

June 12, 1968

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OF HOLINESS

Church of the Nazarene

On Being an American Parent

(See page 3.)

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**General Assembly and Conventions
are expected to draw 40,000
to Kansas City**



A photograph of a man in a light-colored shirt holding a large, dark banner. To the left of the man is the front of a dark-colored van. The banner contains text about a Nazarene assembly and a missionary rally. The background is dark and indistinct.

ATTEND THE GREAT
MISSIONARY RALLY
Sunday, June 16 • 2:30 p.m.
at Kansas City Municipal STADIUM
• WELCOME TO ALL •

17th NAZARENE
GENERAL ASSEMBLY
JUNE 13-21
in MUNICIPAL AUDITORIUM
KANSAS CITY



General Superintendent Williamson

“My Father” – “My Son”

God had given Abraham a perplexing command. He said, “Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him for a burnt offering” (Genesis 22:2). This was the more puzzling because Isaac was the fulfillment of a special promise God had made to Abraham and Sarah when they were past age. Furthermore He had said, “In Isaac shall thy seed [numerous as the sands of the seashore and the stars of the heavens] be called.” But the man called the Father of the Faithful and the Friend of God staggered neither at the promise nor the command of the All-wise. He proved his faith by his obedience. He knew God was able to raise his beloved son from the dead, from which “also he received him in a figure” (Hebrews 11:19).

At the start of the three days’ journey to the scene of the sacrifice, the offering of Isaac was to Abraham as a fact accomplished. In the believing, obedient heart of that devoted father each step he took was a testimony that even his beloved son was no rival for the supreme place of affection which belonged to God alone. As always, the decision to obey God filled Abraham’s heart with peace, passing understanding. Beyond the sacrifice was victory. It is ever so.

The journey was not made in depressing gloom, but in the triumph of faith assured. Nevertheless a new test came as Isaac began to realize that there was one thing lacking for the sacrifice. He looked into the face of Abraham. It was radiant because perfect submission was perfect delight. With complete trust in his eyes and with no trace of emotion in his voice Isaac said, “My Father

. . . behold the fire and the wood: but where is the lamb for a burnt offering?” The father replied in firm faith and victorious testimony, “My son, God will provide himself a lamb for a burnt offering” (Genesis 22:7-8). The faith that did not stagger at the promise that Isaac should be born did not falter in obedience when the supreme test came in God’s command to offer up Isaac. What seemed impossible had come to pass according to God’s promise. And now the all-sufficient One would verify all He had promised. As the son believed his father, in like manner the father believed his God.

When Abraham gave final proof of complete obedience and perfect trust, then the voice of God spoke to halt the plunge of the lethal knife. He said, “. . . now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Genesis 22:12). God did provide the lamb for the burnt offering. Abraham called the name of the place Jehovah-jireh.

Here is the ideal for every righteous father—complete obedience to the divine commandments, which are not grievous but holy, just, and good. Even the offering of the well-beloved child is made without protest. And here is the ideal son with utter confidence in his father’s trustworthiness.

In Isaac all God’s promise to Abraham was fulfilled. His seed in the flesh is without number. And besides, there is a far greater company who are the children of Abraham by faith in his Greater Son. Him God sacrificed in love to save all who believe in Jesus, the Lamb of God, who “taketh away the sin of the world.”

Thoughtful evaluation of home and family in today's world

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ON BEING AN AMERICAN PARENT*



PHOTO BY DICK SMITH

*She's leaving home
After living alone
For so many years.
—Beatle song*

Woven into that poignant ballad of a runaway daughter is her parents' haunting lament: "We gave her everything money could buy." That money can't buy love is one of pop music's hoariest clichés, but the Beatles

well know that too many parents have reached that desperate extreme. In a day when the generation gap yawns ever wider, the Beatles get rich by singing that communication has supposedly ceased, that parents and children have become strangers to one another.

War between generations is nothing new. Socrates bitterly attacked youth's "bad manners, contempt for authority, disrespect for their elders. Children nowadays are tyrants." All

through history, denouncing the young has been a tonic for tired blood. More important, defying elders is hygienic for the young. A child's task is self-definition; unless he can distinguish himself from his culture, though on the culture's terms, a boy never quite becomes a man. Growing up is a dialectical process that requires things that one can push against in order to become stronger. It takes limited war against worthy opponents; a child matures by testing himself against limits set by loving adults. Study after study shows that two things are vital to a child's later independence. First, warmly firm parents who admire each other and on whom he can model himself while breaking away. Second, opportunities to prove his competence in work and love. It is often said that all this is dead in America.

Can that be true?

To charge that American parents are flunking the job is to ignore the stunning fact that most American youngsters now work harder, think deeper, love more, and even look better than any previous generation. Other cultures worship gods or ancestors; Americans revere children, and they must be doing something right in the process. "Everything for the kids" is a U.S. creed that moves GI's to feed every war waif in sight; that goads concern for the country's ghetto schools; that has already provided most American children with the best medical care, free education, anti-child-labor laws and unparalleled freedom from adult repression.

And yet something is clearly wrong in Eden. Quite a few strapping youngsters—suffer the little parents—are spectacularly discontented. Even more disturbing, too many youngsters are withdrawing rather than warring. While flower children go to pot, the new disease of alienation drives elite collegians into private exile. "Children are not fighting their parents," says Author-Sociologist Edgar Z. Fried-

enberg (*The Vanishing Adolescent*). "They're abandoning them."

At the heart of Eden's anomie lie vast technological changes in Western culture that have steadily lengthened childhood and sharply diminished communication between generations. In primitive cultures, boys become men immediately upon surviving harsh rites of passage. In agrarian societies, a hardworking farmer's son rapidly becomes a certified adult. Until recently, puberty occurred at about 14 or

"A child matures by testing himself against limits set by loving adults."

15, marriage two or three years later. The word "teen-ager" was inconceivable for such 17-year-old adults as Joan of Arc or Surveyor George Washington. In the eighteenth century, many upper-class Englishmen impressively taught their eldest sons at home; in stressing adult concerns as well as academics, they took Locke's advice: "The sooner you treat him as a man, the sooner he will be one."

Today, the pressure is to stay in school to be better prepared for life in a complex society. Meanwhile, better nutrition has ironically quickened puberty; the young are now biological adults at 12 or 13, but they usually cannot legally work full time at even the few remaining unskilled jobs until at least 16; though draftable at 18, they cannot vote until 21, and they are often economically dependent on their parents until 24 or 25. In effect, they may stay children for more than a decade after becoming "adults."

Nothing is wrong with segregating youth as a distinct stage of life, provided that the right pur-

pose is served, namely, to strengthen children for highly complex roles. On the whole, this is just what happens to the vast majority of American youngsters. Even so, the failure rate is big enough to ask why some of the most privileged children are so unready for adult life. One reason is the lack of self-shaping experience; part of the hippie syndrome is a quest for adventure and competence. They did not have the benefit of those cattle-boat jobs that might have helped to slake the thirst for adventure; they rarely got a chance to help their fathers at work.

To a startling degree, American parents have handed child raising to educational institutions that cannot or will not do the job. Not that parents deliberately neglect children; life has simply changed. Families have lost unifying economic functions and have shrunk to two adults with no aunts, uncles, or grandparents to help guide the children. All the heat is on parents, but fathers typically work in distant offices, leaving mothers to raise sons with insufficient fatherly support. Too many mothers are preoccupied with their outside activities—everything but the children. . . .

Wholeness is often elusive. "Home is where the heart is," but more than one-third of U.S. mothers work at least part-time, and some fathers hardly see the kids all week. According to Psychiatric Social Worker Virginia Satir, the average family dinner lasts 10 to 20 minutes; some families spend as little as 10 minutes a week together. Studies show that father absence has baneful effects (especially on boys), ranging from low self-esteem to hunger for immediate gratification and susceptibility to group influence. Hippies commonly flee from father-absent homes in which despairing mothers either overindulge their children or, as surrogate achievers, overpressure them. "The big thing," a college-freshman "acidhead" ex-

(Continued on page 12)

AN APPEAL FOR PERSONAL PIETY

(The following is part of a letter written by Evangelist Steele to General Superintendent V. H. Lewis which was first printed in the current issue of the *Nazarene Preacher*. But its import reaches far beyond the minister. It is basic to the spiritual welfare of us all.)

All serious minds are deeply concerned as we conclude another quadrennium. We are pondering the future with hope and apprehension.

After 33 years in the pastorate, I have traveled for more than seven years, crisscrossing the nation several times. Evangelists are privileged to see the church at the grass roots as no others can. That is, they see more of it at the local level.

We see much that is encouraging and praiseworthy. Our buildings and equipment are greatly improved, organization and methods more up-to-date, pastors better educated, evangelists and pastors better supported. No Christian group is more liberal in giving.

As seen by this "private" in the ranks, our weakness is in personal devotion and in the homelife of our people. We are not walking with God and living victorious Christian lives daily. This is not a wild indictment. It is based on actual findings.

