading me to cash in my retirement funds.

When God asks extraordinary things of me I had better make good and sure that it is indeed God that I'm hearing. If I take time to make sure it is God's will, He will not be insulted.

When you get into this kind of situation, you need to lay aside everything else and seek God's face. We not only went to prayer and fasted but also asked several friends who knew how to really pray in earnest to join us. One of our friends spent the entire night in prayer in our behalf. We had tickets to the Kansas City

Royals opening baseball game. We passed up the game to seek God's face. I received assurance that God had spoken. We withdrew my pension fund and financed the move that God had ordered.

When we left for Maine I left behind every person I counted dear to me except my husband and my God. I left a career ladder that I had spent 23 years of my life climbing. I had relinquished any possible retirement check, and we left an empty house that was costing us upkeep every month that it did not sell. We were in a totally impossible position with no way to go but up. But God specializes in the impossible, especially when He is the One who asked you to be there.

I could write a book about that first year. Time after time God met our needs. Hour by hour He sustained us. By venturing with God into the realm of the impossible, we found the adventure of a lifetime. Not the way I thought He would do it, but always in His own surprising way. He taught us to live on our \$5,000 and be just as content as in the past. Many of the lessons were painful, but we arrived at a degree of trust that could not have been realized any other way. Am I a successful preacher's wife? Only time will tell. I am certainly a content one. There is a sense of fulfillment in obedience that cannot be found on any other avenue. Thank God I'm a preacher's wife. I am now 60 years old, with no job and no savings. Recently I discovered I have Lou Gehrig's disease. Unless God heals me, I am told, this disease will cripple me, and then kill me, all within the next three years. I face those years living by faith in God, His church, and His people. I still say, "Thank God I'm a preacher's wife!"



Required Travel and Entertainment Records

The number of ministers experiencing difficulty upon tax audit for travel and entertainment expenses has increased in recent years since the documentation requirements have been substantially increased. In past years, many IRS agents have accepted personal testimony as sufficient evidence to support a deduction of travel and entertainment expenses. By law now, a deduction claim must be supported by other evidence such as specific records or witnesses. Failure to have adequate records will generally result in a disallowance of the expenses upon examination and an increase in income taxes due.


If a deduction has been claimed for travel and entertainment expenses on the tax return and you are audited, the IRS agent will ask for your diary or account book that lists the amount of expenses, the time and place they were incurred, and the business purpose of the expenses. In addition, if the expense is over \$25.00, he will ask for a receipt documenting the expense. Generally, if the receipts are not available, the deduction will be disallowed even though the item has been recorded in a diary.

Two types of records are required by IRS regulations. They include (1) a diary or account book listing the details of the expense, and (2) receipts or itemized paid bills when the expense exceeds \$25.00. A receipted bill must show the amount of the expense, the date the expense was incurred, where the expense was incurred, and the nature of the expense. For entertainment expenses, records must also show the names of those who were entertained, the business purpose served by the entertainment, and the business relationship between yourself and your guests, as well as the place of the entertainment. Substantial lack of any of the detailed information may result in a

loss of the deduction.

Beginning in 1987, it is specifically required that a "bonafide business discussion" occur either during or directly preceding or following a meal that you wish to deduct as a business expense. Only 80 percent of the cost of deductible expenses for meals and entertainment will be deductible. The expense is only deductible to the extent that it exceeds 2 percent of adjusted gross income and that all itemized deductions exceed the standard deduction amount on the tax return.

What if your church employer fully reimburses you for your job-related expenses including travel and entertainment? Upon audit, an agent may inquire as to whether you have submitted expense account statements to your employer. If your answer is "yes," generally they will not ask to see the expense records that have been submitted to the employer. However, the agent may request a statement of the employer's policy for reimbursement and company requirements for substantiation of the business nature of the expense. If there is adequate basis for the agent to suspect that appropriate records are not required by the employer, procedures can be started by IRS to review the records actually submitted to the church employer. If they are deemed to be inadequate, then the amounts paid as "reimbursements" would be included in the individual's taxable income and additional income tax and possibly penalties and interest would apply.