It may be thought that our liberality and denominational enthusiasm indicate our spiritual depth, but this can be deceptive. We could be doing "penance," substituting the church for that for which the church exists. If I haven't been misled, our church came into existence to preach, teach, promote, and encourage each individual in a holy walk with God. People thus walking are bound to be evangelistic.

We have had a tendency to change the divine order, "Tarry," and, "Go," to "Go-Go." Thus the cart is before the horse. We have the right motive but too often we lack the motivation. Our efforts to get people to witness and win souls produce little because of the paucity of our personal piety. Thank God for the exceptions.

I have surveyed more than 5,000 Nazarenes in more than 125 churches, large and small, on many districts. Not more than two out of 10 heads of families conduct family worship, including pastors. And this is a conservative estimate. Most pastors do, but too many do not. And it isn't likely that a man who hasn't enough piety to lead his own family in worship knows anything of private devotions.

I have had the privilege of working with a great many dedicated, conscientious, self-sacrificing pastors and their wives who are nobly giving of themselves in a calling that pays far less materially than they are capable of earning in professional and business careers, and they are uncomplaining. They love God and their people, and they are the hope of the future.

But too many pastors are more concerned with personal opulence, promotion, outward show, economic status, real-estate promotion, insurance, etc. Too many have secular interests, though they are paid a livable salary by the church. But pastors are not alone at fault here. Far too many in all areas of leadership have turned to secular interests. It's not easy to determine which is the sideline—God's work or secular interests. A few couples are forced to secular employment temporarily, but there is far too much of it for the good of God's kingdom.

Some pastors are defeated in their own spirit, and this defeatism is reflected in their people. The appetite for God and His Word is often dulled by secular entertainment, reading, and interests. The ravages of materialism are evident in the faces of many in the congregation.

Some young pastors are unaware of the spiritual state of their people. We have conditioned them to believe that if their people attend church and pay the budgets they are a success. This has been our major emphasis for several quadrenniums. It is too easy to be either ignorant or indifferent con-

cerning the personal piety and victorious Christian living of our people.

This is not a plea for fewer budgets or people. If we can regain our equilibrium spiritually, there will be more people and more money. It isn't likely that we'll go farther with God until we go deeper into God. Our pastors must learn how to lead their people into lives of personal and family piety.

After having tested scores of congregations and Sunday schools, I believe it's conservative to say that comparatively few people read our literature, though it is very good. Journals and quarterlies are used only on Sunday morning to read the lesson. Mostly they are left at church until the following Sunday or forgotten at home. And though many subscribe for the *Herald*, very few read it. Thank God for the exceptions here, but all this reflects the depth of our personal piety and devotion to God's kingdom.

We must become more subjective before becoming more objective. To "go" before tarrying is to supersede the Holy Spirit. Whatever may be said about the deep devotion and piety of general leaders, missionaries, pastors, far too many of the rank and file are floundering on the rocks of defeatism.

Though personal piety and family religion cannot be forced, and no one is coerced into holy living, leadership can be effective at this point. Some of us can't be around much longer. We can only hope that holy living will continue to be the major emphasis of our church and that the new generation will do more than offer a polite bow to deep devotion and personal piety of our pioneers.

It is sincerely hoped by many in the ranks that personal and family spiritual recovery will be a dominant theme in our next quadrennium and not merely a short reference tucked away in a major address and soon forgotten.

□



UNCLE'S DAY

Father's Day was never for him, since he had neither son nor daughter. However, he was himself a good reason to start a new special day—"Uncle's Day."

The first time I saw him he was preaching a message on sanctification. Though a typical freshman at the time, I have never in 30 years seen a more effective illustrated lesson on consecration. While explaining that consecration was the bringing of the firstfruits, he reached into a paper sack and brought forth some tiny bananas, grapefruit, oranges, and apples. As he brought them over toward the "basket of consecration," an invisible string began pulling from the depth of the same sack large fruit to correspond to the smaller

which had preceded. To the delight of the freshman boy and the mature and saintly professors, Uncle Paul testified: "This is sanctification. I bring my little *all* and God makes it something big, luscious, and beautiful."

Among Uncle Paul's papers I found a letter from a missionary in India. It was mostly a thank-you note to this minister in America who was keeping close to the missionaries' two children. Then I remembered that this dear man had recounted to me his joy in adopting these two who were thousands of miles from their missionary parents. It cost him plenty—typewriters, suits, pens, and postage—but this is part of being an uncle and he loved it.

A lover of little children as well

as teen-agers, he often prayed that God would give them a child. However, the woman he married and loved devotedly was never able to bear children. Frailty of health made it necessary for her to be shielded from the noise and excitement of society most of their married life. The enthusiasm, romance, and music of youth were irresistible to him. As often as he could be spared by his invalid wife, he sought out a group of young people.

Uncle Paul taught a young pastor a much-needed lesson when a young, unwed mother was about to return to town with her new baby. The younger man confided to Uncle Paul that he had insisted she not bring the youngster back to town, explaining that he was protecting the girl's mother, the church, and the ministry.

After patiently hearing the younger man through, the kindly old man of many years' pastoral experience advised: "O Pastor, you're taking the wrong course. Write that young woman and tell her to bring her baby home. Love them both and encourage your people to love them. They may make the finest people in your church."

With such advice the dear old man was being "uncle" to the minister as well as to the young mother. They turned out exactly as he forecast; and the young minister gained an enriching slant on a heartbreaking facet of the ministry.

Uncle Paul was teacher of an institute class and the speaker in the daily chapel services one summer. The day we combined chapel with a cook-out on a beautiful hill overlooking the camp was unforgettable. The Hilltop Hour, we called it. What a setting for a sermon on the Beatitudes! And Uncle Paul Hill transported us from the hills above our campgrounds all the way to the Mount of Beatitudes. Young people came down loving the Lord better—and Uncle Paul Hill.

One night in the early spring the pastor's phone rang. It was Uncle Paul. In a tired, tearful voice he asked his friend if he would come and spend the night. "My sweetheart is about to go home," he pleaded. In the early

Sanctification:

A Family Affair

morning hours as I prayed and watched, Uncle Paul closed the dying eyes of his beloved Harriet. A few days later he laid her away among the beautiful hills of northern New York.

His invalid wife now safe in divine hands in a land of perfect health, his mind and heart must bestow love and benediction upon adopted nephews and nieces. No more than six months after his wife's passing, Uncle Paul called the pastor. The pastor could scarcely believe what he was hearing: "Call all the Nazarene preachers in your area," he said; "tell them to bring the children and come out here for dinner next Tuesday." Keenly conscious of the limitations of the home and facilities, the pastor followed orders with fear and trembling. We went—four pastors, their wives and children, that time. The next time he called, the number swelled to 21. The third time there were 32 guests strung through three rooms on extemporized benches set at makeshift tables.

My fears about his accommodations were in vain. Each time we went, the tables were groaning with good things—turkey and all the trimmings, salads, homemade bread, and pumpkin pies. The big old house showed the want of a woman's touch, but Uncle Paul's hospitable spirit and scintillating table talk made furniture and finery unnecessary. What banquets! Food for the body, mind, and spirit!

Preachers paused between courses to take a few notes for next Sunday's sermon, while the young fry partook delightedly of their host's wit, philosophy, and poetry along with enormous portions of food. Young folk of other eras spoke of dinners with Luther, breakfast with Johnson or Emerson. We had the privilege of the hospitality of Uncle Paul Hill.

Paul S. Hill was many things—district superintendent, pastor, theologian, hymn writer, poet, architect, farmer, etc. He never knew the blessings of being a father. But he was always Uncle. Uncle to P.K.'s, to the children of the missionaries, to all young people who needed an uncle. Uncle Paul Hill—a good reason to inaugurate a new day—Uncle's Day!

□

It was on a warm, Indian summer day in November that I made my entrance into our world through the marvelous miracle of birth. Although life for me had only begun, I immediately became a fully recognized member of my family. A new and lifelong family relationship had been established.

Relationships are the fabric of which life is made. In one way or another we are related to things, to people, and to God. By physical birth we are related to our human parents and by the new birth to God. By the sacred rite of marriage we are related to husband or wife, and to our jobs by aptitude and training. These are but a few of life's many connecting links.

It is heartwarming for us to realize that sanctification as an experience brings us into a close and intimate Father-child relationship. Through regeneration and the sanctifying power of the Spirit we are bound to God in a new and exciting kinship. Here is a human-divine situation as personal and real as that of any human family. How graphically the poet described these ties to God in the poignant words,

My God and I go in the field together,

We walk and talk as good friends should and do . . . !

Our relationship to God is cemented by His sanctifying grace. The cleansing of enmity from the heart creates the inner climate which securely unites us to our Heavenly Father. In this union we also become joint heirs with Jesus Christ. Surely no human legacy can compare with such a blessed and enduring heritage.