By providing a reimbursement for travel and entertainment expenses and maintaining adequate records, the church employer can reduce the risk of audit for its individual employees and prevent the employee from paying income tax on any of the unreimbursed business-related expense. 


CHARLES WESLEY

(Continued from p. 55)

the Father's throne. *Grace* speaks of God's kindness toward us in Christ; God's gift-giving attitude toward us while we were yet sinners. *Love* is both the *motive* behind the coming of Christ and the *power* that pours into the Christian's life as the Holy Spirit forms the image or "mind" of Christ within. *Praise* is the response of the human heart to the offer of God's grace. It also characterizes the life of those who belong to Christ, living a life of thankfulness and celebration. Thus, almost every Wesleyan hymn follows a basic evangelistic pattern of emphasizing God's gift (blood, grace), the human response (faith, praise, love), and the resultant renewal (love, blood, praise). Wesley used little words to communicate lofty ideas!

Finally, every Charles Wesley hymn tells the story of redemption. It doesn't matter where the hymn begins: Jacob wrestling with the angel, the walls of Jericho fall-

ing down, Samson pulling down the pagan temple, or the woman with a hemorrhage, for Charles Wesley each of these incidents told the gospel as clearly as the Easter events. For him the central issue was liberation; freedom *from* sin (its guilt and power) and freedom *for* being a new creature—becoming a child of God. Thus the Wesleyan hymns always sing of "full salvation" or "salvation to the uttermost." The whole person was to be redeemed, changed, and renewed; every aspect of life must come under the dominion of Christ. "Full salvation" also demanded "social holiness": opposition to slavery on the basis of human rights; and support for the poor, underprivileged, and infirm through aid societies, schools, hospitals, and orphanages.

This full-orbed approach to the gospel is the heart of our Wesleyan heritage, and it still comes powerfully into our own day through the theology of Charles Wesley's hymns. In those songs we still hear the voice of the revival and participate in experiences of God's grace and everlasting love. 

SERMON ILLUSTRATIONS



ILLUMINATION OR OVEREXPOSURE?

Prior to the birth of our first child, my wife and I purchased an expensive camera. We wanted to capture as many moments with our baby that we could on film.

Taking the camera home, I began to experiment with it. I loaded it with a roll of film and began taking "still life" pictures of inanimate objects around the house. I was learning how to set the aperture, to focus, and to shoot—all the mechanics of photography.

I took the film in for processing, and several days later I received the prints. Several were surprisingly clear and crisp. But I came across one that was only a harsh white blur. What had caused this print to lose detail and clarity? I immediately turned to the owner's manual for the first time. There in the manual was a print exactly like mine—a harsh white blur. The caption read, "When you have a print like the one above, it means you have allowed too much light to enter the camera and the print has become overexposed."

Source

Personal experience

Truth, Concept, or Doctrine Illustrated

There are certain dangers inherent in the frequent hearing of the gospel. Those who frequent the church can be so saturated with "light" that the gospel loses its impact. They hear with their ears, but their familiarity with the message prohibits them from hearing with their hearts. We, too, can become "overexposed." Our Christianity then becomes routine rather than experience, and our spiritual lives lose their focus.

Supporting Scripture verses

Mark 6:1-6

2 Tim. 3:5

*Submitted by
Fred D. Brown*

LAY YOUR BURDEN DOWN

A man was driving his team and wagon along the back roads of rural Kentucky. As he drove over the hot, dusty roads, he came upon a woman struggling to carry a heavy load of freshly washed laundry. She had hired herself out to wash the clothes, and now was on her way to make her delivery and to be paid.

Reining his team to a halt, he invited the weary woman to ride. She gladly climbed aboard. After they had gone a few miles, the driver noticed that the woman still held her bundle of laundry. Indicating that there was still plenty of room in the wagon, he asked her, "Why don't you put your load down and rest?"

She snapped back, "It's kind of you to give me a ride, but I can carry my load myself!"

Source

Unknown

Truth, Concept, or Doctrine Illustrated

Many Christians think that they are self-sufficient. They choose, as this lady did, to carry all their own burdens when it is unnecessary. There is help in carrying our burdens if we will only avail ourselves of it—not only from fellow Christians but also from Christ himself.

Two Supporting Scriptures

Gal. 6:2

Col. 3:13

*Submitted by
Richard Allan Jones*

NO GREATER LOVE

When the Chinese first ruled Taiwan, the island was inhabited by fierce warring tribes of headhunters. Much of the credit for bringing these tribes out of such a socially dysfunctional practice is given to a Chinese magistrate named Gaw Hong. By his kindness and just administration, he won the affection of the people who lived within his jurisdiction.

As they came to love and revere him, the old blood feuds diminished. Gradually, the hostilities between the tribes ceased and an era of cooperation and prosperity ensued.

However, a great religious feast was approaching, and the tribal chiefs were troubled. Their gods demanded to be offered human heads as tribute on this, their sacred day. Worried about the consequences should they fail to placate their gods, they pleaded with Gaw Hong for permission to indulge in the old ways once again.

Gaw Hong tried in vain to reason with them; he postponed his decision; he pointed out that should he consent, the old feuds would resume. Finally, worn down by their persistence, he consented. "Take *one* head," he said. "Only one. And you must take it only when and where I tell you."

When the feast day was at hand, the magistrate gave explicit instructions. They were to take the head of the first man to use a certain path in a certain stretch of forest at dawn the following day.

Keeping with his instructions, the designated assassin waited in the gray of dawn until he saw a man start slowly down the path. His arrow found its mark, and the man had barely fallen before his head was severed, thrust in a sack, and rushed to the waiting chiefs.

The chiefs opened the sack and pulled out—the head of Gaw Hong.

Source

Twenty Centuries of Great Preaching, Clyde E. Fant, Jr., and William M. Pinsan, Jr., editors. Word Books, Waco, Tex.

Truth, Concept, or Doctrine Illustrated

The old law demanded death. Christ gave His own life so that we might live.

Two Supporting Scriptures

John 3:16

Rom. 5:6-8

*Submitted by
Alan Lyke*

SERMON OUTLINES



THE CHRISTIAN'S RACE

Scripture: Heb. 12:1-17

INTRODUCTION:

1. If the statement "Without holiness no one will see the Lord" is true, then we want holiness.
2. What is holiness?
3. Hebrews 12 gives holiness with a three-part definition:

I. THROW OFF EVERYTHING THAT HINDERS (vv. 1, 7-12)

- A. Here we are not necessarily talking about sin but about anything that weighs us down (making us slower) or catches the wind (holding us back).
- B. During a worship service a consistently wandering mind may be something that hinders us from grasping God's truth.
- C. In the context of the Christian's race, we are urged to accept the work of throwing off everything that hinders as training.
- D. What is difficult and laborious for us now will one day produce strength, stamina, and character.

II. THROW OFF THE SIN THAT EASILY ENTANGLES (vv. 1, 4-6, 14-17)

- A. These are the sins that seem to go with our various personalities and weaknesses and that must be conquered through the power of the Holy Spirit.
- B. Your besetting sin may be the one the Lord brings to mind repeatedly, calling you to confession.
 1. Ridding oneself of such sin may demand a great sacrifice (vv. 4-6).
 2. Hebrews 11 lists many martyrs who "resisted to the point of shedding blood" (vv. 35-37).
 3. It is encouraging to remem-

ber that Jesus himself resisted sin to the point of shedding blood (Luke 22:44).

- C. Heart holiness does not mean we will have these kinds of dramatic experiences but that we will get honest with ourselves and with God.

1. We will admit our affection for the sin that so easily entangles.
2. We will admit the great loathing of ourselves we experience after indulging in sin.
3. And we will give ourselves fully to Christ and plead for the cleansing and power of the Spirit to enable us to know obedience.