One's feeling of aloneness in this vast, incomprehensible universe demands a personal contact with the Creator. The complexities of life require some light upon our path, some assurance for our day. Through our Heavenly Father's love, light and assurance are revealed to us. It is comforting to know that each member of God's family enjoys His loving and satisfying fellowship.

However firmly established they may seem to be, life's human relationships are often severed. Friends may break the fellowship enjoyed for years. Marriages solemnized by the church may be dissolved. It is a tragic human weakness to sever the loving ties of the past. Then there are those who leave the families that reared them and finalize that separation by changing their surnames.

In contrast to these experiences of humanity, sanctifying grace gives permanence to our relationship with God, our Heavenly Father. The Holy Spirit becomes the abiding Presence within us. Jesus promised in John 14:16 that the Father ". . . shall give you another Comforter, that he may abide with you for ever." As a sanctified Christian I may experience changing emotional tides and crushing disappointments; however, my relationship with God is secure as long as I walk in His light.

Sanctification is a "family affair." These spiritual ties are not fragile and easily fragmented. They remain firmly cemented by our deliberate choice and through God's sanctifying power. God is not capricious. His love is steadfast. He is for us. He is unwaveringly patient during the process of our spiritual maturation. He will never break the tie that binds us to himself. We alone can—and we need not.

□



Neighborhood Women Find Spiritual Renewal



• **By Mary W. Staley**
Cardington, Ohio

A mother learns for the first time how to commit her children to the care of God; another discovers a need to show more love to her family. A woman finds the courage to admit hidden sin in her life. These are some of the results realized by a group of women who meet on Tuesday mornings, for an hour, in a quiet country neighborhood in central Ohio, to share in a fellowship of listening and honest sharing of spiritual needs and victories.

"Business with God is not actually transacted during the meetings," explained one of the group. "This comes later at home, alone. The meeting is a time of admitting our fears, our failures, and our needs for a closer walk with Christ. We report, too, how God has helped us."

Sharing with others what God already knows about them, these women find ways to move into a closer relationship with Him.

This fellowship was started to help a new convert find more spiritual growth. One interested woman invited some of her neighbors into her home. They came: Lutheran, Friends, Evangelical United Brethren, Nazarene, and Methodist, a group numbering three to eight according to weather and sickness in families.

These women have at least one interest in common: all want to be better Christians at home and in their churches and community.

For months now the format has been a simple one. The day's hostess is the leader, who presents a prepared theme with scripture

and possibly other devotional material. The meeting is turned over to the rest of the group, who contribute in open discussion.

What place does self-denial have in the life of the Christian? How does one win over worry and apprehension? What is the Christian attitude toward our children's fads in dress? How, if at all, should we become involved with our neighbors' problems when the physical welfare of children is concerned? These questions needed answers.

"How can I cope with my anxiety over my teen-age sons?" was the nagging concern of one mother. "They are good boys, but have not committed themselves to Christ as they should."

Present dangers and the ominous future cause today's Christian parent either to panic or develop poise. Expressing her apprehension caused this mother to seek and find some definite answers when she returned home.

The mother explained later that God showed her a new glimpse of the meaning of surrender on her part, so He would be free to work in their behalf. As she made this commitment, she felt secure. Now there was a sense of the presence of God which she had not felt before concerning her family. Knowing He was in control, she felt at peace.

About this same time another mother, still grieving over a child's actions which seemed disastrous to her, prayed until she found an inner rest from Him who only could comfort her. "It must have been

something that was said in the last meeting," she admitted, "for I realized I had taken something off the altar of consecration. In a new way, I turned over these sorrows to Him and I found a resignation to these circumstances. Now I can claim His promise that my child will one day accept her early training."

"I need to be more victorious," said one. "My deep-seated fears indicate my lack of faith in God."

"I have a habit," admitted one of the group. "I feel it is a sin. As long as I hang on to it, Christ cannot control my life. But I cannot give it up that easily," she added.

With compassion and understanding among the members of this group, they agree to pray for each other that God will meet these spiritual and emotional needs.

During these times of discussion, it sometimes appears no answers are forthcoming. Later, in meditation, as the women's own words come back to them, solutions are clear. Other times, as a result of frankness, the answers seem more evident at once.

One mother, distressed with the rebellious attitudes of her children, ended her comments with, "It's always been hard for me to show affection. Maybe that's what is wrong."

While together, these women realize the danger in discussing intimate matters, names of children or neighbors, or certain specific problems. They find it better to

present their own reactions, doubts, and attitudes toward situations without naming the source of such. Thus, gossip is avoided.

This openness continues and so do results. Church attendance for some of them has increased; oth-

ers feel more love for others. Since the beginning of this fellowship, another group has sprung from it and meets regularly in another area.

"No one comes to set another straight, or to condemn," said one.

"No one shows shock or disapproval of another's remarks. As we express ourselves honestly, sooner or later avenues of improvement open wide and plain. Barriers break down. God is more real." □

God represents himself as being clothed with His people. He proposes to wear us as a garment. The same thought is represented in these terms: ". . . your body is the temple of the Holy Ghost" (I Corinthians 6:19). It is also expressed thus: ". . . whose house are we" (Hebrews 3:6).

If clothing, a temple, or a house is to be of value to the user, it must be under the user's

have my clothing be to me. I am going with Thee whether I know where Thou art taking me or not. To be sure that I am with Thee is enough for me, and to not know the end of the day's journey is to create expectancy and hope, and hope in Thee 'maketh not ashamed' (Romans 5:5).

"Surprises there will be, but Thy surprises are PRIZES. I do not promise to ask no questions.

That would upset the pattern of my life from my earliest recollections until this day, and more than that it would make me less like my Master. He was honest enough in His effort to help us see that the inspired Word left for our guidance and encouragement bore the record of His own, 'My God, my God, why?' There

is no scriptural assurance that He received an answer this side of the tomb, but of this we are sure, Thou wilt not deal less favorably with Thy only begotten Son than with Thy other sons to whom Thou hast given assurance that later 'shall I know even as also I am known.' Like my Master, I am willing to enter eternal life with some of earth's questions still in the asking."

I commend such a prayer to all my friends:

1. It acknowledges my rightful position of servitude—"Ye are not your own"—"Ye are bought with a price."
2. It affirms a Christlike attitude: "Lo, I come to do thy will."
3. It declares a willingness to suffer.
4. It announces a determination to follow to the end regardless.
5. It recognizes the folly of being a "woolite" garment floating aimlessly and lifelessly down a path of its own choosing while the living Spirit has moved on to conquest and to triumph.
6. It underscores the fact that the self-willed will be cast aside forever.

Christian pilgrim, join the Joshuas who "wholly follow the Lord," and who, after the sad funerals of all who were otherwise minded, "entered the land of promise." □

A PRAYER I HAVE OFTEN PRAYED

• **By T. W. Willingham**
Kansas City

absolute control. Against the background of this imagery, I often offer my morning prayer while dressing for the day.

"Dear Lord, I am dressing myself for the day with these garments and I expect to wear them where I will. I demand that they go or stay at my bidding. They are not to complain of the long hours of service, the dashing rain or pelting snow. They must not choose the society to which I wear them, nor are they to blush with shame as we go among the outcasts and despised. They must hold no secret ambition to hobnob with the elite as against the downtrodden, nor feast at the festive board of the socially prominent as against the wayfarer with his crust of bread. They must cherish no yen to bypass my humble cottage for the luxuries of the palace on the hill. In short, they must be absolutely subservient to my desires and will. On these conditions, and none other, will I don them at the dawn of my day. If there is no compliance, I will reach into the wardrobe for another suit, cast this one aside, and move on to the tasks of the day. My journey and my tasks shall be determined by my will and wisdom, and not by the clothing that I wear.

"And now, Lord, I present myself to Thee with the sincere promise to be all to Thee that I would

Editorially Speaking

● By W. T. PURKISER

On Facing Failure

Much as we would like to have it otherwise, most of us have to learn to adjust to failure. We don't always succeed in what we set out to do.

Indeed, life's real tests come when and where we fail. Anybody can go along with ease and grace when everything is going well. But failure tries the mettle and shows pretty much the stuff of which we are made.

There are some kinds of failures, of course, we need not accept. Such are failures caused by our own carelessness or our lack of attention to the demands of reality.

But there are other failures that come, against which we have no safeguards. They are built into the situations in which we must live and work. They come from our personal limitations or the limitations of our associates.

There is one thing more important than success or failure. It is how we meet it, and what we do with it or about it.

We can use our failures as well as our successes. We can learn from the times we stumble and fall on our faces even more than we can from traveling smooth and easy paths.

It is even possible to be a successful failure, as contradictory as these words seem. From the human point of view, Jeremiah, Hosea, and Josiah failed. Jesus died on a cross, and Paul in Nero's prison. But there is a different record written in heaven.