III. RUN THE RACE WITH PERSEVERANCE (vv. 1, 14-17)

- A. We need a focal point (vv. 2-3).
- B. What we accomplish spiritually depends a great deal upon what our thoughts have been dwelling on.
 1. Perseverance requires having a mind that is fixed on Christ.
 2. We need to meditate on Him, for He is the Supreme Example.
- C. With our minds focused upon Christ it will be easier to "run with perseverance."
 1. Live in peace with those who would persecute you because of Christ (v. 14).
 2. Enjoy the things of God (v. 14).
 - a. "To see God," in the Hebrew is to enjoy Him.
 - b. Without holiness of heart it would be impossible to enjoy God (see, Adam Clarke, 6:779).
 3. Avoid the divisiveness of bitterness (v. 15).

4. Do not fritter away God's invitation to holiness (vv. 16-17).

CONCLUSION:

1. A certain musical includes these words of painful testimony, "I gave my heart to Jesus and kept my life for myself."
2. Perhaps today you would like to give not only your heart but all of your life to Him to complete consecration and experience His sanctifying power.

—David Vardaman

CRUCIFIED WITH CHRIST

Gal. 2:11-21

INTRODUCTION:

1. What is your basis for living? (center, resource, motivation)
2. When we find the basis, we discover the essence of our whole living experience.
3. Paul shows us two opposite ways of living.

I. LIVING BY SELF-EFFORT

- A. The Basis for Self-effort Living:
Self-sovereignty
 1. Paul deals specifically with self-sovereignty as the sinful nature in Galatians 5. Here he deals with the symptoms in Peter's actions.
 - a. Peter acted like a Gentile with the Gentiles, like a Jew with the Jews.
 - b. Peter is accused of hypocrisy, role-playing, insincerity, duplicity—the opposite of singleness of motive.
 - c. Purpose of the Law: to show us our need of God.
 - (1) Keeping the Law became a matter of self-effort.

(2) Depending on himself and his abilities as the basis for life.

2. Original sin understood as self-sovereignty. Every man is born with a bias. He is turned in on himself and away from God.

a. It began in the Garden of Eden. Until that time God had been sovereign and man had been subject, but in that act of rebellion, man usurped His sovereignty and became the god or lord of his own life.

b. Depending on ourselves and our abilities as the basis for life. Even performing spiritual duties out of self-effort.

B. The Result of Self-effort Living

1. Rebuilding false structures (v. 18).

a. If Peter were to return to the observances (works) of the Law, he would be rebuilding a false structure that he had previously destroyed.

b. Not only does legalism fail to deliver from sin, but it hinders the total devotion that should characterize the Christian's life as well.

2. Nullify God's grace (v. 21).

a. Christ and the Cross become unnecessary.

b. Self-effort nullifies God's grace.

II. LIVING IN CHRIST

A. The Basis for Christ Living: Self-crucifixion

1. "I have been crucified together with Christ"

a. Co-crucified; compound word used five times in the New Testament.

b. Die to self-sovereignty and self-effort living.

(1) The struggle is over.
(2) Self-sovereignty has as much influence on us as it does on a dead man.

2. "I no longer live."

a. I no longer live with the ego in control.

b. I no longer live with self as the basis for living.

3. You have to die to live!

B. The Result of Christ Living

1. Christ in me ("Christ lives in me")

a. Death to sin makes new life possible. Deliverance from sin opens the door to a glorious new life in Christ.

b. Christ is my basis for living.

c. No longer depending on my own efforts, Christ is the Source of living.

2. I belong to Him ("I live in the Son of God")

a. By faith

(1) Paul reminds us three times in 2:16 that life in Christ is by faith, not by self-effort and law keeping.

(2) We put our dependence in Him instead of ourselves.

b. In the Son of God

(1) genitive case—shows possession

(2) "I'm Yours, Lord."

(3) ownership and intimacy

C. What is your basis for living?
—Richard Knox

THE POWER IN THE BLOOD AND BAPTISM

Text: Matt. 3:1-6

Baptism is an outward sign of an inward bath in the blood:

I. **FORGIVENESS of sins:** Matt. 26:27-28

II. **FINDING eternal life:** John 6:54

III. **FLOWING in the stream from Jesus' side:** John 19:34

IV. **FOLDING into God's peace:** Col. 1:19-20

V. **FELLOWSHIPPING with Jesus in holiness:** 1 John 1:7

—J. Grant Swank, Jr.

BORN AGAIN

Text: John 3:1-11

I. **SEEING Heaven** (v. 3)

II. **SPIRITUAL Birth** (v. 5)

III. **SIGNED by Baptism** (v. 5)

IV. **SIMPLY Logical** (v. 7)

V. **SELF-EVIDENT** (v. 8)

VI. **SURE! (experiential)** (v. 11)
—J. Grant Swank, Jr.

AFTER A LONG JOURNEY

Scripture: Heb. 4:9-11

Text: Heb. 4:11, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

I. **Holy Rest Comes by Living**

A. In works

B. In faith

C. In both

II. **Holy Rest Comes for Eternity**

A. For God's people

B. For rewarded labor

C. For happy bliss

III. **Holy Rest Comes from God**

A. Provided by His sovereignty

B. Provided by His love

C. Provided by His Son

IV. **Holy Rest Comes by Probation**

A. Conditional faith

B. Conditional heaven

—Derl Keefer

SUGGESTED SERMON SUBJECTS

1. The Yap of the Yellow—Num. 13:31

2. Exit the Extremist—Luke 9:54

3. The Tyranny of the Tangible—Matt. 13:22

4. The Stigma of the Status Quo—Matt. 20:6

5. The Lament of the Lukewarm—Matt. 25:8 "Our lamps are gone out."

6. The Hope of the Holy—Matt. 5:8 "They shall see God."

7. The Rapture of the Redeemed—1 Cor. 15:51-52

8. The Peril of the Plausible—Prov. 16:25

9. Inklings of Immortality—1 Cor. 13:12

10. Footprints of the Fool—1 Kings 22:52

11. The Diet of the Damned—Prov. 1:31; Rom. 1:29

12. The Route of the Robust—Prov. 4:18; Num. 13:30; Ps. 84:7

13. The Menace of the Minimum—Isa. 28:20

14. The Bulwark of the Blessed—Isa. 54:17

15. The Lure of the Legitimate—1 Cor. 6:12

16. The Lure of the Loathsome—2 Pet. 2:22

17. The Stigma of the Static—Matt. 20:6

18. The Lament of the Lonely—Ps. 142:4

—E. E. Grosse



THE ARK ROCKER

WHERE WOULD WE BE WITHOUT THE GUYS?

You know who I mean. The Guys. The shakers and the movers. The guys who make it happen. The fast track. The convention speakers and retreat leaders. They're preacher's preachers and teacher's teachers. The guys. They talk and they travel and company with each other. The guys. Everyone loves the guys. And the guys love the guys. Like boomerangs or stray cats, they keep coming back, year after year, conference after conference, telling us how they are doing it when they are home long enough to do it. The guys. They write in journals and a book now and then. They can be seen on videos or heard on cassettes and are given to endorsing this one and that. The guys. Where would we be without the guys? No fault of their own. Being placed on the circuit is a near act of grace by an unseen hand that hardly belongs to God. Why, these guys set the trends and blaze the ways and give us notebooks to help us on the way. The guys. They visit each other's pulpits and when it comes time to move, guess who the church board calls? It has to be one of the guys. What's that you say? He doesn't really have much to offer? No depth? No character? Well! How dare you object! Do you know what they are running? He must be doing something right. And he's really no different from most of the guys. And he is so likable. Offish? Not in the least. In fact, he's just one of the guys.