To fail and not be intimidated by failure to the point that we stop trying is in itself a sort of success. Many the world remembers as great and successful men made their mark only after long and bitter struggles with failure.

One of the marks of maturity is to be able to rise above failure and to profit from our mistakes. As Knox Manning put it, "A man may fail many times, but he isn't a failure until he begins to blame somebody else."

Above all, the cause we serve is the important thing. The waves may beat against the rocks in vain, but the tide will surely win.

In his striking biography of Woodrow Wilson, *When the Cheering Stopped*, Gene Smith quotes the president as saying, "I would rather fail in

a cause that someday will triumph than to win in a cause I know someday will fail."

This is a tremendous truth. It can put heart in us during the dark days and hopeless hours. For when our lives are enlisted in the service of Christ, we work for a cause that certainly someday will triumph. □

Who Will Answer?

Many have commented on the feelings of despair and frustration that grip the hearts and minds of multitudes today. The pieces of the puzzle do not fit together. The key piece is missing.

One of the songs of the day has set searching words to haunting melody. Entitled simply, "Who Will Answer?" it expresses the mood of the times as few others have.

*From the canyons of the mind
We wander on and stumble blindly
Through the often tangled maze
Of starless nights and sunless days,
While asking for some kind of clue,
A road to led us to the truth,
But Who Will Answer?*

*Side by side two people stand
Together vowing, hand in hand,
That love's embedded in their hearts.
But soon an empty feeling starts
To overwhelm their hollow lives,
And when they seek the "hows" and "whys,"
Who Will Answer?*

*On a strange and distant hill
A young man's lying very still;
His arms will never hold his child
Because a bullet running wild
Has struck him down! And now we cry:
"Dear God! Oh, why, oh, why!"
But Who Will Answer?*

*High upon a lonely ledge
A figure teeters near the edge,
And jeering crowds collect below*

To egg him on with "Go, man, go!"
But who will ask what led him
To his private day of doom,
And Who Will Answer?

Is our hope in walnut shells
Worn 'round the neck with temple bells?
Or deep within some cloistered walls
Where hooded figures pray in halls?
Or in old books on dusty shelves?
Or in our stars? or in ourselves?
Who Will Answer?

If the soul is darkened
By fear it cannot name,
If the mind is baffled when
The rules don't fit the game,
Who Will Answer? Who Will Answer?*

THE QUESTION is authentic. It echoes the pathos of the query of Thomas in John 14:5, "How can we know the way?" And it deserves the reply Jesus gave to Thomas, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" v. 6).

This answer has never been bettered. It has just been ignored. But if the search is to end in anything other than hopeless confusion, we must come back to it.

Christ's answer to the question, "How can we know the way?" demands something of those who accept it. Perhaps this is why it has been ignored.

It demands recognition of the fact that there aren't many answers or many ways. There is only one. God's answer to man's quest for truth was to display a life—His own life as lived by His incarnate Son.

A great many would be willing to concede that Jesus is *a way, a truth, a life*. But it is an offense to human pride and a scandal to the natural man to accept the fact that Christ is "*the way, the truth, and the life*."

Yet so it must be. The Word God spoke through His Son is His last word. We must take Him on His own terms if we are to find the answer.

Then God's answer to man's question demands a positive and all-out commitment of the whole of life to Christ and His cause. The one Way must be travelled. The one Truth must be proclaimed. The one Life must be lived.

No hesitations and reservations are permitted at this point. Jesus said it plainly: "If any man

will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

No halfhearted loyalty is acceptable. There is no halfway station along the way at which to stop.

Those who follow Christ must follow Him to the crucifixion of their carnal affections, and the fullness of His resurrection life. It was in this same context that Jesus said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

The haunting question comes over and over again, "Who Will Answer?" Not the "walnut shells" or "temple bells" of paganism, old or new. Not the secluded and withdrawn life. Not the old books of man's wisdom on dusty shelves. Not the stars. Not ourselves.

The answer has come. It must be accepted. It must be proclaimed.

"How can I know the way?"

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). □

THE CUP

Deep draughts I draw from
Marah's wells,
As salty as the brine,
And though I drained the bitter cup,
It was His will, not mine . . .
Until one day, from Marah's wells
I found it sweet to sup.
The water had not changed,
but I
Had let Him hold the cup!

Verla A. Mooth

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"Children are not fighting their parents. They're abandoning them."

(Continued from page 4)

plains, "is that my father makes more of his work than it really is, leaving us the crumbs." Recalls a bitter navy daughter: "I despise my father. He was never there. He was in the Navy 120 years."

With their own uncertainties, U.S. parents lead the world in gobbling child-care books; Spock's sales recently passed 20.5 million. Whatever their merits, the books produce a good many faddishly permissive parents. Often a father is more involved in living up to his child's expectations than the child is in living up to his. To avoid "hurting" children, he shields them from adult power, indulges their impulses, and thus inflicts the injury that a New York headmaster calls "denial of denial." Such children are stunned when they discover that parents don't practice what they preach.

From foolish permissiveness to foolish repressiveness, too many American middle-class parents career downward from the joys of birth to the final whimper, "What did we do wrong?" The hard answer is that failed parents tend to be failed people who use children for their own emotional hang-ups. They never stop, look, or listen to the kids; they never grasp that parenthood is a full-time job, perhaps the most important job in a chronically changing America. They never see the challenge: teaching a child integrity—the self-respect that makes for strong, kind men and women who can cope with life's constant temptations to self-betrayal, and who are willing to face the fact that life is a set of problems to be solved.

How to be a good parent? All experts wryly advise that the easiest way is to have good parents. Also blessed are families battling for what Psychologist Muzaffer Sherif calls "superordinate goals"—the kind of unifying struggle for existence that once cemented families of pioneers and immigrants. "Hostility gives way," reports Sherif, "when groups pull together to achieve overriding

goals which are real and compelling for all concerned." In this sense, some impoverished Americans are luckier than affluent parents, who must use their wits to seek emotional unity.

The key is communication, the widely neglected art of engendering openness between generations. Many parents have no idea what their children really think because they never give them a chance to explain. "Can't you see I'm busy?" is a put-down that ought to be banned from the parental lexicon. "Listen" ought to be tattooed over every parent's heart. Regular "time alone" with parents so that children can unburden themselves is vital. As Educator Clark Kerr advises: "Spend time, not money." There is no better investment in a day when children are often better educated than their parents, or at least schooled in a far different intellectual vocabulary. Unless parents deliberately verse themselves in the new art, books, films, music, and mores assailing their kids, they risk being stamped as unspeakable-to squares.

Basic to communication is the

"Part of the hippie syndrome is a quest for adventure and competence. They did not have the benefit of those cattle-boat jobs that might have helped to slake the thirst for adventure; they rarely got a chance to help their father at work."

art of helping children (or adults) to express, and thus handle, their inchoate feelings. It seldom pays to condemn or reason with an angry child; strong feelings vanish, not by fiat, but rather by the clarification that occurs in a child's mind when a parent "mirrors" or states his problems for him. To

spank a tot who says, "I hate you," is to store up his anger that will augment future misbehavior. A skillful mother listens, says, "I know just how you feel," and the child's feeling that someone understands shrinks the anger to a size that he himself can subdue. Reassurance rather than reprimand is often the best medicine for defeat or failure.

Like the Supreme Court, however, good parents draw a sharp line between free speech and illegal conduct. Author-Psychologist Haim G. Ginott, author of the currently much discussed *Between Parent and Child*, argues that "most discipline problems consist of two parts: angry feelings and angry acts. Each part has to be handled differently. Feelings have to be identified and expressed; acts may have to be limited and redirected." How and when to set limits depends partly on the child's age. Nothing makes a small child more anxious than being asked if he "wants" to do this or that and then being given reasons as to why he should. Dr. Spock, sometimes accused of permissiveness, firmly advises, "Just do what's necessary." In short: time for bed, lights out, no chatter.

Limits certainly require reasons, but once clearly stated, they should be enforced without exception. Letting a child get away with something that he knows is wrong or dangerous makes him feel that his parents don't love him—and rightly so. Old-fashioned as it may seem, children still need discipline, guidelines—even the supra-self imperatives of religion. In Seattle, a permissive father's 14-year-old daughter who had been slipping out at night to date a paroled convict was straightened out only after a community-relations officer bluntly told her father that he had to show some stern authority. "The girl was screaming silently, Help me; make me stop this," said the officer. "What she wanted was security—a dad behind her. She wanted to go to

bed with a teddy bear, not an ex-convict."

"Discipline comes from being a disciple," says Psychoanalyst Bruno Bettelheim; both words come from the Latin word for pupil. Children become disciples of parents who enjoy and back up one another, whose mutual respect and ungrudging praise for work well done makes children draw a positive picture of themselves. But the approach must be genuine; the young mind is quick to spot the phony.