The guys. They tend to run together. Not in obvious ways; they're too smart for that. But they know and are known and are knowing. About this and that and other things. About who is going where and from whence he's come and to whence he is going, for that is the business of the guys. Talk to them for more than three minutes and you'll hear them quote each other. The sole criteria of authority? Don't you know what he's running? Yes, like a mafioso clan are the guys. Paving the way, deferring to each other, bowing and dipping. Where would we be without the guys? Where would we be? Is it pos-

sible that there is a still small voice we have failed to hear because of all the noise about the guys? Do you think perhaps there might be one or two or maybe three other voices through whom the Lord would choose to speak? Perish the thought! Let some maverick dare stand behind a podium where only the guys tread. He'll not make it in. We'll not accept his likes. Let him find his own group. He has nothing to say to us. He's just not one of the guys. But the Voice won't be silenced. With no respect for size and style, the Voice will be heard. And, the message will be dismissed. It has been in the past. It will be in the future. It's seldom heard in popular spots where awards are being given and standing ovations and thoughtless applause is offered for one who made it to the play-offs. But the Voice will be heard. The preacher might be nameless. "Who was that man?" they'll wonder. "I really don't know." "I, too, wondered."

John the Baptist could never have been one of the guys. Not that he would have wanted to. Dressed like a smuck from Poplar's Grove, he'd have been terribly uncomfortable with three forks to a plate. The idea of high phone bills for the privilege of the next best thing to being there would never have crossed his mind. And he wouldn't have talked the game. Slapping Brother Snipe on the back for a job poorly done, declaring him to be one of the finest this or thats anywhere. Nor would he have swapped pulpits or been conscious of making all the right moves. He promoted but One. And as he did, he talked himself down. Self-deprecating? He felt it was necessary. The One must increase, he said.

Not to worry. The guys are safe. No one is approaching. That distant figure who appears with authority and integrity and prophetic insight is nothing more than a Quixote windmill—or a John the Baptist type. The Voice? Probably nothing more than the wind, haunting the ears of those who prefer feathering.

And when you pray, don't forget the guys.



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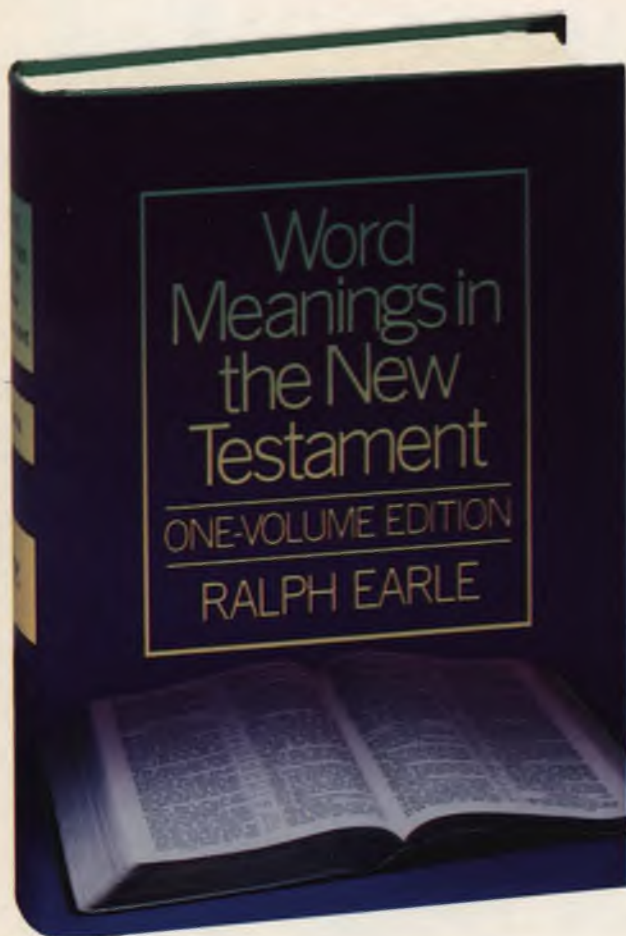
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