In disciple families, "no" is said as lovingly as "yes." The children learn to wait; the parents refuse to buy them this or that until they

"From foolish permissiveness to foolish repressiveness, too many American middle-class parents careen downward from the joys of birth to the final whimper, 'What did we do wrong?'"

prove themselves mature enough to use it wisely. Allowances are given, not as a dole, but to train children in budgeting necessary expenses. Little girls are not pushed into premature dating; the parents couldn't care less that "everybody else does it." Girls are not given contraceptives because sex is not put in a bag; the girls first want to become women, and are secure enough not to have to prove themselves by sleeping around.

One way to help build a disciple family is to make sure that parents and children never stop doing meaningful things together. Family games, hikes, building projects, and political debates—such activities underline adult skills that children then naturally want to have. Just because evening meals get tense is no reason to quit them; there is no better ritual for spotting and curing the tension. A San Francisco family has no fear of the kids' trying drugs; everyone does volunteer work together at the narcotics-control center.

Indeed, enterprising families can

still find ample superordinate goals. The possibilities range from tutoring slum kids to organizing block councils, restoring old houses, sailing a sloop to Ireland, and running Pop for political office. Steve Hutchison, an Oregon artist, rancher and father of two young sons, offers more ideas: "Build a summer cabin, save the hoot owl, collect thunder eggs, build a telescope, pioneer in Alaska, which desperately needs able people." If the family still lacks a common crisis, says Hutchison, "Hire a wolf to howl at the door."

Many 80-hour-a-week executives might try something else: rejoining their families. In recasting themselves as fathers, they might recast their values and change their lives. Making a living is important, but selling more soap should not destroy the process of raising sons. And why not attack age segregation by putting teen-agers to work teaching tots and nursing old people? In Asia, age is respected instead of rejected. The present U.S. system deprives all age-groups of "essential human experience," says Cornell Psychologist Urie Bronfenbrenner, a father of the Head Start program, which deliberately engages parents and older siblings in teaching small children. As he sees it, middle-

class families need age-desegregating Head Start projects as much as do the nation's poor.

Such ideas for better child rearing in America are perfectly at-

"'Listen' ought to be tattooed over every parent's heart."

tainable on a personal if not yet an official basis. In a country that offers more different life styles than any other, there is no reason for viewing the generation gap as insurmountable; no reason why parents and children cannot learn how to fight for rather than against one another. The fact that America is full of disciple families—despite seemingly enormous odds against them—is a counterweight to the relatively few pathological cases that get all the publicity. If the Beatle girl leaves home after living alone for so many years, her parents stand condemned for a failure that Americans can and must avoid. □

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Humility

"Humility, like happiness, does not come as a result of direct attack. It comes as a by-product of many other things. It grows out of penitence and by awareness of one's own weaknesses and limitations. It grows out of a realization of man's indebtedness to others. It comes as a result of an attempt to be of service when one realizes the finitude of his own wisdom, the magnitude of the task, and the limits of his efforts. Humility comes as a result of the recognition of a power greater than oneself to whom we are all indebted."

—Charles Kemp



Con: Involvement in Social Issues

It seems that some would like for the Church of the Nazarene to get more involved with social issues. Many times these people are taken in by propaganda because they do not look beneath the surface. Consequently they could easily be led into working for the enemy of their country and their souls.

I thank God for the Church of the Nazarene! Many Nazarenes are spoiled. They don't know what it is like to be raised in a cold, formal church where God does not visit because the people have shut Him out of their hearts and all they hear is the "social" gospel.

Individually we must do what we can to better the world as God's Spirit directs. Jesus promised to cure the ills of the world one man or woman at a time by change from within. Let's stick to the task He gave us.

MARIAM CONNER
Indiana

Pro: Holiness Church Unity

I was glad to see the article "A Hope for Holiness Church Unity" in the May 15, *Herald*. I do believe that all holiness churches should unite for a solid front against sin and for a positive stand on second-blessing holiness. I have felt more progress should have been made for several years. I wish such could come about soon!

Our local church is the only holiness church in this community of 40,000 and it would sure help our cause, for there are those from these other churches coming or looking our way. Such unity would break down hesitancy to jump in and go to work locally for the Lord.

MONTY DAVIS
California

I just received and then read in the May 15 issue of the *Herald* the article by T. E. Martin: "A Hope."

I want to say that I believe that this is great! He has said so perfectly what needed to be said. I would like to feel that every one of our "sister" denominations would get a copy of this article.

Surely the day has arrived for us to band together more closely so that we can preach, live, and carry out the experience of entire sanctification.

I want to say a big thanks to Ted for writing this article and to you

who have printed it. May God lead the holiness people on and out for Him.

DEAN R. HARDY
Massachusetts

Con: Holiness Church Unity

The more I read about holiness church unity, the more ill I become. Your article in the May 15 *Herald*, "A Hope for Holiness Church Unity," left me sick in the pit of my stomach. That article could have been written by the old pope himself. First we'll be bullied to join other holiness groups; then we'll be bullied to join these godless Communist "Christians" who preach social justice without Christ; then we'll be bullied into bowing to the old pope himself. And if you don't think Christians bully one another, you just haven't worked in that mess yet. Just try working with any other denomination in any town in America and see how many of your godly convictions you have to give up.

If I'd wanted to be a Free Methodist I'd have joined the Free Methodist church, not the Nazarene. If I'd wanted to worship like the Salvation Army, I'd have joined the Salvation Army, not the Nazarenes. If Nazarenes in Kansas City join with that other bunch, I'm going to be one to join with a little band of free Nazarenes and rent a tent or store building or anything rather than give up my God-given freedom of worship. We have a Free Methodist church in our town and I'll worship at home before I'll go there. But I have a feeling I'll have plenty of Nazarenes from my church joining me in worship as free Nazarenes.

MRS. MARY HOLT
Illinois

Con: Involvement

This letter is a comment on Mr. Louis L. Wilson's letter to the editor of May 15, *Herald*.

The event of Dr. Martin Luther King's assassination was tragic. No American should have welcomed such disrespect for human life and no nation can long endure the social ills giving rise to such treachery. But to surrender to the instigators of this violence through unrealistic sentimentality seems to be equally misguided.

I have "come to realize the justice of the cause he [Dr. King] represented," states Mr. Wilson. Justice to whom? may I ask. To Americans in general? This "justice" has superimposed burdens and has roused fears that are probably insurmountable. Not with respect to racism but to responsibility. The term racism is deplorative to one's thinking and has brought unnecessary national guilt. Is it justice to the Negro when he receives only frustration and false hopes of a political utopia: a civilization free of poverty? This has never happened and Jesus certainly did not promise it when He remarked that we would always have the poor with us. Poverty and wealth are related to man's free will. How shall we maintain wealth? Enforce it? We would have to enforce employment, religion, and education—a totalitarian system. Is this the pottage for which we will sell our national and spiritual birthright?

This time Nazarene leaders should be congratulated. To have opposed the current social movements might have brought charges of racism from their constituency. To have participated in the movements themselves would have been grossly naive in

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view of the fact that many of their leaders are not only of questionable character but also hold unacceptable political beliefs. Where then can the Christian stand? Our leaders and laity alike have displayed a judicious and quite "head out of the sand" attitude on this issue.

This "obvious lack of concern" on the part of Nazarenes to which Mr. Wilson addresses himself appeals to me as common sense which is tightly woven into the fabric of our denomination. Its origin was among the less wealthy of our nation, and Dr. Bresee especially mentioned our obligation to preach the gospel to the poor. Numbers of our leaders and laity alike know something about poverty by personal experience. They know that one cannot honestly get out of it by protest, anarchy, or bemoaning existing social injustice in varying degrees on every echelon of any society. There is hope for any organization that can exert this type of stabilizing influence on our continually changing society.

To concur with Mr. Wilson, our Lord was concerned with all of man's needs. May it be the sincere desire of every Nazarene to foster this concern in Christian love without becoming embroiled in the pseudo-civil rights movements of the secular society.

H. JAMES HANSEN
Alabama □

Con: Herald

Last Saturday, May 4, I received the first copy of the *Herald of Holiness* subscription purchased in my name by an anonymous donor.

Opening the magazine at random, my eyes fell immediately on "Magazines and Coffee Tables," by B. R. Neal, page 7, May 1.

Believing with all my heart that you people sincerely desire to know why the *Herald* is not given the highest place of honor in Nazarene homes, I have set down as briefly as possible the following praises, criticisms, and suggestions.

To start with, every year for the last six years I have flatly refused to renew my *Herald* subscription because I couldn't shake the conviction that the paper is not doing the job an expensively produced church periodical should be doing: (1) reporting and interpreting world events pertinent to Christianity—I had to read about the New Testament revival sweeping Indonesia in a secular publication. How disappointing! (2) Timely and detailed articles that would help Nazarenes to be better Christian citizens. Haven't you ever wondered where we get the information that molds our final decisions

in politics, college choices, careers, investments, etc.? (3) True-life accounts of God's power in action.

In all honesty, which of these two magazines would YOU pick up and read first?

Magazine (A)

"I Know I Am Persuaded"
"Use Them, or Lose Them"
"Where Is the Church?"
"Ten Commandments for Parents"
"Holiness Is Friendship with God"
"Just Put Me Down as a Mother"
"A Mini-Step to Unity"

Magazine (B)

"Asia's questioning Youth"
"Everyone's NOT Doing It"
"Signs and Miracles in Indonesia"
"Facts and Fallacies of Evolution"
"Demons Retreat in Laos"
"Israel—Nation of Destiny"
"How 'True' Is the Bible?"
"I Tried LSD"
"The Scientists 'See' the Invisible"
"Challenge of the Witch Doctor"
One more thing before I close.

Please.

You had the courage and foresight to change the outside of your publication so it would have *eye appeal*. Now, why not go one step farther and change the inside so that it will also have *reader appeal*?

Nazarenes absolutely have to know what's going on in the world if they are to hold on to their sanity.

Price isn't the reason they don't buy the *Herald of Holiness*—it's the fact that you have failed to give them

modern, up-to-date literature in a style they find easy to read.

The sermon-type of format used in the *Herald* since its inception has merit, but the church people of today have been so trained and accustomed to reading newspapers and news magazines that they simply can't get interested in an article filled with preacher clichés, book, chapter, and verse quotations.

Thank you for listening and I do hope you can make SOME changes—after all, through no fault of mine we are going to be stuck with one another for a *whole year*, you know!

HERSCHEL S. FOREMAN
Indiana □

ESTABLISH REVOLVING FUND

Rev. Bert Daniels, superintendent of the Washington Pacific District, delivered in his fifth report a glowing review of progress. He also challenged the assembly to inaugurate a district home missions revolving fund, asking \$25,000. Pastors responded for their churches by subscribing more than \$30,000 to the fund to be paid during the year.

The assembly, held May 1-2 at Vancouver, Wash., was presided over by General Superintendent G. B. Williamson.

Mr. Daniels, who is serving on an extended call, reported a net increase of 329 members, a 5 percent gain. Sunday school enrollment increased 1,300. Twenty churches made the Evangelistic Honor Roll. One new



Brass musicians are an important part of the 5,000-voice youth choir that will sing during the **Giant Missionary Rally, Sunday, June 16**. Above, Choir Director Paul Skiles explains the difference between a quarter note and a rest to his son, Scott. Director Skiles says: "Lug your sousaphone over to our 11:30 a.m. rehearsal, **June 16**, at the **Stadium**. We need every teen and college-age singer and musician. If you're within driving distance of Kansas City, fill up the car with kids and join us." There will also be a 10 p.m. rehearsal **Saturday** at the **Music Hall**.

church, which is now self-supporting, was started this year. It is located at Federal Way, Wash. Another is near organization at Proebstal, Wash.

The district went over \$100,000 for the first time in giving for General Budget, with 24 churches reporting 10 percent giving, or more, for world missions. Almost \$1.4 million was contributed for all purposes, as per capita giving climbed from \$202 to \$225.

Dr. Williamson ordained eight new ministers and recognized the credentials of one coming from another denomination. Ordained were Rev. Gerald Anderson, Rev. K. Charles Buster, Rev. Arthur H. Fish, Rev. John D. Ham, Rev. Dave Huston, Rev. Wallace C. Miller, Rev. Omar E. Stover, and Rev. Myrl B. Winkle. The elder's orders of Rev. Nels Nelson were also recognized.

Delegates to the General Assembly are Mr. Daniels, Rev. P. J. Bartram, Rev. Darrell Tear, Rev. Virgil Grove, and Rev. Bob Sheppard (ministerial); Dr. John Wordsworth, Delmore McDowell, Jack Coonrod, Paul Yeend, and Bill Iles (lay).

—P. J. BARTRAM □

NOTE IDAHO GIVING

Idaho-Oregon District churches showed an increase of 208 in members, and contributed about \$925,000 to all purposes, 11 percent of which went to world evangelism. These figures were revealed in the final report of Rev. I. F. Younger, who after 16 years as superintendent retired. He was succeeded by Rev. Grady Cantrell, pastor at Boise

(Idaho) First Church (see May 22 *Herald*).

Dr. Hardy C. Powers, general superintendent, presided over sessions held May 1-3 in Nampa (Idaho) First Church.

Newly elected district advisory board members are Rev. Arnold Woodcock and Raymond Tate, a layman.

Ordained were Rev. Arthur Freeman, Rev. Aaron Knapp, Rev. Orval L. Schmidt, and Rev. E. Howard Quantz. Miss Dorothy J. Scott was given a district deaconess' license.

Delegates to the General Assembly are Mr. Cantrell, Rev. Jim Bond, Rev. A. Elwood Sanner, and Rev. Omar Barnhouse (ministerial); Dr. Robert Mangum, W. W. Moore, Quentin Howard, and Richard Lindbloom (lay). □

VITAL STATISTICS

DEATHS

NAOMI ANN QUINN HOPPER, 63, died Apr. 10 in Bernie, Mo. Funeral services were conducted by Rev. W. Lybarger and Rev. C. M. Aldridge. She is survived by her husband, Joe Bob; three daughters, Mrs. Mary Lou Gairup, Mrs. Joan McCleery, and Debby; and six grandchildren.

MRS. LESTER J. (VIVIAN) WISE, 72, died Apr. 8 at Mitchell, S.D. Funeral services were conducted by Rev. James Ranum, Rev. A. O. Loeber, and Rev. Leota Shierrey. She is survived by two sons, Walter and Kent; one daughter, Mrs. Shirlene Kobernusz; five grandchildren; and one brother.

MRS. NANNIE HOLLAND SPENCER, 89, died Mar. 2 at Crescent Farm Nursing Home, Dover, Del. Funeral services were conducted by Rev. Clifford Tazelaar, at Denton, Md. Surviving are two sons, William H. and Raymond H.; four grandchildren; four great-grandchildren; and several brothers and sisters.

MRS. ADELA M. (BALCH) THOMAS, 85, died Apr. 20 at Lynn, Mass. Funeral services were conducted by Rev. Paul W. Rines and Dr. J. Glenn Gould. She is survived by a sister, Mrs. Edith I. Hare, and a number of nieces and nephews.

MRS. LOUISE WYNKOOP, 98, died Apr. 25 in Denver. Funeral services were conducted by Rev. E. S. Mathews. Surviving are a son, Rev. Ralph; and three daughters, Gerna Brann, Gertrude Fellows, and Grace Mjeldheim.

REV. C. C. BURTON, 76, died Apr. 26 in Somerset, Ky. Funeral services were conducted by Dr. Dallas Baggett, Rev. Belle Bartee, and Rev. A. A. Farris. Mr. Burton was an evangelist for 45 consecutive years. He is survived by his wife, Nellie; three daughters, Mrs. Elma Jones, Mrs. Evie Jones, Mrs. Erdean Cain; two sons, Arnold and Denzil; many grandchildren; four great-grandchildren; and three sisters.

BORN

—to Tom and Bonnie Jo (Birdsong) Park, Nashville, a daughter, Mary Rebecca, Apr. 21.

—to Dr. Carl R. and Delores (Sabik) Birchard, Joliet, Ill., a son, Keven Russell, Mar. 24.

ADOPTED

—by Rev. and Mrs. Bill Crockett, Fulton, Ky., a son, Mark Allen, Apr. 22.

MARRIAGES

Miss June Caraway, Blountstown, Fla., to Carson Snow III of Molalla, Ore., Mar. 8.

Ethel Beryl Cronk to Rev. J. H. MacGregor, in St. John, New Brunswick, Canada, Apr. 10.

Miss Hilda E. Kollin and Rudolph M. Sutter, Apr. 20, in Anaheim, Calif.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Rev. H. A. and Helen Casey, evangelist, singers, musicians, have open dates in July, August, and September. Contact them at 1800 N.E. 24th, Oklahoma City, 73111.

NAZARENE CAMPS

JUNE 28—JULY 8, Northwestern Illinois District, at District Center, Manville, Ill. 61339. Workers: Edward Lawlor, Mendell Taylor, evangelists; Paul McNutt, song evangelist. Lyle E. Eckley, district superintendent.

JUNE 30—JULY 7, Chicago Central District, at College Church of the Nazarene, Olivet St. at Breese Ave., Bourbonnais, Ill., 60914. Workers: Curtis Smith, evangelist; Mr. and Mrs. Leon Cook, song evangelists. Mark R. Moore, district superintendent.

JUNE 30—JULY 7—Albany District, at District Center, White Church Road, Brooktondale, N.Y. 14817. Workers: Richard Taylor, C. Hastings Smith, evangelists; Jay Hunton, missionary speaker; Curtis Brown, song evangelist. Kenneth H. Pearsall, district superintendent.



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JULY 1-7, Nebraska District, at campground, S.E. Kearney, Nebr. 68847. Workers: Howard Hamlin, Leslie Parrott, evangelists; Bob Killen, song evangelist. Whitcomb Harding, district superintendent.

JULY 1-7, North Dakota District, at campgrounds, Sawyer, N.D. 58781. Workers: William Draper, evangelist; Danny Gales, song evangelist. Harry F. Taplin, district superintendent.

JULY 1-7, South Carolina District, at campgrounds five miles south of Batesburg, S.C. 29006, on Hwy. 391. Workers: Reuben Welch, T. C. (Jack) Sanders, evangelists; Jim Bohi, song evangelist. Otto Stucki, district superintendent.

JULY 1-7, Louisiana District, at District Center, Rt. 71, Pineville, La. 71360. Workers: Hardy C. Powers, Mel-Thomas Rothwell, evangelists; Mr. and Mrs. James Main, song evangelists. T. T. McCord, district superintendent.

JULY 1-7, Alabama District, at campground state Hwy. 96 west, Millport, Ala. 35576. Workers: Stuart McWhirter, evangelist; Keith and Pat Showalter, song evangelists. Reeford Chaney, district superintendent.

DIRECTORY

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MOVING MINISTERS

Albert J. Lown from Paisley, Scotland, to London (England) Thomas Memorial, South West 11.

Mark Welch from Bethel Chapel, Camby, Ind., to Plymouth, Ind.

Glenn Beers from Colville, Wash., to Battleground (Wash.) Faith.

Keith Kelly from Jerseyville, Ill., to Mattoon (Ill.) East Side.

Aubrey Martin from Jackson (Miss.) Magnolia Heights to Glasgow (Ky.) Trinity.

Robert Faulstick from Philadelphia, Pa. to West Chester, Pa.

John E. Smith from Cynthiana, Ind., to Cynthiana, Ind.

Donald Boyer from Grandview, Ind., to Cynthiana, Ind.

Lela Watson from Montezuma, Ind., to Rockville, Ind.

Paul Canen from Brownfield, Tex., to Higgins, Tex.

Harold Talley from Farmersville, Calif., to Clovis, Calif.

Jack D. Smith from Arlington (Tex.) East Park to Oklahoma City Zion

Edward Melder from Fitchburg, Me., to Mackland, Me.

Melvin R. Wright from Tehachapi, Calif., to Susanville, Calif.

William Sunberg from Griffith, Ind., to East Gary, Ind.

Walter Watson from Salem (Ore.) Keiser, to Moses Lake, Wash.

Ralph S. Miller from Roseville, Calif., to Granite Bay, Calif.

Claud Dicus from Pierre, S.D., to Plano, S.D.

Gerald Davis from Olton, Tex., to Wichita Falls (Tex.) University Park.

John E. Smith from Cynthiana, Ind., to Francisco, Ind.

MOVING MISSIONARIES

Rev. Ralph Cook, P.O. Box 198, Liganea, Kingston 6, Jamaica.

Rev. and Mrs. J. Christiaan Coetzer, Box 23, Vryburg, North Cape Province, Republic of South Africa.

Rev. and Mrs. John Armstrong, Ciudad de Bahia Blanca 2464, Montevideo, Uruguay, South America.

Miss Norma Armstrong, 7611 Brooklyn, Kansas City, Mo. 64132.

Mr. and Mrs. David Blachly, P.O. Box 2, Hornhoek, Transvaal, Republic of South Africa.

Miss Elva Bates, P.O. Box 14, Manzini, Swaziland, South Africa.

Miss Dorothy Bevil, c/o Boys Ranch, Bederick, Okla. 73542.

NEWS OF RELIGION

You Should Know About . . .

MUST CHRISTIANITY'S FUTURE IN AFRICA and Asia grow bleaker and bleaker? Is the day of the Christian missionary to such areas over? Have the Christian churches failed in their efforts to bring help and hope to vast numbers in the non-Christian world?

It is well-known that many experts would answer, "Yes," to these three questions. Racial unrest, rising nationalism, anti-colonialism, competition from Islam, pride in native culture, these and many other factors have combined to make this an admittedly difficult period for the Christian churches in the traditionally non-Christian world. It would be fatuous to deny that new approaches, new understanding, new inspiration are urgently needed if Christianity is to refocus its effectiveness in Asia and Africa.

Yet, basically, the demand for what Christianity has to offer is as deep and broad as ever. Indeed, it can be said that virtually all that Africa and Asia are seeking today has its roots in Christian fundamentals and in what these latter have brought to the world. A fuller sense of men's brotherhood under one father, a more effective democracy, the Western world's unique combination of practicality and idealism, a broader freedom, and a higher recognition of the value of the individual, these are what Asians and Africans (in concert with all other men) see as their greatest immediate need. And these characteristics are a direct outgrowth of the workings of Christian principles in men's minds.

True, men of the West have often been more Christian in name than Christian in deed in dealing with the non-Christian world. True, the acts of conquerors and colonizers have often outshone the heroic and self-sacrificing labors of the missionary and the minister. True, Christianity has often seemed to the Asian and the African as a standard of conduct more honored in the breach than in the observance. Had this not been so, there would be no talk today of a crisis of Christianity on those vast continents.

But none of this has invalidated the moral and spiritual power for progress which underlines the Christian concept. All it has done is to remind the West that actions speak louder than words and that it must follow James's admonition to show one's faith by one's works.

As the world faces increasing problems, as dangers and tensions multiply on all sides, as men's minds quicken, the need for divinely based and inspired principles of progress grows. The elements of Christianity which have permitted the Western world to make unparalleled progress are for all men to share. They know no national, racial, or political boundaries. □

WHEN 162 EVANGELICAL EDITORS gathered in Minneapolis in mid-May for the annual convening of the Evangelical Press Association, Rev. Jaroslav Vajda, a Missouri Synod Lutheran editor, stirred a bit of controversy in his role as a panelist by offering an often-thought, but seldom-stated observation on the subject of situation ethics.

Mr. Vajda, who is editor of *This Day*, recalled in his pastorate that he knew an unmarried girl in his congregation was pregnant, and to explain her absence he told inquirers she was "visiting relatives in another city," so they would not have a chance to "gloat and judge." It was in this context that he agreed that a lie was justifiable.

Overall, he said, evangelical Christians would have to agree with Author Joseph Fletcher's emphasis on love as "an overriding principle for human behavior and especially Christian morality." But he added he was not sure whether he would accept Fletcher's motivation. Vajda noted one of the weaknesses of the Fletcher book was that "a humanist could do the same thing as a Christian." □



A NEBRASKAN, Mr. William Conkling (left), is the first to register for an advanced study course in Christian Service Training. Rev. Bennett Dudley, CST director, goes over with him the new "Survey of the Old Testament," companion book to "Exploring the Old Testament." The new program is for those who desire a deeper understanding of the Christian faith, and who have not had the privilege of taking college-level courses in these areas. The program, although basically designed for home study, may also be used in a class setting.

CITE SPIRITUAL GROWTH

Rev. Raymond C. Kratzer, superintendent of the Northwest District, noted an encouraging spiritual growth among district churches during the assembly year, and cited good revivals, an increase of 309 new Nazarenes, and 12 churches on the Evangelistic Honor Roll as evidences. His report came during the sixty-fourth assembly, held April 24-25 at Yakima, Wash.

General Superintendent Hardy C. Powers conducted the assembly.

Mr. Kratzer outlined plans for a district-wide revival, and reported that goals had been set for all departments. He also outlined a plan of "big brother" help of home mission churches, and encouraged new devotion to Nazarene ideals and standards.

The district contributed 10.6 percent of its giving to world missions. Total giving reached \$1,165,000, an increase of about \$75,000.

Ordained was Rev. William Woods. □

RAILWAYS WAIVE PERMIT RULE

Ministers holding clergy permits with railways who plan to travel to the General Assembly have the option for a limited time of purchasing a round-trip ticket at clergy rates even though the destination is outside the territory where the permit is normally valid.

"This means," said Rev. Marlow Salter, "that you do not have to pur-

chase a clergy permit in every territory in which you would travel." Mr. Salter is coordinator for the Seventeenth General Assembly to be held June 13-21 in Kansas City.

Tickets must be purchased between May 31 to June 13, inclusive. Return trip must be made within 30 days of the date of sale. Included in the special arrangement is the Canadian rail passenger association. □

PRAY FOR BRITISH REVIVAL

Superintendent T. W. Schofield, of the British Isles South District, called on pastors and laymen during his first report to the assembly for prayer and fasting on the first day of each month. It was an appropriate plea for revival, and that God would use a well-organized district program to bring advancement to the Kingdom. The assembly was held May 4-6 at Morley, Yorkshire.

Among projects launched at the assembly was a Nazarene Evangelistic Thrust (NET) team of teen-agers. Four campaigns are planned for them during the coming year. Also introduced was a fund drive to build a J. B. Maclagan Memorial Chapel, named after the late British Isles South district superintendent, on the campus of British Isles Nazarene College. A quickened home missions thrust was also presented. It has picked up the name "Battle for Britain."

Mr. Schofield reviewed the progress made during the first year of his superintendency since succeeding the late Mr. Maclagan. A new church was organized at Weston-Super-Mare, a southwest sea resort. The General Budget was overpaid by more than \$1,500. More than 160 members were brought into membership by profession of faith, and the Sunday school showed a slight increase.

The delegates showed their confidence by electing Mr. Schofield to a four-year term.

The presiding general superintendent was Dr. Hugh C. Benner, who in addition to conducting business sessions ordained Rev. R. Thompson and Rev. R. W. Watson into the Christian ministry.

The assembly left one pastor with the feeling that "a spirit of divine optimism fills us as we face the coming year." □

NOTE CANADIAN ADVANCE

In recounting growth during the current quadrennium, Superintendent Roy J. Yeider, of the Canada Pacific District, noted that pastors' salaries on the district increased 50 percent, district giving increased 40 percent, church membership increased 26 percent, and support for Canadian

Nazarene College had increased 69 percent.

His report came during the thirteenth assembly, held May 3-4 in the Burnaby (British Columbia, Canada) Royal View Church. Dr. V. H. Lewis was the presiding general superintendent.

During the assembly \$2,500 was raised to begin a new home mission project in Prince George, British Columbia.

Four churches received the Evangelistic Honor Roll certificate and eight churches the 10 percent to world evangelism certificate. The outstanding growing church award went to the Royal View Church.

Dr. Arnold Airhart, president of Canadian Nazarene College, noted that the district had paid 98 percent of its education budget for the year. □

20 YEARS IN ITALY

During the twentieth anniversary assembly of the Church of the Nazarene in Italy, District Superintendent Paul Wire reported 96 new members by profession of faith, and 54 more probationary members, accounting for a 27 percent increase in members and probationers during the recently completed assembly year.

Two new churches were organized during the year in the northern city of Turin. Expressing their interest in missions, Italians contributed \$1,090 to missions, which was 15.8 percent of their total giving. The Sunday school, NWMS, and NYPS also showed significant gains.

Superintendent Wire took the anniversary assembly as an occasion to honor Rev. Alfredo Del Rosso, 78, who began Nazarene work in Italy in 1948.

Dr. and Mrs. Ralph Earle spoke during the assembly. Dr. Earle is completing a year of sabbatical leave from Nazarene Theological Seminary. □



SUPERINTENDENT Paul Wire, right, presents Rev. Alfredo Del Rosso, 78, with a silver tray which notes Mr. Del Rosso's work in starting the church of the Nazarene in Italy.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

FAITH AND WORKS

(June 16)

Scripture: James 1—2 (Printed: James 2:14-26)
Golden Text: James 1:22; 2:17

THEME

A first lesson in the New Testament wisdom literature, emphasizing the deeper note of saving faith expressed in social concern.

INTRODUCTION

"The best, by any test" is an advertiser's slogan. True religion, by a sevenfold test, is the theme of James, opening with our attitude to temptation (1:1-18), obedience to the Word (1:19-27), and the practice of fellowship (2:1-13). Saving faith is analyzed in the light of its practical evidence (2:14-26). Without undermining Paul's message of justification by faith (as Luther mistakenly thought), James asserts this should not be

A *Lonely Faith*, unsupported by works of social concern. Fair speech (2:16) and a mental assent to truth through emotional response (2:19) are no substitute for deeds. Faith must be the animating principle of practical living as the spirit is to the body, for without works a reformer or philanthropist may have better claim to faith than a professing believer (2:18). This is underlined by

A *Mature Faith*, demonstrated by Abraham's offering of Isaac on Mount Moriah. Faith, in God's promise and plan, inspired supreme sacrifice, proving to God and men the reality of love, obedience, and trust. The emphasis of James does not overlook the human agony involved, nor the remarkable youthful faith of Isaac—nor the abiding teaching that no human offering avails for sin, and God will not ask murder for sacrifice. But only the Bible would place

A *Primitive Faith* alongside that of Abraham. Rahab, by profession and race, with limited light and imperfect works (treachery and lies?), is a most unlikely example of proved faith. Perplexity does not negate the illustration: believing in one true God, a chosen people, and impending judgment, Rahab acted in the only way open to her.

CONCLUSION

"I cannot work my soul to save, for that my Lord hath done, but I will work like any slave for love of God's dear Son." Here is the paradox of true religion, the reconciling of James and Paul.

Conducted by W. T. Purkiser, *Editor*

In a class discussion, it was said that the spirit of Jesus left the tomb before His resurrection and talked or ministered to prisoners or the spirits of prisoners. I have tried to find the Bible verse that says it was so, but can only find I Peter 3:19. Could you explain?

What you refer to is known technically as the doctrine of the *Descensus*. It is based on a few scattered and somewhat difficult scriptures, of which I Peter 3:19 ("the spirits in prison") is one and 4:6 another. It is also reflected in the line of the Apostles' Creed, "He descended into hell," or *hades*.

Briefly, it is the view that, while the body of our Lord lay in the tomb, He went to the abode of the souls of those who had died and there proclaimed His atonement and its triumph over sin and death.

This is intimated in Christ's promise to the thief on the cross, "To day shalt thou be with me in paradise" (Luke 23:43). It is the background of Peter's application of Psalms 16:8-11 to Jesus in Acts 2:25-36, "Thou wilt not leave my soul in hell [*hades*], neither wilt thou suffer thine Holy One to see corruption" (v. 27).

Paul hints that at that time, or in connection with the resurrection and ascension of Christ, the righteous dead were conducted into the presence of God: "When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things)" (Ephesians 4:8-10).

Admittedly, this is all pretty obscure and we don't know just exactly what to make of it. It does, however, have one important value. It enables us to get together the Old Testament and the

New Testament teachings about the afterlife.

In the Old Testament, the place of the dead is called *Sheol*, which is, like its New Testament counterpart *Hades*, translated either *grave* or *hell*. But it was not a place of final punishment or reward. All the dead went there, both righteous and wicked (I Samuel 28:19).

There was a separation, however, of righteous and wicked, and where the righteous were came to be called Abraham's bosom or paradise (Luke 16:22; 23:43).

The death and resurrection of Christ changed all that, and this is what these references to the *Descensus* show. Now, when a Christian dies, he goes right into the presence of his Lord (II Corinthians 5:1-8; Philippians 1:21-24). An unbeliever still goes to *Sheol-Hades*.

But *hades* is not the final punishment, for after the judgment of the Great White Throne, "death and hell [*hades*]" will be "cast into the lake of fire. This is the second death" (Revelation 20:12-14). The lake of fire is the *Gehenna* hell of which Jesus spoke (Matthew 5:22, 29-30; 10:28; 18:9; 23:15; etc.).

Part of our problem in understanding it all is that we use a single word "hell" to translate two very different New Testament words, *Hades* and *Gehenna*, which mean something quite different.

But don't let it bother you too much. The important thing is to be ready for heaven, and that comes through salvation so simple the smallest child can understand. The Lord will see that we get where we belong.

Every night I have one dream after the other, some of them terrible dreams I couldn't even tell my husband. I'm so horrified and ashamed of what I dream. Sometimes I have prayed and believed God would let me sleep without them, and He has. Then sometimes I've prayed, and have them anyway. Why does this happen?

Since dreams occur quite apart from our conscious and volitional control, I can't see that they have any particular moral or spiritual significance. It is true, some dreams were used in Bible times as a means of guidance for those who did not have the Scriptures. Any such use now would certainly be an exception rather than the rule.

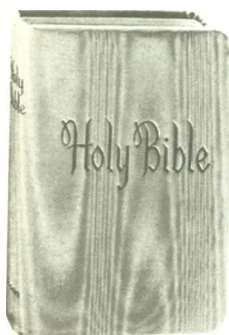
Dreams are explained in almost as many ways as there are schools of psychology. They result from associations

of experiences that are not consciously or purposively directed.

Your physical and emotional health may be such that you need medical help to enable you to sleep more soundly. Perhaps one of the differences in results when you pray is that sometimes you pray trustfully and peacefully, and sometimes fretfully and with anxiety. Praying that is chiefly worrying may aggravate rather than help.

Planning a Wedding?

Let these suggestions help make it an occasion of deep spiritual significance.



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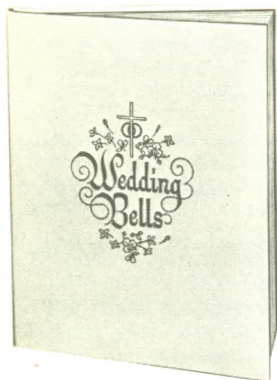
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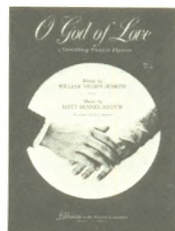
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